Collected Works of Charles Bray (1811–1884)

Philosopher, Freethinker, Educator

Introduction

Charles Bray was one of the most distinctive voices in Victorian freethought. Born in Coventry in 1811, he began life as a ribbon manufacturer but soon devoted himself to philosophy, psychology, and social reform. His home became a hub for radical thinkers, including George Eliot, who absorbed much from his determinist outlook.

Bray's writings form a coherent intellectual journey across four decades. He began with abstract philosophy, moved into moral psychology and education, explored metaphysics and anthropology, and finally turned his critique directly upon Christianity. His works are united by a single principle: necessity — the belief that all mental and moral phenomena follow natural law.

The Works in Order

1. Philosophy of Necessity (1841, revised 1863)

Bray's foundation: a determinist philosophy that rejects free will and grounds morality in natural law.

2. How to Educate the Feelings or Affections (1880)

Expanded 300-page manual on moral psychology, showing how dispositions and passions can be harmonized with intelligence and morality.

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Short, practical lessons designed for home and school teaching, making secular ethics accessible to everyday learners.

4. On Force, Its Mental and Moral Correlates (1866)

A metaphysical exploration of force, psychology, and abnormal states of mind, with a critique of spiritualism.

5. Manual of Anthropology, or Science of Man (1871)

A secular “science of man,” synthesizing physiology, psychology, and social progress.

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His most direct attack on Christianity, arguing that modern science and evolving moral standards expose its inadequacy.

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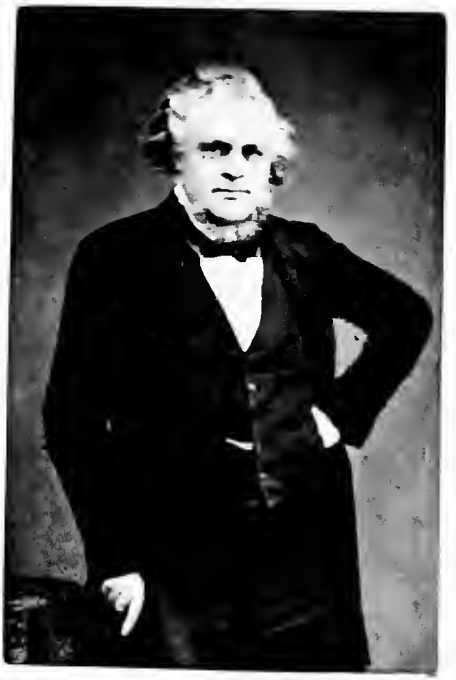

Charles Bray

AGED 50

THE PHILOSOPHY OF NECESSITY

OR

LAW IN MIND AS IN MATTER.

BY

CHARLES BRAY.

THIRD EDITION, REVISED AND ABRIDGED.

"Everything that exists depends upon the past, prepares the future, and is related to the whole."—OERSTED.

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PREFATORY NOTE TO THIRD EDITION

THIS work was first published in 1841, in two octavo volumes, and comprised, First, an Exposition of the doctrine of the Philosophy of Necessity, or the Law of Consequences, in its relation to Mental Science; Secondly, in its relation to Ethics; and Thirdly, an application of its principles to the social questions of the day. In the present abridged form this third part has been omitted as being mostly out of date, and only so much of its statistics and observations have been given in an appendix as may be of interest in their bearing upon the present condition of Society, and upon questions for its amelioration which are still in agitation. With regard to those questions concerning the laws of our being which are never out of date, it has been thought well to preserve, in an accessible form, the conclusions arrived at by a fearless thinker, who worked out for himself a theory as to the purpose of existence that satisfied his own mind, and became to him a cheerful philosophy which intensified his enjoyment of all things good and pleasant, helped him to bear the troubles of life, and to meet the end in a spirit as bright as it was resigned.

Throughout the present work Mr. Bray freely used the thoughts and words of other writers when they served his purpose, and in the Preface to the First Edition, he says, "I am induced to lay my own reflections before the public in the hope that the result of that labour which was necessary to satisfy my own mind may be in some degree a saving of labour to others."

However much his views may differ from received opinions, they were those of one who was, in the words of a philosophical friend, "an earnest inquirer after truth, whose devotion to all that is good and generous and noble was an elevated religion in itself, and who to his high conceptions of life and nature was true to the last."

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THE

PHILOSOPHY OF NECESSITY.

INTRODUCTION.

THE Philosophy of Necessity is the "reason why" of Necessity. Necessity implies Law or a constant and invariable order of events in the physical and also in the moral world. Reason is exercised in the knowledge and calculation of this fixed order, and if in any department of Nature this order did not reign, in that department there could be no exercise of reason. This is the "reason why" of "Necessity."

"Man, the servant and interpreter of Nature, can only understand and act in proportion as he observes or contemplates the order of Nature; more he can neither know nor do."

It is now generally admitted that Lord Bacon has defined in the above fundamental principle of the inductive Philosophy, the extent of the knowledge of which man is capable; what Nature has really enabled him and what she has forbidden

him to do. For want of a clear perception of the boundaries of his mind, which Nature herself has fixed, man has in all ages dogmatized upon endless subjects, which from the very constitution of his being, are beyond his reach; and has formed, and is continually forming, theories upon points which lie beyond the range of his powers. Much speculation would be saved, much pernicious error would be prevented, if we would always keep in view that it is the *order* of Nature alone, whether as relating to matter or to mind, that we are capable of observing and understanding; that we can know neither the beginning nor the end of things, but can only observe what is. We can know in itself, neither the real nature of matter nor of mind, but only the order in which one event follows another, or in which one sensation follows another. "To aspire to the knowledge of more than phenomena,—their resemblances, co-existences, and successions,—is to aspire to transend the inexorable limits of human faculties. To *know* more, we must *be* more."*

Doubtless it is difficult to believe that all Science must be resolved into the knowledge of antecedence and consequence—of cause and effect —of the powers of nature; for the power of

* Lewes's "Biographical History of Philosophy," p. xvi. See Dr. Thomas Brown's "Theory of Cause and Effect," and his 7th Lecture on the "Philosophy of the Human Mind;" also, "First Principles," by Herbert Spencer, Part I., "The Unknowable."

producing a given effect, and the cause, or the invariable antecedent of such effect, are all synonymous terms; yet such, if we strictly analyse our knowledge, will be found to be the case, and that nothing is really known to us but this relation of things to each other and to ourselves. Thus one billiard ball striking another, communicates motion to it; yet, simple as this may appear, we know not how or why it does so. We say the striking is the cause of the motion; but we do not know why one body striking another should communicate motion to it, especially as it might be proved that it does not touch it. All we know is that the motion invariably follows what we call the striking. Again, heat converts water into steam; the expansive force of steam acts upon the piston; and the piston, by the intervention of many further antecedents, produces many further effects. Here again, all we know is that such causes, *cæteris paribus*, will invariably produce the same effects; in other words, we know the relation of heat to water, of water to steam, of steam to the piston, and of the piston to what it has to perform. This kind of knowledge may be called certain or Positive, because it may be *proved*,—that is, it is knowledge of what may be made to take place again in the given or recognised order. But it will be said that independently of the knowledge of the *order* of nature, and of the relation of things to one another, we possess a knowledge of

things as individuals and also of their qualities. This, however, is only a knowledge of their relation to us. What we call individual existences and their qualities is the effect such existences have upon the senses, and the senses upon the brain; it is the first link in the chain of sequences.

Again, we know that due proportions of oxygen and hydrogen form water; that sulphur, nitre, and charcoal, form gunpowder; and that a spark applied to the latter mixture causes an explosion. But we know not how or why all this should take place; why a spark should have this relation to gunpowder, *i.e.*, why it should have this *power*, or be the cause, or invariable antecedent of its explosion. We know it as we can only know everything else, by experience, from having observed that such is the ORDER OF NATURE. Now as regards our knowledge of the relation that this explosion bears to ourselves, it is exactly of the same character, merely the knowledge of the sequence of events. The powder acts upon the air and the air upon the tympanum, and the tympanum upon the nerves and the nerves upon the brain, and the action of the brain is the only antecedent we can trace before the sensation which apprises us of the explosion. To say that the brain acts upon the mind is introducing a link in the chain for which, in the present state of our knowledge, we have no warrant. Not that I would be understood to affirm that the brain *is* the cause

of the sensation; but the action of the brain is the invariable antecedent of sensation, and we have no knowledge at present of anything between; to add a link to the chain of causation is as unphilosophical as to leave one out. To make discoveries in science, therefore, is merely to show what antecedents precede such and such consequents; what causes invariably produce such and such effects; and by this knowledge we are enabled to adapt our relation to external things, or their relation to us, so as to produce the effect we wish. Thus to know, with the vulgar, that the explosion produces the sound, is only available knowledge to a certain extent; to learn that the gunpowder acts upon the air is a discovery in science, and the various other links between are essential to *certain* knowledge; for by an alteration in the air, the tympanum, the nerves, or the brain, a different effect would be produced, *i.e.*, the relation of the gunpowder to ourselves would be changed; or if a link were yet undiscovered and left out we might infer that the same cause did not always produce the same effect. Knowledge becomes certain in proportion as we discover the invariable antecedent to the consequent; it is therefore less certain where Life is concerned than it is in Physics, and still less so where sensation is added to Life. In the action of medicine upon the body it is seldom that the same remedy will produce precisely the same effect in cases which appear to us to be similar;

the reason of which is that so little is at present understood of vitality that there may be many circumstances in each case which we are unable to calculate upon, any one of which might be sufficient to produce the different result. Knowledge is so much more uncertain when Sensation is added to Life that invariable antecedence and consequence is here supposed to cease, the same necessary relation between cause and effect not being held to exist in mind as in matter. But this is an error, arising from the circumstance that the causes that produce mental phenomena are not always so perceptible as those that admit of more direct experiment. There is exactly the same connection between every action of the mind and its cause as between things external to the mind; and not the slightest change takes place in the mind, nor the most transient idea passes through it, but has its cause; which cause is always adequate in the same circumstances, to produce the same effect; and it is only by such admission that we can infer the existence of anything external to ourselves, or even the existence of what we call ourselves. It is of very great importance that we should clearly see that the *self* of the conscious being is nothing but an object of observation, known only as everything else is known, by the chain of necessary antecedents and consequents. Thus all we can know of the mind of man is its successive changes which are best observed in others—in their effects

or consequences; mere reflection on consciousness has produced all the errors of Metaphysics. We see at once what a wide field is cleared when we are obliged to admit that we know nothing of matter in itself, or of mind in itself, for all the speculations based on the *essential* difference in their nature at once fall to the ground, and materialist and immaterialist can no longer be said to exist.

The object of all Science, therefore, is to show the relation of things to each other and to ourselves so as to anticipate events. To this it is limited. "All that we know is, nothing can be known," is true in one sense, for we know nothing of the essential nature of anything or of *how* any one cause produces its effect. One thing invariably precedes another, and we say that it has the *power* to produce it; but what this power is, or what makes the connexion, or whether the relation will always exist or has only been established for a time, we do not know, neither is it necessary, as far as we can see, that we should know, for the knowledge of the *order of nature* is all that is requisite for the proper exercise of reason, and for the perfection of our happiness Let us not then feel ourselves degraded by the idea that the most diligent research has done no more, and can do no more than trace the relation of things here, and discover but a part of the *order of nature*; and since our inquiries can but end in the discovery

of the relations of things as discernible by our present faculties, let us cease from all those fruitless attempts to attain to knowledge upon subjects beyond the comprehension of beings in our scale of intelligence, which have hitherto so retarded the Science of Mind, and prevented the happiness of man from bearing any proportion to the means of happiness afforded him. Locke says, "We shall not have much reason to complain of the narrowness of our minds, if we will but employ them about what may be of use to us, for of that they are very capable; and it will be an unpardonable as well as childish peevishness, if we undervalue the advantages of our knowledge, and neglect to improve it to the ends for which it was given, because there are some things set out of reach of it." Bacon says "the real cause and root of almost all the evils in science is this:—that falsely magnifying and extolling the powers of the mind, we seek not its true helps."

My object in the present treatise is to pursue this inductive method of inquiry in investigating the nature of man; his place in creation; the character of his mind; and particularly to trace to its legitimate consequences the doctrine of philosophical necessity, which the connexion between cause and effect implies. I would show that the mind of man is not an exception to nature's other works; that like everything else it has received a determinate character; that all our knowledge of

it is precisely of the same kind as that of material things, and consists in the observation of *its order* of action, or of the relation of cause and effect. This is a truth which, although acknowledged by many writers, has never yet been made of sufficient importance in the science of Mental and Moral Philosophy. It has either been considered as a mere abstraction of no practical use, or else avoided and stifled as leading to fatalism, and otherwise dangerous in its tendency. But I hope to be able to show, on the contrary, that upon this truth *alone*,—however it may be said to militate against man's free-will or accountability, in some acceptation of the terms,—our Educational and Political systems can be properly based, in accordance with the nature of the being to be educated and governed. If in setting a steam engine to work the engineer were to leave much to its *free will*, the work would be but badly performed. So as relates to man, if in our educational systems the causes are inadequate to the intellectual and moral results we desire, his *free will* will not supply the deficiency.

That the same certain and calculable laws exist in the departments of Life and Mind as in Physics is daily being made evident by Statistics. Uncertainty may exist in individual cases, or in a limited field of observation, but it is proved that in a larger field, in a given number of cases, invariable results may always be looked for. Thus, in a recent

Report of the Registrar-General on the population of England, he shows the "law" to be that one person out of every 45 living at the commencement of any year will die within that year. The departure from this law is very trifling, and the most valuable applications of it are already made by Life Insurance Companies and others who base their calculations upon the absolute certainty of its invariability. In the 12th Annual Report of the Registrar-General we are informed "it may be broadly stated that 27 in 1,000 men of the population, of the age of 20 and under 60, are suffering from one kind of disease or other; that several of the diseases are of long duration, that others are recurrent, and that some are hereditary." But Statistics now show that a similar uniformity is found to prevail where mind is concerned as in matter. M. Quetelet has furnished tables relative to crime in France, by which he shows that "law" is equally certain and calculable with respect to crime as to deaths. The same effects have followed similar inquiries in this country. M. Quetelet says "the possibility of assigning beforehand the number of the accused and condemned which should occur in a country, is calculated to lead to serious reflections, since it involves the fate of several thousands of human beings, who are impelled, as it were, by an irresistible necessity, to the bar of the tribunal, and towards the sentences of condemnation that there await them. These conclusions

flow directly from the principle, already so often stated in this work, that effects are in proportion to their causes, and that the effects remain the same, if the causes which have produced them do not vary."

Year by year the same number of persons commit suicide, varying a little with varying circumstances. In London about 240 persons every year make away with themselves, while in 1846, the year of railway panic, 266 committed suicide. The number of marriages are not regulated as is ordinarily supposed by Love, but by the price of corn, that is, by the cheapness of provisions and by the rate of wages.

To show the influence of numbers in reducing apparently inextricable uncertainty to mathematical certainty, we will take as an illustration the hairs on our head. It might be supposed that the hairs on no two persons heads were exactly the same in number, but if we presume that the greatest number of hairs on any one person's head is 250 thousand, then all persons above that number must agree in the number of their hairs with one of the 250 thousand, and in a million there must necessarily be four alike. Varied as is human character and disposition,—as the hairs of our head, yet in the broad features there is considerable agreement; and, supposing the variety to be expressed by 1,000 or 10,000, then there would be ten persons in every 10,000 or 100,000 who would, in similar circumstances, act exactly alike.

"Everything throughout creation," says one of the most philosophical writers of the present day, "is governed by law: but over most of the tracts that come within the active experience of mankind, the governing hand is so secret and remote that until very large numerical masses are brought under the eye at once, the controlling power is not detected. To an appreciating mind there is something attractively beautiful in the delicacy with which laws of unswerving regularity and resistless force are withdrawn from view, masked behind an apparently inexhaustible variety, an independence and spontaneity of action, and a playfulness of 'accident,' seemingly without control or bounds. It is impossible too much to admire this indulgent feature of creative and administrative power, which permits thus its graciousness to be lost to general sight in the success of the very illusion employed. The whole vocabulary of those who talk of 'chance' and 'luck' attest the matchless lightness and elasticity of gait which disguise the majestic onward tread and movement of natural law. Statistics are the touchstone under which the illusion at once vanishes. Like some potent chemical test it 'precipitates' at once, and exposes to view the latent law so skilfully held in solution." It is in this wide space that man finds room for an almost infinitely varied field of action for what he calls his freedom of will, and which is the source of an infinitely varied series of sensations, productive of much

more happiness than were his actions apparently more "fixed in fate." But of course unless what is called "free-will" were ultimately governed by law as everything else is, man's actions could never be calculated, and a "Social Science," or a science of human nature, would be an impossibility. But "forgetfulness as well as free-will is under constant laws," for a late return, made by the Post-Offices of London and Paris, shows that we can calculate, that is, exactly foretell, the number of persons who will forget every year to address their letters.

"To those who have a steady conception of the regularity of events," says Buckle, "and have firmly seized the great truth that the actions of men, being guided by their antecedents, are in reality never inconsistent, but however capricious they may appear, only form one vast scheme of universal order, of which we in the present state of knowledge can barely see the outline,—to those who understand this which is at once the key and the basis of history, the facts just adduced, so far from being strange, will be precisely what would have been expected, and ought long since to have been known. Indeed the progress of inquiry is becoming so rapid and so earnest, that I entertain little doubt that before another century has elapsed, the chain of evidence will be complete, and it will be as rare to find an historian who denies the undeviating regularity of the moral world, as it

now is to find a philosopher who denies the regularity of the material world."*

Bolingbroke observes that "Mankind, bred to think as well as speak by rote, furnish their minds as they furnish their houses or clothe their bodies, with the fancies of other men, and according to the mode of the age and country. They pick up their ideas and notions in common conversation or in the schools. The first are always superficial, and both are commonly false." Holding fast then to the principle of the inductive philosophy, and regardless of mere opinion, however prevalent, I shall proceed to the elucidation of the doctrine of Philosophical Necessity and its Applications, to the consideration of the Constitution of Man, and its relation to all that surrounds him.

* "History of Civilization in England, p. 31.

PART I.

MORAL SCIENCE.

CHAPTER I.

EXPOSITION OF THE DOCTRINE OF PHILOSOPHICAL NECESSITY.

THIS subject has generally been considered as one of unusual difficulty, for the proper treatment of which human reason is scarcely adequate. But this view of it arises, not so much from any real abstruseness in the question itself, as from the apparent opposition which the doctrine offers to established opinions, and even to common sense itself. Many, therefore, and perhaps the greater number of those who have had their attention called to it, and who have not been able to resist the evidence upon which it stands, have found it necessary to admit the opposite doctrine of freedom of will also; the incompatibility of the two, although allowed to be somewhat of a mystery, being a less difficulty with them than the giving up of many pre-established opinions.

There is, perhaps, no proposition that admits of stronger proof, or that can be more logically, if not mathematically, demonstrated; but its sup-

posed tendency has mystified an otherwise plain question. Many have admitted and proved the doctrine of philosophical necessity, to serve a sectarian purpose, who, when that object has been answered, have discarded it as of no farther use; as a mere abstraction, having no practical bearing upon any one of the important interests of mankind; and even of mischievous tendency, when permitted to escape from the closets of philosophers and to circulate amongst the vulgar. The author of "The Natural History of Enthusiasm," for instance, in his introductory Essay to Edwards' "Inquiry," considers the doctrine, the truth of which he appears not to deny, as useless when applied to questions of "common life, affecting the personal, social, and political conduct of mankind, or as applied to Theology and Christian doctrine, or to the physiology of man, or to the higher metaphysics." But no truth is unimportant, still less pernicious, and we think it may be shown that this doctrine, so far from being valueless to man in a practical sense, has a most important bearing upon all his best interests, and is also fundamental to all just views of the Divine Government.

Jonathan Edwards has hitherto been considered unanswerable. The following passages from the "Inquiry concerning Freedom of Will," contain the argument in its support, as stated by him :—

"*The argument from cause and effect.*

"Nothing comes to pass without a cause. What

is self-existent, must be from Eternity and must be unchangeable; but as to all things that *begin to be*, they are not self-existent, and therefore must have some foundation of their existence without themselves. That whatsoever begins to be, which before was not, must have a cause why it then begins to exist, seems to be the first dictate of the natural and common sense which God has implanted in the minds of all mankind, and the main foundation of all our reasonings about things past, present, and to come. If once this grand principle of common sense be given up, that what is not necessary in itself must have a cause—and we begin to maintain that things may come into existence and begin to be, which heretofore have not been of themselves without any cause—all our means of ascending in our arguing from the creature to the Creator, and all our evidence of the being of God is cut off at one blow. In this case we cannot prove that there is a God, either from the being of the world and the creatures in it, or from the manner of their being, their order, beauty, and use. Should we admit that things may come to pass without a cause, we should be without evidence of the existence of anything whatever but our own immediate, present ideas and consciousness. For we have no way to prove anything else but by arguing from effects to causes; from the ideas immediately in view, we argue other things not immediately in view; from sensa-

tions now excited in us, we infer the existence of other things without us as the causes of these sensations; and from the existence of these things we argue other things, which they depend on as effects on causes. We infer the past existence of ourselves, or anything else, by memory: only as we argue that the ideas which are now in our mind, are the consequences of past ideas and sensations. So if there is no absurdity or difficulty in supposing *one thing* to start out of non-existence into being, of itself, without a cause, then there is no absurdity or difficulty in supposing the same of millions of millions. For nothing, or no difficulty multiplied, still is nothing or no difficulty; nothing multiplied by nothing does not increase the sum.

"Now, according to the hypothesis of some, of the acts of the will coming to pass without a cause, it is the case in fact, that millions and millions of events are continually coming into existence, contingently without any cause or reason why they do so, all over the world, every day and every hour through all ages. So it is in a constant succession in every moral agent. This contingency, this effectual *no* cause is always ready at hand to produce this sort of effects, as long as the agent exists, and as often as he has occasion.

"If it were so, that things only of one kind, viz., acts of the will, seemed to come to pass of themselves, but those of this sort, in general, came into being thus; and it were an event that was

continual and that happened in a course, wherever were capable subjects of such events, this very thing would demonstrate that there were some cause of them, which made such a difference between this event and others, and that they did not really happen contingently. For contingence is blind, and does not pick and choose for a particular sort of events. Nothing has no choice. This no-cause, which causes no existence, cannot cause the existence which comes to pass to be of one particular sort only, distinguished from all others.

"Some suppose that volition can arise without a cause, through the activity of the nature of the soul; but I can conceive of nothing else that can be meant by the soul's having power to cause and determine its own volitions, as a being to whom God has given a power of action, but this, that God has given power to the soul, sometime, at least, to excite volitions at its pleasure, or according as it chooses. And this certainly supposes in all such cases, a choice preceding all volitions which are thus caused, even the first of them, which runs into an absurdity.

"A great argument for self-determining power is the supposed experience we universally have of an ability to determine our wills in cases wherein no prevailing motive is presented. The will (as is supposed) has its choice to make between two or more things that are perfectly equal in the view of the mind; and the will is apparently altogether

indifferent ; and yet we have no difficulty in coming to a choice ; the will can instantly determine itself to one, by a sovereign power which it has over itself, without being moved by any preponderating inducement. The very supposition which is here made directly contradicts and overthrows itself. For the thing supposed wherein this grand argument consists is, that among several things, the will actually chooses one before another, at the same time that it is perfectly indifferent, which is the very same thing as to say the mind has a preference at the same time that it has no preference.

"To suppose the will to act at all in a state of perfect indifference, either to determine itself or to do anything else, is to assert that the mind chooses without choosing. To say that when it is indifferent it can do as it pleases, is to say that it can follow its pleasure when it has no pleasure to follow. And, therefore, if there be any difficulty in the instances of two cakes, or two eggs, &c.; concerning which, some authors suppose the mind in fact has a choice, and so in effect suppose that it has a preference, it as much concerns them to solve the difficulty, as it does those whom they oppose.

"It will always be among a number of objects in view, that one will prevail in the eye, or in idea, beyond others. When we have our eyes open in the clear sunshine many objects strike the eye at

once, and innumerable images may be at once painted in it by the rays of light; but the attention of the mind is not equal to several of them at once; or if it be so, it does not continue so for any time. And so it is with respect to the ideas of the mind in general; several ideas are not in equal strength in the mind's view and notice at once, or, at least, do not remain so for any sensible continuance. The involuntary changes in the succession of our ideas, though the cause may not be observed, have as much a cause as the changeable motion of the motes that float in the air, or the continual, infinitely various, successive changes of the unevenness on the surface of the water, so, though the falling of the die be accidental to him that casts it, yet none will suppose that there is no cause why it falls as it does.

"Concerning liberty of will consisting in indifference, the very putting of the question is sufficient to show the absurdity of the affirmative answer; for how ridiculous would it be for any one to insist that the soul chooses one thing before another, when at the same time it is perfectly indifferent with respect to each! This is the same thing as to say the soul prefers one thing to another, at the very same time that it has no preference. And should it be inquired whether volition is a thing that ever does, or can, come to pass contingently; it must be remembered that it has been already shown, that nothing can ever come to

pass without a cause or reason why it exists in this manner rather than another; and the evidence of this has been particularly applied to the acts of the will. Now, if this be so, it will demonstratively follow, that the acts of the will are never contingent, or without necessity in the sense spoken of, inasmuch as those things which have a cause or reason of their existence must be *connected with their cause.*

"If liberty consist in that which Arminians suppose, viz., in the soul's determining its own acts, having free opportunity, and being without all necessity: this is the same as to say, that liberty consists in the soul's having power and opportunity to have what determinations of the will it pleases or chooses. And if the determination of the will and the last dictates of the understanding be the same thing, as Dr. Clarke affirms, then liberty consists in the mind's having power to have what dictates of the understanding it pleases, having opportunity to choose its own dictates of understanding. But this is absurd; for it is to make the determination of choice prior to the dictate of the understanding and the ground of it, which cannot consist with the dictate of the understanding's being the determination of choice itself."

This argument from cause and effect I consider to be conclusive, although the connexion between antecedent and consequent, or cause and effect, be not considered as a necessary connexion, but one

established and upheld for a particular purpose. Edwards' argument from foreknowledge, which need not here be reproduced, would appear to be less satisfactory; for the idea of prescience not being derived from experience, our knowledge upon the subject cannot be of such a character as to admit of our drawing logical inferences from it.

We shall now proceed to a more practical elucidation of the subject.

The doctrine of Necessity, in plain language, means that a man could in no case have acted differently from the manner in which he did act, supposing the state of his mind, and the circumstances in which he was placed, to be the same; which is merely saying, that the same causes would always produce the same effects. Men are prone to suppose that they could have done otherwise, because, in reviewing their conduct, its consequences —the experience resulting from it—are mixed up with the motives that decided them before, so that if they had to decide over again, different circumstances must be taken into the calculation. Suppose a case: A man has to decide upon some speculation in business; his conduct is voluntary, that is, it is free from external compulsion, he is at liberty to do what he shall *will* to do;—what is to determine his will? Surely we need not consult Edwards to tell us that his *will* will be determined by the "greatest apparent good," not, perhaps, in the opinion of other people, but in his own opinion at

the moment. This good is the *motive* which governs his will.

To suppose that the man is not governed by motives, or even to suppose that he acts contrary to motives, does not make the action less necessary; for there must be a cause why he acts in one way rather than another, and the cause must be sufficient to produce the act; for "Nothing comes to pass without a cause."

But upon what will the motives that decide the will depend? Upon the mental constitution of the individual, and upon the circumstances in which he is placed. If he has a strong sense of justice, he will consider whether what he is about to do is perfectly honest; if he is a benevolent man, he will take care to do nothing likely to injure his fellows, and so on with respect to all the natural feelings of which the mind consists; they will impel to action, or restrain, according to their natural or acquired strength, and the direction they may have received from education. The intellectual faculties have reference to the circumstances which influence the determination of his will; they examine how far the speculation is likely to succeed, and the correctness of the judgment will depend upon the strength of the reasoning powers, the education they have received, and a more or less complete view of all the circumstances. If, however, it be admitted, as it frequently is, that a man *must* now in any given instance believe what appears to him to be true,

and also act upon that belief in determining "the greatest apparent good," yet it is thought that at some previous time he might have gained more knowledge which would now have enabled him to believe differently and to choose more wisely; but it will be found that if the present belief and motions to action are without his own control, and he *must* believe and act as he does, then every influence that has previously tended to make his mental constitution what it now is, and everything that produced the circumstances in which he is now placed, has been, in like manner, dependent upon causes over which he had no control.

In what, then, does the Liberty which man feels that he possesses consist? Certainly not in the being able to act without motive, or contrary to the strongest motive; but in freedom from external compulsion; in the wide field of action open to him, and in the almost infinite number of paths to the objects of his desires lying open to his choice. The brutes approach their objects directly, impelled by one or more simple instincts, while Reason offers to man a hundred different ways of approach, a vast variety of different means by which his aim can be accomplished; and he can suspend its pursuit until he finds the proper path, for he knows that if he takes the wrong direction out of the many that she presents to him, pain and suffering will be the consequence of his error. Reason thus calls into activity a great variety of feelings, and

keeps up an endless succession of sensations. If a man would eat, he is not confined to one or two simple articles of diet, but he can vary his food to suit his palate. Would he lay up store for a future day—his stock is not of one kind only, like that of the bee, nor is his warehouse, like the hive, of one particular construction, however perfect; but this desire, in combination with others, gives rise to the diversified products of commerce and the arts. Would he train up his offspring—he does not act instinctively but adapts his treatment to the requirements of the mental and bodily constitution of his child, excited by all the hopes and fears of parental solicitude, which reason suggests. But because his choice of any one mode of action is still determined by the strongest motive, this kind of liberty does not take man from under the governance of necessity.

That which has most mystified this subject, and made men think the doctrine of necessity contrary to common sense, or what they imagine to be intuitive evidence, is the supposition that it annihilates the *free agency* of man: they reason in this way—we feel that we have the power to do as we please; we are not obliged by any physical necessity to do anything; we have the perfect control of our own actions; are we not then free agents? But true necessity is not opposed to that which is voluntary, but to that which is contingent. It is undoubtedly true, therefore, that man can always

do as he pleases; but what he pleases to do will ever depend upon his mental constitution (which is only another word for himself) and the circumstances in which he is placed. This is no more than saying that man possesses a definite constitution, and that he must act according to it. Locke says in his Essay, "As far as man has power to think or not to think, to move or not to move, *according to the preferences or direction of his own mind,* so far is a man free." Here the only liberty acknowledged is that of acting according to the internal mechanism of a man's mind. He says also, "The mind having in most cases, as is evident in experience, a power to suspend the execution and satisfaction of any of its desires, and so of all, one after another, is at liberty to consider the objects of them, examine them on all sides, and weigh them with others. In this lies the liberty a man has. He has the power to suspend the execution of this or that desire, as every one daily may experience in himself: this seems to me the source of all liberty. In this seems to consist that which is, as I think, improperly called free-will." But this power of suspension is quite consistent with the doctrine of necessity; for, if we delay the performance of any action, it must be because we have a motive for doing so, and that motive is the necessary cause. Each manifestation of force can be interpreted only as the effect of some antecedent force, and as Kant says — "Every action or

phenomenon, so far as it produces an event, is itself an event or occurrence which presupposes another state wherein the cause is to be met with; and thus everything that happens is only a continuation of the series, and no beginning *which occurs of itself* is possible: consequently, all the actions of the natural causes in the succession are themselves again effects." In fact, the Universe is one General Effect, both in Mind and Matter, and there is but one Supreme Cause.

Spinoza says—"In no mind is there an absolute or free volition; but it is determined to choose this or that by a cause, which likewise has been fixed by another, and this again by a third, and so on for ever.* But he also says, and this by some is held to contradict the above: "moreover, it is to be observed, although the mind is influenced by external circumstances to affirm or deny anything, nevertheless, it is not in itself so swayed as to be forced by external things, but always in its own nature remains free." *True Freedom, as we have before said, is where a being is able to act by the law of its own nature without external compulsion.* This is the freedom which we all feel that we possess: this is the freedom for which Kant contends, based upon what he calls *practical* reason; this is evidently what Locke means, and also Spinoza when he says the mind is not "so swayed as to be *forced by*

* *Tractata Theologica-Polit*, ch. xii, sec 22.

external things." This in fact is the only freedom of which we can conceive, but it is not at variance either in God or man with necessity, and belongs alike to mind and matter. Man acts spontaneously by the law of his own nature, and so does every atom equally in accordance with its tendencies; but in God we believe such nature to be self-existent, original, eternal; in man and matter it is derived. Of course we cannot speak dogmatically of the nature of God, for we really know nothing; but in this sense he must be the most free as well as the most "necessary" of all beings. We can conceive a hundred courses open to man, ninety-nine of which from his limited intelligence may be wrong (limitations of *real* freedom), but we cannot conceive of supreme intelligence taking more than one course——the right. Thus as we rise in the scale of intelligence, is the path of duty narrowed to us, and we lose that spurious freedom for which the advocates of free-will so strenuously contend.

Motive is to voluntary action in the moral world, what cause is to effect in the physical, and the order of nature is as fixed in the world of mind as of matter; for if the course of nature were not as fixed in the moral world as in the physical; if calculable laws did not regulate one as well as the other, man's reasoning power, which depends for its exercise upon the uniformity of events in both, would be of no use. If man could refuse to be governed by motives; if his conduct did not depend

upon springs of action which could be calculated and relied upon, the superiority of his organization, which now raises him so eminently above the brute creation, would have availed him nothing. Reason is dependent for its exercise upon experience, and experience is nothing more than the knowledge of the invariable order of nature, of the relations of cause and effect. Man observing these sequences and expecting them to occur again in like circumstances, shapes his conduct accordingly. In the first ages of the world, when succession was only observed in a few simple things, such as the rising of the sun from day to day, it was thought that the same free will now attributed to man, belonged to the physical world also; that events might come to pass, or they might not, and the term *chance* denoted this uncertainty. But increased knowledge has tended to abolish this term, by showing the uniform manner in which events follow one another, and that under similar circumstances the same results may be expected to follow. The explosion of gunpower could not be predicted by the analysis of its parts, and the simplest phenomena were all at first at an equal distance from human sagacity. Having observed then the order of nature, we can anticipate events and regulate our conduct accordingly, suiting our circumstances to this known order of events; we regulate our conduct by what we expect to result from it, by making use of the same causes to produce the same effects.

Admitting that this is a proper definition of the exercise of reason, it follows that if this uniformity did not exist, the exercise of it would be as likely to be ruinous as serviceable to us; our knowledge would in no way avail us, for we could not predict that things would occur again as we had before observed them. All the discoveries that man has made in the arts and sciences, everything in fact that has tended to ameliorate and raise his condition, depend on this known order of nature, and rest upon its immutability.*

Because the causes of human actions have been

*"Although there are phenomena, the production and changes of which elude all our attempts to reduce them universally to any ascertained law; yet in every such case, *the phenomenon, or the objects concerned in it, are found in some instances to obey the known laws of nature.* The wind, for example, is the type of uncertainty and caprice, yet we find it in some cases obeying with as much constancy as any other phenomena of nature the law of the tendency of fluids to distribute themselves so as to equalise the pressure on every side of each of their particles; as in the case of the trade winds, and the monsoons. Lightning might once have been supposed to obey no laws; but since it has been ascertained to be identical with electricity, we know that the very same phenomenon, in some of its manifestations, is implicitly obedient to the action of fixed causes. I do not believe that there is now one object or event in all our experience of nature, within the bounds of the solar system at least, which has not either been ascertained by direct observation to follow laws, of its own, or been proved to be exactly similar to objects and events, which, in more familiar manifestations, or on a more limited scale, follow strict laws: our inability to trace the same laws on the larger scale, and in the more recondite instances being accounted for by the number of complications of the modifying causes, or by their inaccessibility to observation."—Mill's *System of Logic*, c. II, p. 116.

hidden from us like those of physical action in the first ages of the world, such actions have been supposed to be contingent, to depend upon chance and not to follow the same law of invariable sequence; but if this were really the case—if the doctrine of philosophical necessity were not true, the regularity of events in the physical world would little avail us, neither would they afford sufficient foundation for morality and prudence, as the voluntary conduct of our neighbours enters into almost all those calculations upon which our plans and determinations are founded.

"A person well acquainted with the necessary order in which events follow each other, (*i.e.*) well skilled in the ordinary movements of the machinery of life, may with confidence, if not with absolute assurance of success, risk his most important interests upon the issue of well concerted plans. Skill and sagacity in managing the affairs of common life, or wisdom in council or command, is nothing else than the knowledge of the fixed laws of matter and mind, which together dictate the intricate movements of the great machine of the social system. It must be upon the immovable substratum of cause and effect, of motive and voluntary action, that our calculations of futurity are formed, and it is upon this basis alone, that a wise man rests his hopes and constructs his plans."

"Correctly conceived, the doctrine [called Philosophical Necessity is simply this: that given the

motives that are present to an individual mind, and given likewise the character and disposition of the individual, the manner in which he will act may be unerringly inferred: that if we know the person thoroughly, and knew all the inducements that are acting upon him, we could foretel his conduct with as much certainty as we can predict any physical event. This proposition I take to be a mere interpretation of universal experience, a statement in words of what every one is internally convinced of."*

It has been said, however, that "on the supposition that man is not a free agent—the master of his own sentiments and conduct, but on the contrary subject to the laws of physical causation which rule in the material world—conscience—the moral sense, though an essential part of his nature, has no foundation in it. It bids him do this, and restrain from that; though he has no power to determine what he shall do, being himself absolutely disposed of by laws as inviolable as those which keep the earth in her orbit, and provide that summer and winter, seed time and harvest, shall not fail. Any theory which fails to recognize man's moral freedom converts his nature into an incoherent delusion, to which we find nothing analogous in the other arrangements of the universe. Admit, however, human free agency, and this incongruity

* "System of Logic."

vanishes—conscience ceases to be 'a redundant endowment.'"*

But this objection arises from the limited use of language at our command, and from our thus applying "necessary" to voluntary action in the same sense as we do to the laws of *physical* causation. Voluntary action is as much dependent upon the laws of mind as matter upon the laws of physics. As Priestley says—"It must be understood that all that is ever meant by *necessity in a cause*, is that which produces *certainty in the effect*." The proper answer then to the above objection of the "National" is, that man is not only governed by the external laws of nature, but by the internal nature or laws of his own mind, of which conscience is one. The pain of burning keeps him out of the fire and protects his body; the pain of conscience keeps him from doing what he considers wrong and protects his mind or moral being. As Buckle says, "On the one hand we have the human mind obeying the laws of its own existence, and, when uncontrolled by external agents, developing itself according to the conditions of its organization. On the other hand we have what is called nature, obeying likewise its laws; but incessantly coming into contact with the minds of men, exciting their passions, stimulating their intellect, and therefore giving to their actions a direction which they would

* "National Review," Jan. 1858.

not have taken without such disturbance. Thus we have men modifying nature, and nature modifying man; while out of this reciprocal modification all events must necessarily spring."

However it may suit the wants of certain creeds to deny the necessity of all our actions, yet those who adopt them, acknowledge it in action, if they deny it in words. Do not such persons expect from certain moral inducements to produce a certain voluntary line of conduct? All the arguments they use to excite our hopes or fears, proceed upon the supposition that mind is subject to certain laws, and that if their arguments are efficient as a cause, the effects desiderated will invariably follow. "Do you think such motives are sufficient to induce him?" is a question with them as pertinent as "Do you think this lever has the power to raise that weight?" But, say the advocates of freedom of will, necessity is not here implied, for though we are obliged to admit a connexion between motives and actions, yet this connexion does not appear to us to amount to a certainty. The mind possesses an inherent activity, by which it can at pleasure dissolve this connexion; consequently when motives are presented to induce a particular line of conduct, it is not done with certain expectations of success, and we are not always disappointed if we fail. We make a reservation for a certain liberty of will a person is supposed to possess, which may cause him to resist all our inducements. This objection

is as forcible when applied to matter as to mind. It arises from our not being sufficiently acquainted with the causes necessary to produce the effect we wish. A philosophical experiment may succeed ninety-nine times and fail the hundredth, not from any liberty of will that the materials possess, but from some counteracting cause that has crept in of which we are ignorant, but which farther investigation may discover. So with respect to mind, if our arguments are not successful, it is because they are not forcible enough, or they do not apply to the state of mind of the individual, or there is some prejudice still unmoved; and not from any power he may possess of refusing to be moved, by a motive strong enough for the purpose. In the latter case, as in the first, we must not ascribe our failure to the free will of the individual, but to our own ignorance of how to move him, and if we would succeed, we must look in both cases for the hidden cause of the failure.

The character of a man is the result of the organization he received at birth, and all the various circumstances that have acted upon it since, and these, if that were possible, being given, a mental philosopher would predict the line of conduct that will be invariably pursued by each individual, as readily as the chemist can predict the exact result of the mixture of any chemical substances. Man, like everything else around, has received a definite constitution and he is no more

capable of acting contrary to that constitution, and of refusing to be acted upon by the influences that everywhere surround him, than the atoms of matter are capable of resisting the impulses of attraction and repulsion, and the various affinities from which result all the beneficial order and arrangement of the present material system. The same disastrous effects might be expected to result in the one case as the other; for if matter refused to obey the laws that pertain to it, we could not depend upon the causes that are capable of producing certain results to-day being efficient to the same ends to-morrow; and if there were no certain connexion between motive and action, we should never be able to predict what men would be from what they had been; thus reason would be of no use, all progression would cease, and man would be as the beasts, moved by immediate impulses, and confined to an equally limited range of ideas and enjoyments.

CHAPTER II.

THE APPLICATION OF PHILOSOPHICAL NECESSITY TO RESPONSIBILITY, PRAISE AND BLAME, REWARD AND PUNISHMENT, VIRTUE AND VICE.

So clear is the evidence in favour of Philosophical Necessity that it would never for one moment have been doubted if it had not been for its supposed consequences. It was supposed to lead to fatalism—to the doctrine of non-responsibility, and consequently to be subversive of the very foundations of morality. We should never attempt, however, to stifle truth from its supposed consequences, but either make it harmonise with other truth or quietly wait till we can. If we had followed this course in this direction we should earlier have discovered that Induction applies to Mind as well as to Matter—and that as the great desideratum in Nature is Unity, Law, and Order, we should not have left it out of one-half creation, and that the most important, and having banished Miracle and the Supernatural from the physical world, we should not have left it in the world of mind and morals. We should have been able to banish half the misery of life that arises from the supposition that things might have been otherwise, that they ought to have been otherwise, and at the

same time we should have banished the source of at least one half of the crime in the world, that arising from the feeling of revenge and the desire of what is called retributive justice, and the origin and use of what is called "evil," would have been made much clearer. We shall now proceed to trace the doctrine to its legitimate consequences.

RESPONSIBILITY.—If a man's actions are determined necessarily by the previous state of his mind, and the circumstances or influences to which he is exposed, and if, consequently, no action of his life could possibly have been different from what it actually was, in the circumstances,—responsibility, in the sense in which it is generally used, is without meaning. A man is usually considered to be responsible, or accountable, for having acted in a certain manner, because it is supposed that he might have acted differently; but this not being the case, all responsibility for such actions would be unjust; besides, as such actions are *already past* and perfectly *inevitable*,—for actions that are already past God himself could not prevent,—it is evident that any such responsibility would be as useless and absurd as it would be unjust. Is then man not accountable for his actions? Most certainly he is, for he can never get away from their consequences, and these are made pleasurable or painful as the actions are right or wrong. All true responsibility must have reference to the future,

never, as is commonly supposed, to the past. The Creator has attached responsibility in the shape of inevitable pain, moral or physical, to every breach of his laws; or if not in all cases of positive pain, of diminution or loss of happiness. He has given to man a frame, "fearfully and wonderfully made," and his happiness is dependent upon the proper regulation and protection of its complicated mechanism. If he does anything that has a tendency to injure this constitution, either bodily or mental, pain follows and obliges him to desist. Thus, if he puts his hand into the fire, he is subjecting it to an influence that would soon destroy it, and with it all the powers and pleasures that are dependent upon its use; the pain that he feels, therefore, or the punishment that is inflicted upon him for doing so, quickly obliges him to take it out. Here, then, he is responsible for the ignorance or carelessness that induced him to put his hand where, from the relation that heat bears to the body, it must be injured; and this *whether the action be voluntary or not;* for the object of the pain being to deter the individual and others from the breach of this law, the pain must be attached to the act. So also with reference to the mind; if a man commits an act of injustice or treachery, he suffers its consequences in the distrust and resentment of his fellow-men, though his evil action be the result of bad education and temptation; because the certain connexion of such conduct with

such consequences, is necessary to make men attach importance to good education and to the avoidance of temptation. If a man says what is false, he suffers from not being believed for the future, and so every fault has its unpleasant consequences. Not an evil thought can pass across the brain without leaving its trace, in less aptitude for good, and therefore for pleasurable sensation. This view involves a much stricter responsibility than the common one, for we are thus accountable to our Maker for the breaking of his laws, whether such breach proceeds from our ignorance, our convictions, or our feelings; whether our actions be voluntary or involuntary, or proceed from free will or necessity; and we are made to suffer for that which is already done, in order that the further evil may be prevented which would ensue from the repetition of the offence. Man is, thus, not only responsible for that portion of his happiness which depends upon his own body and mind, but for that which he derives from the great body of Society, of which he is a member; and if he commits any offence against this latter, that is, if he inflicts any injury upon it, he is accountable in the same sense, and in no other. For such breach of the moral law he suffers, or ought to be made to suffer, just so much as will prevent the same fault in future. If its recurrence could be prevented without any suffering at all, we only do an injustice to the individual in subjecting him to it, since he

could not have acted otherwise. If we are made to suffer, then, it is for protection, and "punishment" is *for our own good;* and to ask to be relieved from it, or to have our sins forgiven, would be asking for that which would do us an injury. "Forgiveness of sins" then is out of the question. To suppose that God is angry and wishes to take vengeance, is transferring human passion to the Creator, and to ask Him to interpose miraculously to save us from the consequences of our actions, would be asking for the greatest curse he could bestow upon us, for such consequences are all that reason has for its guidance. "Forgiveness of sins," "Atonement," "Vicarious Sacrifice," are all based upon the common but erroneous notions of the nature of "Sin" and the use and necessity of "punishment." Then "let the dead past bury its dead." The past *is* past and cannot be altered or recalled, and what is more, *nothing could have happened differently.* The full conviction of this truth would save half the misery there is in the world, which is made up of vain regrets for events which it is supposed might and ought to have been otherwise. Experience, or knowledge of the consequences of the past, ought to guide our conduct for the future, but REMORSE should be banished from the world. Repentance, so far as it consists of a full perception of evil consequences, and sorrow and humiliation for the state of mind which caused them, and which may therefore influence our coming actions, is a rational

and wholesome feeling,—but when, as is too generally the case, remorse is mixed with it, it is a useless sacrifice of happiness based upon popular error.

PRAISE AND BLAME.—Upon a cursory view of the subject, the difficulty naturally arises, that if actions could not have been otherwise under the circumstances, then merit and demerit are mere names, denoting only the character of certain actions; and that, in consequence, man is not, properly, the subject of praise and blame. Upon reflexion, however, it will be found to be just the reverse; for if there were no necessary connexion between motives and actions, if we might refuse or not to be guided by the former, then, indeed, all praise and blame would be useless; for we praise a certain line of conduct because it is right and in order that it may be pursued, or we blame it that it may be forsaken, and our approbation or disapproval act as motives that are calculated to produce one kind of action more than another.

We naturally approve of, or praise, that which is agreeable to us, and disapprove of, or blame, that which is disagreeable; and that this sense of what is pleasant or unpleasant to us, may have proper weight with those upon whom our happiness in a great measure depends, nature has given us a disposition by which such praise or blame becomes a great source of

enjoyment or discomfort, and a strong motive to incite to some actions and to restrain from others. The expression of praise and blame, of approbation or disapprobation is therefore, necessary and proper, although we could in no case act otherwise than we did act under the circumstances. What a complete revolution will take place in society when the expression of this praise and blame shall be no longer made instinctively, but be brought into accordance with the doctrine of necessity! A child knocks its head against the table, and thinking the table had a choice in the matter, turns round and beats it. So man, "a child of larger growth," knocks his head against some rough corner of another's disposition,—he meets with some injury or offence, and not knowing, or not thinking, that the offender could not possibly have done otherwise, he acts as instinctively as the child, and expresses his disapprobation in all probability in the same way. What, however, would be the conduct of a person brought up from infancy as a disciple of necessity? He would know, that of whatever action a person might have been guilty against him, in the state of such an individual's views and feelings, he could not have acted differently, and that it would be as absurd to give way to the feeling of anger in this case as in that of the child: that to produce a different effect towards himself he must alter the cause, that is, he must change the views and feelings of the offender towards himself. If the offence

were a personal insult, and the object were to prevent it in future—if knocking the person down were the best mode of doing this, why then knock him down; but this display of the combative propensity would probably produce a similar exhibition on the part of the other, and if they were well matched they would leave off just where they began. But if inquiry were calmly made into the motive of the insult, and the cause removed if possible—according to the dictates of the moral feelings, with kindness and justice—in the generality of cases there would be no fear of its repetition. It can only be this mode of looking at injuries, and the temper of mind consequent upon it, that can give that "soft answer which turneth away wrath." By the predominance of feelings, the produce of opposite views to these, many minds dwell in a state of perpetual irritability, occupied in resenting not only real injuries, but imaginary offences; and is is a question, whether a larger amount of unhappy feeling in the world is not occasioned by the latter class than the former.

The evils resulting from the ordinary mode of considering this subject are very numerous. The common notions concerning merit and demerit, praise and blame, and responsibility, give rise to the worst abuses of our selfish propensities, to envy, hatred, malice, and all uncharitableness. If we were early taught to feel and know that a man's character is the result of his mental constitution, and the circumstances in which he is placed,

all such feelings would be kept in check from the mere absurdity of giving vent to them. True, the exhibition of anger and of those feelings that induce us to take immediate vengeance for an offence, may to a certain extent, have the effect of preventing offences; and among the inferior animals this is apparently the legitimate and only mode of doing so; but man possessing additional faculties, his reason enables him to foresee the direct consequences of open violence, and to avoid them, whilst producing *secret* and much more complicated mischief. How is it possible to "Love our enemies, to bless them that curse us, and to do good to them that hate us," so long as we look upon them as the cause of our suffering in the sense that they had liberty to do otherwise? But when they are considered as mere instruments, as acted upon by causes over which they had no control, then indeed we may "love our enemies," love them as fellow-creatures, pity them as being in all probability greater sufferers than ourselves, and with calmness and reason, guided by benevolence and justice, endeavour to remove the cause of their enmity; or if that be impossible, to guard ourselves against it with as little suffering as may be to them.

It may be said, perhaps, it is impossible but that by a law of our nature we should hate that which is unpleasant to us. This is true, but let the feeling receive its right direction, let us hate *vice*,

not the *vicious*. The precautions we take to secure ourselves against that which injures us, are not necessarily connected with our hatred of the injurer. We guard ourselves sedulously against the poison of the viper, and the destructive propensities of the tiger, although, knowing as we do that their power and disposition to injure is the inevitable condition of their nature, we cannot be said to hate them.

A man cannot be a true Christian or a true philosopher, until he is a practical Necessitarian. It is then only that he can exercise a perfect control over his own feelings, and cease to be acted upon, to his own discomfort, by the bad feelings of others. It is then that he feels himself master of his own fortune in the strictest sense of the word, for he knows that nothing is uncertain, but that he has only to seek and apply the proper cause, and the effect desired will inevitably follow.

REWARD AND PUNISHMENT. After considering Responsibility, and Praise and Blame, little remains to be said under this head. We have shown that the responsibility of man consists in his experiencing always the natural and necessary results of his actions, and that praise and blame, and consequently reward and punishment, can be employed by the Necessitarian only as motives to the adoption or abandonment of any given line of conduct. Desert and merit being entirely out of

the question, where a man could not possibly have acted otherwise than he did act, so also are all *rewards* to which a man may consider himself entitled. The rewards of nature are the pleasureable sensations, the happiness consequent upon the study and observance of, and obedience to, her laws; her punishments are the pain that follows the breach of them. It is in this way that Nature is more powerful than mere doctrine all over the world, and it is well for mankind that she is so, for had man been a free agent, such as he is represented, capable of observing and following the pernicious creeds and dogmas that selfishness has never failed to instil into his mind, he must long since have ceased to exist on this earth. But in spite of what a man professes to believe, he cannot help invariably seeking, in practice, that which is pleasureable, and avoiding that which is painful; and this it is that secures to him, on all occasions, the object of his being, a balance of enjoyment; and preserves that consistency in his conduct, which would be lost, if his actions were guided solely by his opinions. This balance of enjoyment is the natural reward which a man receives for having sought for happiness where it was to be found; but given to him without any desert on his part. So suffering is the punishment that nature inflicts upon those who have sought for happiness where it was not to be found. But we nowhere find nature inflicting this punishment, excepting for the

good of the person offending, or of society at large, which, as man is necessarily a part of society, is the same thing; for where a man has offended against the physical or organic laws of his being, so that the pain or punishment resulting can be of no use in a remedial point of view, the pain does not last long, for death mercifully takes him from this state of existence.

But, says the advocate of freedom of will, it is not enough that punishment should be merely remedial, that it should merely have for its object the prevention of the repetition of the offence—a criminal should be made to suffer in exact proportion to the fault he has committed; and this idea of retributive justice, as it is called, but more properly vengeance, lies at the foundation of all criminal codes throughout society, is the main cause of their inefficiency, and of a vast amount of unnecessary suffering. It is assumed that by allotting a certain amount of suffering to a certain amount of "sin" all wrong is made right, and God is necessarily satisfied; but to the consistent Necessitarian, any punishment beyond such as is requisite for the purpose of amendment, must appear an *injustice* of the highest degree towards the individual upon whom it is inflicted, because it is evident that under the circumstances in which he was placed, and with his views and feelings, his conduct was inevitable. Our Criminal Codes

cannot be radically reformed and made effectual until this view of the question with respect to accountability and punishment becomes general; until the very idea of retribution be dismissed from our thoughts, and, consequently, the principle of it from our Institutions. The wicked must be regarded as the truly unfortunate of the earth, and punishment the means which true kindness would dictate of correcting vicious habits, and of clearing away the obstacles to that large amount of enjoyment of which their bad dispositions deprive them.

VIRTUE AND VICE.--But if Philosophical Necessity be true, what becomes of all the distinctions between virtue and vice? If all actions are necessary, are not all equally virtuous or vicious? They would undoubtedly be so if there were no difference between pleasure and pain, happiness and misery; but so long as there is this difference, the inherent distinction between actions must continue, as they tend either to one state or the other. Thus, if they tend, all things considered, to produce happiness, they are virtuous; if they tend to misery, they are vicious; and it would be difficult to prove any other distinction between virtue and vice, if considered with reference either to this world or another.

Much has been said and written upon this subject, and although plain in itself, so much has it been mystified, that it has become the general opinion that there is *something in actions themselves*, that places them in the one class or the other. "In

order," says Edwards, "to a thing's being morally evil, there must be one of these things belonging to it; either it *must be a thing unfit or unsuitable in its own nature;* or it must have a bad tendency; or it must proceed from an evil disposition, and be done for an evil end." Now if it were possible to conceive of anything unfit or unsuitable in *its own nature*, supposing that the doctrine of necessity were unproved, it is impossible to believe it together with the conviction that nothing could possibly have been otherwise than it was, and that everything was appointed by an All-wise Creator. The same act according to circumstances, is sometimes either virtuous or vicious; thus the act of killing a man, when done in our country's defence, is meritorious, but when committed to suit private revenge or interest, it is murder, and a crime of the deepest dye. We might easily multiply instances to show that in the moral world, there is no difference in the character of actions, when considered separately from their effects upon happiness or misery, but that will be unnecessary, as they must present themselves to every one. "Morality is the science of the means invented by man to live together in the most happy manner possible." It is impossible to conceive that God can have any other view, in laying down laws, than the happiness of his creatures; to make man a better is to make him a happier being.

Are all therefore to be put upon the same level

in society? Are the vicious upon an equality with the virtuous? Yes, when the tiger and the lamb are so. When the lap dog gives place to the wolf, when vipers are hidden in men's bosoms; in fact, when we prefer the company of that which gives us pain, to that which bestows happiness. Virtuous, holy, pure, and other terms of like import, have no meaning when applied to actions in any other sense than as they tend to happiness or misery; and when we speak of any kind of discipline as having a tendency to *perfect* our character, to make us more pure and holy, we cannot mean anything else but that it tends to increase our capacity of enjoyment, and our power of adding to the happiness of all around. That man is most perfect who is capable of giving and receiving the greatest sum of enjoyment. Neither can we admit that actions are virtuous or vicious, according to the motives that dictate them, for all motives are equal being all dependent, like the actions to which they give rise, upon the mental or bodily constitution and circumstances. "All motives," says Bentham, "are abstractedly good; no man ever has, ever had, can, or could have, a motive contrary to the pursuit of happiness or the avoidance of pain." All feelings, both propensities and sentiments, in which motives generally arise, good or bad, whichever they may be called, are mere blind impulses requiring the guidance of the reason, which shows that the intellect must be

cultivated, in order that we may *do* well as *mean* well. It is not enough to *wish* to do right, we must set ourselves diligently to learn what *is* right. If we do mischief we are responsibile for it, whatever our wish or motive might have been. Benevolence and Destructiveness are equally hurtful if misdirected or unrestrained. We must be judged then by our actions, not by our motives, for we are as much responsible for the direction of our feelings as for the feelings themselves.

CHAPTER III.

ON THE ORIGIN, OBJECTS, AND ADVANTAGES OF EVIL.

"Is God willing to prevent evil, but not able? Then he is not omnipotent. Is he able but not willing? Then he is malevolent. Is he both able and willing? Whence then is evil?" * It is probable that what we call evil is the best, if not the only means of producing and preserving the good. Is our calling it evil then merely a misnomer, or must we not rather admit that we are obliged to limit the power of God, and that He cannot produce the good in its full amount without the evil, and that one is absolutely necessary to the production of the other?

"If the Author and Governor of all things be infinitely perfect, then whatever is, *is right*; of all possible systems, He has chosen the best; and, consequently, there is no *absolute* evil in the universe. This being the case, all the seeming imperfections or evil in it are such only in a partial view, and with respect to the whole system they are good." †

"Whence then comes evil? is the question which hath in all ages been reckoned the Gordian knot in

* Epicurus. † Turnbull's "Christian Philosophy."

philosophy. And, indeed, if we own the existence of evil in the world in an absolute sense, we diametrically contradict what hath been just now proved of God. For if there be any evil in the system that is not good with respect to the whole, then is the whole not good, but evil, or at the best very imperfect; and an author must be as his workmanship is; as is the effect, such is the cause. But the solution of this difficulty is at hand; that there is no evil in the universe. What! are there no pains, no imperfections? Is there no misery no vice in the world? or, are not these evils? Evils indeed they are; that is, those of one sort are hurtful, and those of the other sort are equally hurtful and abominable; but they are not evil or mischievous with respect to the whole. * * * God intends and pursues the universal good of His creation; and the evil which happens is not permitted for its own sake, or through any pleasure in evil, *but because it is requisite for the greater good pursued.*"

"Natural evils proceed from the original condition of things, and are not permitted by God, but in order to prevent greater. Neither the goodness of God, nor the perfection that belongs to the nature of things, required that all natural evils should be removed: for some created beings have evils inherent in their very natures, which God must of necessity either tolerate, or not create those things in which they do inhere." *

* Archbishop King on the Origin of Evil, vol. i., p. 220.

Leibnitz says, "God has permitted evil, because it is enveloped in the best plan which is found in the region of possibles, and that divine wisdom could not fail to have chosen." Dr. Chalmers, commenting on this idea, remarks: "He could not by this hypothesis, expunge the evil that is in our actual universe, but at the expense of a shortcoming from the maximum of good that is rendered by it. We cannot positively affirm this to be true; but we can at least say, that for aught we know, it may be true."

The previous inquiry into the nature of virtue and vice is essential to the proper understanding of this question of acknowledged difficulty, and the Necessitarian is alone able to put it in its simple, true, and proper light. The supposition that man could have done differently in the state of mind and circumstances in which he was placed, has enabled Theologians to introduce most of the mystery that ordinarily is made to surround this subject. We hear consequently of supreme justice; of judicial retribution; of the sanctity of moral laws, irrespective of the tendency of such laws to produce good: of the sovereignty of the Almighty; and that the Most High must vindicate his authority, &c., as if God had some other object in his laws, either physical or moral, than the good of his creatures, or as if like some earthly potentate his dignity and self-importance could be outraged! Now all this is perfectly childish, and when we know that nothing

could have happened but what did happen, equally untrue.

The doctrine of Philosophical Necessity assumes that sin and evil exist only in relation to Pain and Pleasure: whether it be the pleasure arising from physical or intellectual enjoyment on the happiness resulting from the satisfaction of the moral and religious sense: or pain, either mental or bodily, in all its different degrees, from mere uneasiness, to that agony which can be supported only for a few moments. In fact, virtue *is virtue* only because it promotes the one and avoids the other: and if the directly opposite course conduced to the highest good, that would be virtue and not what we now assume to be such. The virtues have all been named accordingly—in accordance with this tendency to produce the general good; it is impossible therefore, in a *general sense* to do evil that good may come, because if the *general* good did come from what we call evil, it would not be evil but good. The supposition that there is something in actions themselves, something unfit or unsuitable in their own nature, that renders them virtuous or vicious, has tended to involve the subject in mystery. Sin, vice, and moral turpitude, are evils from their tendency to produce pain and misery, and the question, on being extricated from all those difficulties with which the notion of man's free agency has encumbered it, assumes its simplest form, viz., what is the use of pain?

The Deity, of course, cannot but be regarded by the Necessitarian as the Author of all things, of the evil as well as the good; and that evil has its use, and that a benevolent one, cannot be doubted by him whose knowledge of our Creator has been gathered from the numberless instances of benevolent design throughout the universe, which, whilst they manifest the power of God, show us plainly the direction of that power towards the production of the greatest possible enjoyment. If, therefore, it can be demonstrated that pain, which is the only evil, is a necessary agent for the production of this balance of enjoyment; that it is the only effectual guardian of that system of organization upon which our happiness depends; that it is essential even to our very existence; will not the question in part be stripped of its mystery, and the ways of God to man be justified even to our finite comprehensions?

To creatures possessing our modes of intelligence, there are some propositions which appear by their nature to be absurd and contradictory; thus, that the half of a thing can be equal to the whole, and that an event which has already taken place can be caused not to have taken place, we instinctively feel to be contradictions, and the reverse of each of these propositions we constitute into an axiom which serves as a basis of reasoning. In the same way we deduce the axiom that God could not create an intelligence equal to himself; for, to suppose

that he could do so would involve the absurdity of two infinite existences. All created intelligences must, there, be finite; limited in their powers of knowing; and such limitation implies a certain degree of imperfection which must extend throughout the whole universe of mind. But we cannot conceive of perfect happiness consisting with any degree of imperfection; for in the space between finite and infinite knowledge there must be numberless things, the nature and tendency of which the highest order of created beings cannot know, and with reference to which they must be continually liable to do wrong; that is, to act in opposition to the laws which constitute the definite character which everything has received, and in disregard of the relation which has been established between such objects and the subject or intelligence, thus causing a perpetually increasing amount of disarrangement. To check, therefore, that utter subversion of order, and consequently of happiness, which the necessary ignorance of created intelligences would occasion, a something must be appointed which shall constantly act as a warning whenever these laws are transgressed. It is doubtful whether a monitor more effectual or better adapted for the purpose than Pain could possibly have been selected.

It is probable even that no part of the creation is free from evil, in the sense in which we thus use the term, as it is *the invariable accompaniment of*

that error which is consequent upon the necessary limitation of the powers of knowing. George Combe in his "Constitution of Man" has very clearly shown that "All objects that exist, animate and inanimate, have received definite qualities and constitutions, and that good arises from their proper, and evil from their improper use." The field of choice is immense, and our powers are limited; how then are we on all occasions to distinguish the proper from the improper use? Pain and pleasure attend the selection and thus guide and even dictate our choice. This is the most effectual teaching we can have, and very probably the best possible arrangement that can be made. Why then call the pain that seems absolutely necessary to warn us when we are doing wrong, that is, making an improper choice, an evil?

Not only is Pain the best schoolmaster, but much of what we call evil is nothing but the natural adaptation of beings to the necessary conditions of their existence, on the principle of "Natural Selection" by which the weak and bad are destroyed, to make room for the strong and good, which only ought to be preserved. In fact, what we foolishly call evil, is only the natural and necessary law of progress, from good, ever on to better and better. With respect to the employment of pain for the correction of error in other worlds, it must be mere matter of conjecture, for "what

can we reason but from what we know?" It would appear however to be probable that wherever there are beings susceptible of enjoyment there also is pain.

CHAPTER IV.

PAIN CONSIDERED AS THE NECESSARY AND MOST EFFECTUAL GUARDIAN OF THAT SYSTEM OF ORGANIZATION UPON WHICH HAPPINESS DEPENDS.

As the capability of enjoyment is ever found to increase with complexity of structure, the power of feeling pain always increases in the same proportion. For the more complex and delicate the nervous system, and consequently the more varied and intense the powers of thinking and feeling, the more necessity has it for a protection from the numerous surrounding influences which would tend to throw it into disorder, or to destroy it. Pain, in many cases intense pain, could alone compel us to desist from subjecting our body to such influences, and thus destroying the power of enjoyment dependent upon the perfection of our organization. Extraneous substances introduced into the body, are, by a long and intricate process, fitted for becoming part of a living structure, and by a still further process are adapted not only for living, but for feeling and thinking;—out of the same blood are formed all the different materials of which our frame consists, each new atom being deposited in its proper place, and the old materials, by a variety of processes, carried out of the system, or mixed up

with new matter to be revivified. It is necessary that each atom should assume its proper place in the system, and if any derangement or artificial obstruction prevents this, we are immediately warned and made conscious by pain that something is wrong, the pain being generally in proportion to the importance of the derangement.

We thus find man possessed of a complicated apparatus, consisting of numerous functions; first, those necessary for the preservation of life, and secondly, those essential for the support of the nervous system upon which sensation depends; and he is surrounded on all sides with objects bearing a fixed relation to himself, the greater part causing pleasurable sensations, but all, when calculated to injure him, causing painful ones. Experience, thus tutored by pleasure and pain, is his only guide as to what is injurious and what salutary; and real Education consists in imparting a knowledge of the nature and tendencies of everything around us.

It is easy to make apparent the objects and advantages of evil, as it is denominated, in the physical world, by showing that the benevolent guardianship of pain alone could maintain our bodily frames in the state requisite for the enjoyment of which they are the source. Thus, if a person falls into the fire, pain compels him to extricate himself in the most speedy manner possible; if a limb is fractured, or any important bodily function deranged, pain obliges him to seek a

remedy and to repair the mischief. In all these cases, the benevolent intention to the individual sufferer is evident, and he who would consider bodily pain as an evil and not as a good, is like the unruly child that quarrels with its nurse for not allowing him to play with a razor, or to drink poison. But in the moral and intellectual world, suffering, though no less remedial, is less evidently so to mankind at large; although it is incalculable the extent to which the comfort and welfare of all may be enhanced, when it is universally understood that mental as well as bodily suffering is intended to apprise us of the infringement of some important law of nature upon which the preservation of happiness depends. A large class of those sufferings which are thought to be purely mental, may, upon further investigation into the intimate connection between matter and mind, be found to be solely referrible to peculiar states of the bodily system, and may be capable of much alleviation when the corporeal functions upon which they depend shall be better known, so as to come within the province of medicine.

With respect to the sufferings to which we are liable in consequence of the relation in which we stand to society, the benevolent tendency is less obvious, by reason of our present ignorance as to the nature of that relation, and of our own mental constitutions. Our ideas of justice have been formed upon notions of free-will; we have

regarded ourselves strictly as individuals, instead of mere parts of the great body of society, united to it by ties quite as strong as those that unite one part of our body to another, not indeed by contiguity of atoms, but by contiguity of feeling; and it would be quite as reasonable for one part of the body to object to suffer for the derangement of another part—for the lungs to expostulate with the stomach, 'Why must I suffer for your imprudence?' as for one man to complain to the body of society, of which he forms only a member, 'Why must I individually suffer for your misdeeds?' The same answer might be given in both cases, that, as one part of the body could not exist without the other, an injury to one is felt by all, that all may feel interested in the restoration of the injured member: that, as one man could not exist (in a state in which existence would be a blessing) without society, he suffers from the sins of another, that he may have an interest in removing the ignorance or ill-feeling from which he suffered, and in keeping every member of the general body sound. Society is, in fact, so organized, that so long as there is one of its members ill-disposed or ignorant, all are liable to pay the penalty; and although this distribution of evil may not seem in accordance with the common notion of justice, viz., that each man should suffer only for his own misconduct, yet if it can be shown that each individual gains infinitely

more than he loses by such an arrangement, justice cannot be said to be outraged by a system which produces the greatest possible happiness to all; or if it can, injustice becomes the virtue and not justice.

Dr. Arnott gives a pleasing picture of the advantages we derive from living in society:—"Every one feels that he is a member of one vast civilized society which covers the face of the earth; and no part of the earth is indifferent to him. In England, for instance, a man of moderate fortune may cast his looks around him and say with truth and exultation, 'I am lodged in a house that affords me conveniences and comforts which some centuries ago even a King could not command. Ships are crossing the sea in every direction to bring what is useful to me from all parts of the earth. In China, the men are gathering the tea-leaf for me; in America they are planting cotton for me; in the West India Islands, they are preparing my sugar and my coffee for me; in Saxony they are shearing the sheep to make me clothing; at home, powerful steam-engines are spinning and weaving for me, and making cutlery for me, and pumping the mines, that minerals useful to me may be procured. Although my property is small, I have post-coaches running day and night on all the roads, to carry my correspondence, and I have protecting fleets and armies around my happy country, to secure my enjoyments and repose. Then

I have editors and printers, who daily send me an account of what is going on throughout the world, among all those people who serve me. And to crown the whole, I have books; the miracle of all my possessions, more wonderful than the wishing-cap of the Arabian Tales; for they transport me instantly, not only to all places, but to all times. By my books I can conjure up before me, to vivid existence, all the great and good men of antiquity; and for my individual satisfaction I can make them act over again the most renowned of their exploits: the orators declaim to me: the historians recite, the poets sing: and from the equator to the pole, or from the beginning of time until now, by my books I can be where I please.' Such has been the effect of the combined powers of man, giving "to each individual of the civilized millions that cover the earth, nearly the same enjoyments as if he were the single lord of all."* Compare these advantages with those which an individual might possess by his own unaided powers, and it is evident how much more he gains by the social arrangement than he loses by being a part of the great whole. The object of creation is to produce the largest possible sum of enjoyment to all, considering individuals not as individuals, but only as parts of the sensitive world, and it is to the practical ignorance of this wise arrangement, and to the tendency that all have to individualize their enjoyments, that we

* Elements of Physics, Introduction, p. 26.

must attribute much of the moral evil, or mental pains, now prevalent throughout society. The advantages that ought to be derived by the race generally from the progress of civilization, are too much monopolized by the few, whose happiness, meanwhile, would be far better secured if they were made to participate only in the general well-being. The overgrown wealth which tempts the possessor to the destruction of the power of enjoyment which nature gave him, would suffice to call into healthy and vigorous action hundreds now cramped and stunted under the chilling influence of want. The excess of ease and leisure which eats into the soul of the indolent in the lap of luxury, would refresh the minds, and cheer the spirits of a multitude whose incessant toil furnishes the perverted blessing to its victim. The object and advantage of what is called moral evil then is to extend these advantages to the whole of mankind.

What then, will it be said, are crimes against the person and property, robberies and murders, good upon the whole to society? These evils bear the same relation to the body of Society, as physical evils do to our own bodies, and are intended for the same purpose—to secure the health and happiness of the system. Some vital organ is diseased, and the consequent pain drives the individual to seek a remedy before the organic functions are destroyed. Robbers and murderers are diseased parts of the body of society, and the evils resulting from the

inroads of such malignants, serve to induce men to look to the causes of crime, and to apply those measures that are calculated to restrain it; thus diminishing by the most direct means crime, and the suffering thence resulting.

It has been objected that virtue does not, in the present state, on all occasions, produce a balance of good to the virtuous. As a general rule, it is admitted that it does so, and that when the laws of nature have free operation, there are no exceptions; but it is urged that since the laws and social institutions of mankind are at variance with the laws of nature, particular cases do occur in which a man suffers for acting virtuously.

Virtue, to the Necessitarian, mean that line of conduct which, *all* things considered, shall be productive of the greatest happiness to all. Now suppose that in consequence of some human law made for individual advantage, or the advantage of a class, a person in calculating the results of a certain action, perceives that though it may tend to the advantage of the whole, yet that he individually must suffer by it. Still the strength of his moral faculties, his innate love of virtue, and the persuasion in which he has been brought up, that virtue is the best policy, induce him to choose the virtuous path. What good arises from his suffering in the cause of virtue? This much. The evil he suffers induces him to look to the cause—he discovers it in the unjust law, and he joins others

who have felt the ill effects of the same law, in obliging legislators to repeal it. It is in this manner that the state of society is continually improved. But this particular individual may not live to enjoy the fruits of his virtue—how then is he benefited by it? He has been benefited all his life by the state of society in which he has lived having been improved by similar means: others have suffered in the past, more for him than he has for the people now in being, and he is a proportionate gainer. He reaps in this way the reward of virtue, though not of his own individual virtue.

As earthquakes, storms, and hurricanes tend to restore the equilibrium of nature's powers, a few suffering by them, but thousands benefiting, so moral tornadoes help to maintain communities in a healthy state.

By the French revolution, the moral atmosphere of France was rendered far more favourable to the growth of virtue, and, consequently, of enjoyment, to the whole of its inhabitants.

"Mr. Arthur Young has truly described the deplorable indigence of the French peasantry prior to the Revolution, and the present age has sufficiently experienced the evils arising from the miserable condition of the Irish poor. Posterity, however, will not fail to remark, that the sufferings of the peasantry in France brought about the Revolution by which the condition of the labouring

poor was, in the first instance at least, considerably, and but for the enormous sins they committed during its progress would have been durably improved: and we are ourselves witnesses to the formidable weight which the Irish people have acquired, since the redundance of their population has swelled the ranks of the disaffected, and deluged their neighbours with distress. * * * The misery, therefore, which is the immediate consequence of the redundant population, which flows from political oppression, is in fact the means which nature takes to hasten the downfall of the institutions which have occasioned it; like the swelling of a limb which has been wounded or imbibed poisonous matter, it is the effort of nature to discharge the noxious substance which occasions the suffering. The benevolent laws of nature are incessantly operating for the good of man, even when their tendency is most mistaken by numerous observers. At the moment when the misery of Ireland was confidently appealed to, as demonstrating the unavoidable pressure of population upon subsistence, that very misery was the means which she was taking to terminate the distresses of the country, and heal the wounds of the social system." *

The evils of WAR present great difficulties to those who regard only its immediate effects upon a people or district; but to such as

*Alison on Population, vol. 1, p. 247.

study the history of civilization, the wars which have accompanied its progress appear, not as unmixed gratuitous evil, but as the means of working out the good of evil; by forming the character of nations; introducing light where darkness and night before existed; uniting by one bond of brotherhood the people of each nation, formerly consisting of detached individual families or clans; breaking down old and useless institutions that had answered their ends, and now served merely as clogs to the advancement and happiness of society; by clearing away old and decayed states in which, from defective institutions and the misgovernment of ages, the balance of happiness was reversed and turned against the people. The wars of the Crusades, mad as they would appear, yet were the means of spreading throughout Europe the light that broke the bonds of superstition, and gradually led to the Reformation, which again contributed to that freedom of inquiry from which the present advance in science results. The wars between France and England, notwithstanding their many disastrous consequences, helped to strengthen the character of both people, and to give that spirit and hardihood by which the greatness of each has been maintained. The wars of the White and Red Roses, whilst they ravaged our country and weakened the aristocracy, emancipated the people—the masses, from civil bondage, and led to the formation of those institu-

tions upon which British freedom has been dependent.

"War," says Mr. Alison, "Is the great instrument by which the agency of some important laws of nature is maintained. It is the decay of military virtue which exposes civilized states to destruction from the efforts of their barbarous neighbours. Their fall does not take place till they have conferred all the benefits on mankind of which they were capable, and till their further continuance would be a misfortune to humanity. The destruction of Nineveh by the Medes, of Babylon by the Persians, of Rome by the Goths, and of Constantinople by the Turks, served only to extinguish so many branches of the human race, in which age had withered the sinews of virtue, and prosperity exhausted the sources of happiness."*

Upon the same subject Mr. Combe observes, †"There is more of benevolent arrangement in the tendency of savage and barbarous tribes, to wage furious wars with each other than at first sight appears. The Irish peasantry are still barbarous in their minds and habits, and but for the presence of a large army of civilized men, who preserve the peace, they would fight and exterminate each other. It is questionable whether the miseries that would attend such a course of action would exceed those which are actually endured from starvation. The bane of Ireland is, that her population has increased

*On Population, vol I., p. 268. † Lectures on Moral Philosophy.

far more rapidly than her capital, morality, and knowledge. Where a nation is left to follow its own course, this does not occur. Dissension keeps down the numbers, until intelligence, capital, and industry take the lead. England prevented the Irish from fighting, but she did little to improve them."

Destruction and renovation is the great law of nature. This is infinitely better than that nations should drag out "a slow and snake-like life of dull decay" and decrepid old age. A generation of a thousand millions is swept away about every 35 years; and should it be cleared off a few years before its time, what is that to the necessity for a clear and healthy atmosphere for all the generations to come?

These are some of the effects of Evil considered with reference to society as a whole: with respect to the individuals of which the social body is composed, the subject has been partially considered in treating of Rewards and Punishments.

CHAPTER V.

PAIN NECESSARY AS A MOTIVE AND STIMULUS TO ACTION.

The greater part of mankind being imbued with a notion that the will is free, are in the habit of regarding more the objects and ends of actions, than the causes which originate them; intent chiefly upon results, the delicate and wonderful machinery that produces these results is comparatively unnoticed. A large part of that which is called "evil" in the world consists of nothing more than the wants, the desires, that furnish the motives to action, and without which we could not maintain our existence for a day. All the faculties of man, when active, constitute wants or desires. Thus he wants food, he wants some one to love, and who shall love him in return; he wants the approbation of his fellows, he wants to see every one receive that which is his due; his happiness consists in the gratification of these and other wants, and pain results when from any cause they remain ungratified. But these wants are the impelling forces which irresistibly set him in motion, securing an infinite diversity in the direction of his powers, and a never-ceasing succession of sensations.

Some of our most pressing wants have relation to the very preservation of our existence, the appetite for food, for instance: and could we have been made to live without sustenance, freedom from all liability to the pains of hunger would not compensate for the loss of the pleasures of appetite. Nor would the privilege of requiring no bread, be equal to the advantage we derive from the law of nature which compels us to earn it by the sweat of the brow. Laing, in his "Journal of a residence in Norway," observes: "The food best for a country is clearly that which it requires the greatest exertion of industry and skill to produce. That which requires but little of such exertion, as potatoes, would undoubtedly, reduce a nation to a low state of industry and skill. Those are in the wrong path who would reduce the rate of pauperism in England by reducing the standard of subsistence for the poor. If the English labourers, instead of considering wheaten bread and meat necessary for their proper subsistence, were to be contented with potatoes and salt herrings, the increase of pauperism among them would be in proportion to the diminished value of their food and the ease of obtaining it." "Potatoes are the worst food for a nation to subsist on, because in proportion to their nutriment as food, they require less labour, less exertion of body and mind to bring them to a state of food than any other article of human culture. The planting and digging up, the boiling or baking,

are almost the only operations required with the potato; and therefore, the nation which is satisfied with a potato diet must be in a state of sloth and inactivity, bodily and mental. The most complicated manufacture, perhaps, which we have among mankind, and which in all its parts requires the most continual exertion of human industry and skill, is the production of a quartern loaf from a few seeds of wheat put into the ground."

Thus Necessity is the mother of invention. The ordinary and common wants, of our nature, of food, clothing, and lodging, always recurring and never satisfied, set us in motion, bring into action all the powers of our mind, and call for that exercise which is as necessary to the mental powers as ailment to the body. Locke says, "all our actions owe their rise to a state of uneasiness," which uneasiness is more or less intolerable as the action to which it would urge us is more or less important. The disposition to activity increases with exercise, the more we do the more we seem disposed to do; and it may with truth be said that never are we so happy as when every moment has its full employment. Take away the common wants of our nature, and you take away that which produces all this activity. So that these constantly recurring wants, so far from being infirmites in the body of society, are its very principle of life, the source of all its health and enjoyment.

It is not uncommon to hear the *solid* and *perfect*

happiness of the future state described as consisting in total rest, inactivity, and freedom from all wants and desires; but whatever may be the case in the unknown world, constituted as we are with respect to this, we can conceive of no possible degree of happiness resulting from such a state; for all our ideas of enjoyment are ideas of wants gratified; and man is unquestionably infinitely the gainer by being surrounded perpetually by wants, than he is the loser from their occasional non-gratification.

Evil, then, is the result of the necessary limitation of our faculties, and without pain we should have no means of knowing or avoiding what would injure us; and none of our motives would be sufficiently strong to induce us to seek our own welfare. Now if a man is idle, and refuses to perform his allotted part in the labour of the world, nature pinches him in the stomach and obliges him to move on. Hunger is the great conservator of all law and order, it sets every one to work, it keeps every one in his place, and if it is an evil at all, every one must admit it is a very necessary one.

The ordinary idea of philosophical Christians differs apparently but little from this view of the nature of the evil, viz., that it is permitted by an All-wise Providence, and that in His hands, it on all occasions tends to good; that it is the means of the improvement and purification of our characters, and a preparation for a future state. But there is considerable practical difference between the two

views. Pain, says the advocate of one, is intended to prepare you for a future state; bear it therefore with resignation, looking to a hereafter for the reward of your patience. Pain, says the advocate of the other, is the invariable intimation that you have disobeyed some of the Creator's laws upon which happiness is dependent here; look to its cause, therefore, and remove it.

But if evil results from ignorance, might not Almighty Power and Wisdom have interfered to save us from the effects of our conduct when injurious? Certainly, but it would be by cutting the spirit of action and of right conduct at the root, and we should have no interest in rectifying error; and as the exercise of reason is based upon the uniformity of nature's laws, any interference with this uniformity by such special providence, would make reason a useless, if not a fatal gift. It may be asked is not reason itself then an undesirable gift, and would not man have been better left to the mere guidance of Instinct as the brutes are?

Isaac Taylor, the Author of the Natural History of Enthusiasm, says, "The reader need not be reminded that the application of the word Instinct comprehensively, and without distinction, to all the actions of the brute orders, is a popular impropriety. One might as well call all the actions of man rational, as all of the inferior order instinctive. When an animal acts in a manner, which differs in no essential circumstance to a corresponding action

in man, a delusion must be engendered by applying to the two actions different terms. We should confine the word Instinct to those instances in which a course rational as to its end, is pursued by a voluntary agent, under circumstances that forbid the supposition that it springs from a perception or calculation of the connexion of means and end. The instance usually adduced, that of the construction of the honey-comb, is one of the most popular that can be named, especially because it involves some of the highest and most abstruse principles of geometry. Philosophical writers must be understood to use the words reason and instinct in a popular sense, when attributing one to man as his prerogative, and the other to the brute as his blind faculty. The terms reason and instinct thus vaguely used mean, more reason and less reason. For if the brutes were altogether destitute of reason and liberty, in the same sense in which the bee is destitute of both in building her cells, rewards and punishments would have no operation or efficiency."

Instinct appears to be a power impelling voluntary agents to act in a single direction, without any perception of the connection of means and ends, and little capable of adapting itself to circumstances; consequently it has a very limited field of action. If, therefore, we were to be governed entirely by instinct, in order to our possessing the large field of action that we now

enjoy we should require ten thousand instincts at least. But all the instincts with which we are acquainted we find acting by means of organisation; and a brain containing the organs of ten thousand instincts would, it is to be feared, be inconveniently large. Man is a creature possessing a variety of instincts, which give him his purpose and disposition to act; but instead of being directed to their objects in one unvarying manner, they are put under the charge of a generalizing instinct, which we call reason, and which gives to each a liberty of acting in a hundred different ways, calling at the same time our other feelings into sympathetic action. It must be evident that this is a means of increasing our sensations a hundredfold, and it is the aggregate of pleasurable sensations that constitutes happiness, and the evil, or the painful sensations resulting from the wrong direction which our instincts sometimes take, are not in the proportion of one to a hundred of the extra sensations we receive.

Suppose that appetite in man, as in the lower animals, infallibly directed him to eat only at proper times and in proper quantities of some few things that are the most wholesome, the many evils bodily and mental, which arise from gluttony and drunkenness, would be spared, but we should lose the varied pleasures of the taste, with all the sympathetic pleasures which accompany its gratification.

Take another instance, the love of offspring. Suppose that children could run about as soon as they were born, and were protected by the perfection of their instincts; much trouble in nursing would be saved, and all the evils of physical mismanagement; but all the pleasures, the hopes and fears, joys and sorrows, of parental solicitude would be lost. Perhaps nothing shows more the folly of those who would take the place of the Almighty and make a better system, than the fact that the pleasures derivable from offspring, more intense perhaps than any other, depend in a great measure upon what may be called the evil of the helplessness of the object.

Happiness is made up of units, of single pleasurable sensations, and the object of nature is to bring us into such circumstances as shall produce a constant succession of such sensations; and even if they are partially painful, they are preferable to the pains of ennui, "which is the absence of sensations sufficiently acute to engage attention." Habitual sensations also are too weak to avert ennui, and none but habitual sensations could be experienced by us if we were guided by infallible instincts without the diversifying power of reason; for all progression would cease, and comparative stagnation would be the consequence.

CHAPTER VI.

DEATH.

"How strange is human pride!
I tell thee that those living things,
To whom the fragile blade of grass,
That springeth in the morn
And perisheth ere noon,
Is an unbounded world;
I tell thee that those viewless beings,
Whose mansion is the smallest particle
Of the impassive atmosphere,
Think, feel, and live, like man;
That their affections and antipathies,
Like his, produce the laws
Ruling their moral state;
And the minutest throb,
That through their frame diffuses
The slightest, faintest, motion,
Is fixed and indispensable
As the majestic laws
That rule yon rolling orbs."

SHELLEY.

Such, though a poetical, is yet a logical deduction from the doctrine of "Necessity." Man individually, and the whole world, of which he forms an insignificant item, is one general "effect," not a cause. He prides himself upon his separate independent existence and freedom of will, but he has no such existence; he is part only of a great whole, and he cannot be

separated. Millions of causes helped to bring him into existence and made him what he is, and millions of causes playing upon his mental mechanism produce all the effects of his varied being. He is dependent upon the human race, and the human race on the great whole of animate existence; and animate and inanimate are again inseparable. "The simplest germination of a lichen is, if we apprehend rightly, directly linked with the grandest astronomical phenomena; nor could even an infusory animalcule be annihilated without altering the equilibrium of the universe.

'Nothing in this world is single,
All things by a law divine
In one another's being mingle.'

Plato had some dim forecast of this when he taught that the world was a great animal; and others, since Plato, when they considered the universe the manifestation of some transcendent life, with which every separate individual life was related, as parts are to the whole." *

"Everything in nature contains all the powers of nature; everything is made of one hidden stuff. The true doctrine of Omnipresence is, that God reappears in all his parts in every moss and cobweb; thus the universe is alive." †

"When we view the world as one universal effect we are at once led to the contemplation of a

* Lewes. † Emerson.

universal Divine Agency. Does not the Infinite act on every atom? * * * God never delegates his powers; *He cannot transfer divinity to a substance:* there is no power therefore separated from himself. In Him all things have their being." *

> "All are but parts of one stupendous whole,
> Whose body nature is and God the soul."

In fact, let us look at it from whatever point of view we will, we cannot disjoin man from the rest of creation and consider him individually and separately.

Then what is death? It is simply the removal of the old worn out, and useless matter, from the great body of sentient existence, leaving that body always young and vigorous; the old matter taking new forms and immediately passing into new life. To individual man, "Death is the sleep of the weary. It is the repose, the body's repose, after the busy and toilsome day of life," and when natural and not violent it is as painless as birth—of the beginning and end of life we are equally unconscious, "the exhausted faculties sinking to their mortal repose, as they do to nightly sleep. Death is as natural as Birth, and equally necessary, for it is the parent of life."

Had man made the world, he would have made himself immortal, for in the "future" world that he does create, immortality is to be his state. He

* Rev. J. White Mailler, "Philosophy of the Bible."

would probably have made a great mistake. Individual drops of water are collected on the brows of the mountains, they flow down into the valleys and form rivers, flowing on to the great ocean. By a silent and imperceptible force, calculated by Leslie to be two hundred thousand times greater than that of the combined exertions of the whole human race, this water raised in vapour, descends in rain, again forms the river, which with sparkling vivid vitality flows again to the ocean, and so goes on in an unbroken circle. The same river flows on in never ending succession and is thus immortal, though not one drop of water retains its individuality; but had the river been immortal in man's sense of immortality, in identity of individual drops or atoms, the river would have been a stagnant, stinking, death-diffusing ditch. The leaves of the trees are born in spring in tender variegated greens, in summer they take a darker sameness, and in autumn they change again in hues all beautiful: and then comes winter, when pierced by insects, covered with dust, shrivelled by the frost, they fall off and die, that they may again be born in spring. Would we change this order of birth and decay that the *same* leaves might be everlasting? So with man's coveted immortality, would we change the present vigorous everlasting babyhood, childhood, and youth of society, in order that a comparatively few old people, like the withered leaves of autumn, might boast that they

had retained their identity from the beginning of the world till now, selfishly keeping out all others from *their* term of existence.

This change of seasons is closely typical of man's existence. In spring everything is young, fresh, vigorous, and green, and all the hilarity and sunshine of early youth belong to it. Summer has its flowers Autumn its fruit, and then comes old age and decay—the sere and yellow leaf—the death of winter. So man has his year—of three score and ten journeys round the sun allotted to him, and then come winter and death and his reappearance in the new growth of spring,—and what does it matter whether the new body be called Dick Snooks as before, or Tom Styles? Happiness depends upon a continuous succession of new sensations; were we organized as we now are, to live much longer than the time allotted to us, our sensations, from being habitual and from the decay of our nervous system, would be too weak to afford us enjoyment, and life would become a burden to us. When time has blunted the feelings, or the objects of them no longer exist, knowledge, so much coveted, is of little use unless it can be, as it now is, infused into new forms capable of all that freshness of feeling in which youth so much excels old age.

With the present arrangement, the great Body of Humanity (considered as an individual), with its Soul, the principle of Sensation, is ever fresh and vigorous and increasing in enjoyment. As yet

it is but in its childhood: as its knowledge increases, so will its happiness. Death and Birth, the means of removal and succession, bear the same relation to this body of society, as the system of waste and reproduction do to the human body: the old and useless and decayed material is carried out, and fresh substituted, and thus the frame is renovated and rendered capable of ever increasing happiness. The parallel between the soul of society and that of the individual man is equally complete; as with respect to the latter, all the aimless studies and useless accomplishments of youth are soon forgotten, while only the knowledge that is serviceable is remembered, so in the great mind of society, the absurd theories and systems that occasionally rear themselves into notice are shortly consigned to oblivion, and all the useful ideas that have existed in the individual minds of the human race, are retained. While our thoughts traverse, as if in personal recollection, the different by-gone ages of society, the minds of all the illustrious men that have lived form part of our own, until we arrive at its infancy, concerning which, as of our own infancy, we can remember nothing. The minds, that is to say, the ideas and feelings of which they were composed, of Socrates, Plato, Epicurus, Galileo, Bacon, Locke, Newton, are thus for ever in existence, and the immortality of the soul is preserved, not in individuals but in the great body of Humanity.

The song of the lark is as sweet to-day as it was a thousand years ago—what would be gained therefore by its being the same lark ?—but doubtless the little songster also sighs for immortality and a place not *in* but beyond the skies. What in man is worth preserving but his song, and what matters it in what body that is preserved ? A series or succession of being seems decidedly the best for this world, and may be the best for all worlds. The most that the Natural Theologian is justified in asserting with reference to a future life is, 'If it is better, *all things considered*, that I should live again in another world, I shall be certain to do so ; if it is not better, all things considered, I do not wish it.' There need be no forcible rupture of the known order of God's providence to enable us to retain an indistinct and troubled dream of previous existence, the cessation of which existence could be no more regretted than our non-existence before we were born. The present recognised order of things would certainly be better than a reservation for suffering even of a few ; much better indeed than the infinite suffering of the many. The finite happiness of all that have ever lived could never equal the *infinite* suffering of *one*.

To the race, although not to individuals, all beautiful things are preserved for ever : all that is really good and profitable is immortal. The lovely world, although created anew every year, is yet the same that Adam saw in Paradise. "Life is then

like a beautiful starlight night, in which no long-seen constellation sets without the rising of another," and thus generation after generation has risen and set. And yet for all the elements of happiness—

> "For love and beauty and delight
> There is no death, nor change,"
> * * * * *
> "'Tis *we*, 'tis *ours* are changed; not they."

It is true—

> "All things that we love and cherish
> Like ourselves, must fade and perish;
> Such is our rude mortal lot—
> *Love itself would* did they not."
>
> SHELLEY.

We have hitherto considered Death in the light of a succession of being as opposed to immortality; as a constant change of the material frames, the receptacles for the time of all alone worthy of continued existence. We have referred principally to natural death as it is called, that is, death without violence —but natural death in all but man does not take place in the slow process of decay, but in the being eaten. Life is always preserved at high pressure: population always pressing on the means of subsistence. Nature is no respecter of individuals. Her object seems to be to keep the largest possible number in the greatest possible strength and vigour and efficiency for enjoyment. "There is no exception to the rule," says Darwin, "that every organic being naturally increases at so high a rate,

that if not destroyed, this earth would soon be covered by the progeny of a single pair." The rate of increase is geometrical. Mr. J. A. Rowell has calculated that from a single specimen of the flesh fly there would proceed in six generations sufficient flies to cover the world to the depth of about a mile and a quarter. Life presses towards existence in a similar way in almost all departments, and the most perfect order and arrangement exist in the mode in which it is kept within due bounds; the good and strong preserved; the weak and bad destroyed. It is most astonishing the systematic provision that prevails for this purpose, and the general ignorance on the subject is if anything still more astonishing. Man would get no "cabbage" if not for the ichneumon fly which destroys the caterpillars that are hatched from the eggs of the common white butterfly. "On the oak," says Dr. Carpenter, "not less than two hundred kinds of caterpillars have been estimated to feed, and the nettle, which scarcely any beast will touch, maintains fifty different species of insects, but for which check it would soon annihilate all the plants in its neighbourhood." Check is placed on check, the death of one superabundant population supporting the life of other descriptions of beings. "After the inhabitants had contrived to extirpate the little crow from Virginia, at an enormous expense, they would gladly have given twice as much to buy back the tribe. A reward of threepence a

dozen was offered in New England for the purple gracle, which commits great havoc among the crops, but protects so much more herbage than he destroys, that the insects when he was gone caused the total loss of the grass in 1749, and obliged the colonists to get hay from Pennsylvania and even to import it from Great Britain. A few years since an Act was passed by the Chamber of Deputies to prohibit the destruction of birds in a particular district of France. They had been recklessly killed off, and the harvest being swept away in its first green stage by millions of hungry reapers, the earth had ceased to yield its increase. Extensive inroads like these upon the economy of nature reveal to us its wisdom, and clearly show us that if one while it is a blessing that particular animals should eat, at another it is a benefit to the world that they should be eaten. A flight of rooks renders services which could not be performed by all the cultivators of the soil put together, and if the poor birds are occasionally mischievous they are richly worthy of their hire. Make the largest probable allowance for their consumption of a portion of that crop, the whole of which they preserve, and they are still immeasurably the cheapest labourers upon a farm. Pages would be required to tell all the mistakes which are committed in the blind rage for destruction, and in the readiness of the lord of creation to believe that everything which tastes what he tastes is a rival

and a loss. Even wasps, which find no friends, chiefly because they are armed with a sting, which, unlike man, they rarely or ever use unprovoked, are an important aid in keeping certain tribes within bounds." *

As to the ignorant, conceited, and presumptious idea, that the world was made for man alone, we cannot turn our eyes in any direction in which pleasurable sensation is not spread around; every leaf, every blade of grass, the atmosphere, the waters, swarm with creatures in a state of positive happiness, the collective sum of which, perhaps, may greatly exceed that of the human race.

I was much struck with this truth while recently reclining on a bank in a very beautiful grove some two miles in circumference. Its lordly owner and its keepers were absent, and I was probably the only human being there; but the whole area seemed quite complete without man, and only his "madness, pride, impiety" could have supposed it made for him alone. There was not an inch untenanted. There was the voice of the pheasant and the jay, of the wood-pigeon and the rook, of the jackdaw and the hawk, and fifty smaller birds; there was the hare, the rabbit, the hedgehog and the dormouse and shrew, and the sun-beam and the half-shut eye showed the air full of humming life; and the moss on which I lay was full of green and golden bettles, and grass-hoppers

* Quarterly Review, January, 1858.

and long-legged spiders and the thrifty ant. There was one continued song and hum of enjoyment, and I could not help thinking how vain and presumptuous was man's pretension to monopolise it all. Here at least the owner was the instrument only of a happiness far greater than his own, and probably than of all his dependants. It is true all were happy in eating up each other, but this detracts very little from the sum of enjoyment. "The perch swallows the grub-worm, the pickerel swallows the perch, and the fisherman swallows the pickerel; and so all the chiuks in the scale of being are filled."

"Intimately associated with physical injuries and pain is the death in which they ultimately result. This necessary end consti tutes to many minds the chief terror of the incidents which produce it. That all which lives should be born to die detracts nothing from the wonders of their being. Which would be the greater marvel, a ship whose timbers should never rot, or a ship which itself should gradually decay, but before its lease was out should give birth to new vessels, which again should bring forth fresh fleets to be multiplied from age to age in increasing numbers and unimpaired vigour? This last is the prodigious method of Providence. A solitary oak contains within its trunks a power to generate future forests, which will spread their giant arms and rear their kingly heads when their progenitor is returned to the soil from whence it

sprung; while their numerous progeny, from the first-born which rivals the parent-stem to the sprouting acorn which just lifts its leaflets above the earth, will continue to maintain the succeeding line in an unbroken gradation. The system runs through all creation, from man, who is the lord of it, down to the meanest piece of moss that grows upon a wall. In such profusion are the germs of animated things produced, and then cast forth to perish, with no opportunity, from their very excess, to evolve the structure of which each contains the rudiments, that we might think there was prodigality, even to wastefulness, if waste were possible where power is infinite. Without death, far narrower limits must have been put to propagation than prevail at present. The same set of men and animals must have occupied the globe, and myriads of creatures, we of this generation included, could never have tasted the delights of existence. Death therefore may be said to be the parent of life. What would have been the scheme of the Almighty if sin had never entered into the world is altogether beyond our faculties to conjecture. Our knowledge, we find from experience, is limited to observing what actually exists, and it is with admiration that we perceive how the general good is maintained through the general mortality, and each creature is made to contribute both by its life and by its death to the benefit of the rest. The examples are innumerable, and

we select a few out of the thousands that might be adduced. There is a class of animalcules called *Infusoria*, because they can be obtained by *infusing* any vegetable or animal substance in water, which, according to Professor Owen, 'are the most minute, and apparently the most insignificant of created beings.' Many of them are so diminutive that a single drop of water may contain five hundred millions of individuals. Nevertheless the varieties in size are such that the difference between the smaller and the greater 'is greater than between a mouse and an elephant,' though even the elephant of the race is invisible to the naked eye. 'They are the most widely diffused, and by far the most numerous of all the forms of organized life'; and, whether in fresh water or in salt, 'there is hardly a drop of spray flung from the paddle of a steam boat which does not contain some specimens of the race. They pervade every clime—torrid, frigid and temperate—and extend their reign in the northern latitudes beyond that of the vegetable kingdom. When we consider their incredible numbers, their universal distribution, their insatiable voracity, and that it is the particles of decaying bodies which they are appointed to devour, we must conclude that we are in some degree indebted to these active scavengers for the salubrity of our atmosphere. Nor is this all: they perform a still more important office in preventing the progressive diminution of the present amount of organized matter upon the

earth. For when this matter is dissolved or suspended in water, in that state of comminution and decay which immediately precedes its final decomposition into the elementary gases, and its subsequent return from the organic into the inorganic world, these wakeful members of nature's invisible police are everywhere ready to arrest the fugitive organized particles and turn them back into the ascending stream of animal life. Having converted the dead and decomposing particles into their own living tissues, they themselves become the food of larger Infusoria, as, for example, the *Rotifera*, and of numerous other small animals which in their turn are devoured by larger animals, such as fishes; and thus a pabulum, fit for the nourishment of the higher organized beings, is brought back by a short route from the extremities of the realms of organic nature. 'Truly indeed,' says Ehrenberg, 'the microscopic organisms are very inferior in individual energy to lions and elephants, but in their united influences they are far more important than all those animals.' Their own life sustained by the product of death, the Infusoria are destined themselves to perish that they may sustain the frames of the creatures above them, death continuing to support life throughout the graduated scale of existence, until, the circle run, the food once more comes back to the nutriment of animalcules from which it originally proceeded.

"The flesh fly species is another indefatigible scavenger, as they increase their weight two hundred-fold in twenty-four hours, and Professor Owen states that there is no exaggeration in the assertion of Linnæus that three flesh flies would devour the carcase of a horse as quickly as would a lion.

"The animalcules supported the dragon-fly, the dragon-fly the newts, the newts the beetle, the beetle the sparrow, and most likely the sparrow some bigger creature before the animal compound was given out to the inexorable maggots, and revivified anew in the shape of flies, again to run the destructive round. Nature seems to have taken special pains to maintain in vigour the carnivorous element wherever animal life is congregated together. If the pike is carefully excluded from the fish-pond, he appears there after a time just as though he had smelt out his prey, and made his way to it over earth or through air. The eggs have been carried there on the legs and feathers of the water-fowl, or else been eaten by them, and passed from their bodies undigested. The due balance is maintained in spite of the jealous preserver of fish." *

Thus we find, as Darwin remarks, "that the structure of every organic being is related, in the most essential yet often hidden manner, to that of all other organic beings, with which it comes into

* "Quarterly Review," Jan. 1858.

competition for food or residence, or from which it has to escape, or on which it preys. * * * All that we can do is to keep steadily in mind that each organic being is striving to increase at a geometrical ratio; that each at some period of its life, during some season of the year, during each generation, or at intervals, has to struggle for life, and to suffer great destruction. When we reflect on this struggle, we may console ourselves with the full belief that the war of nature is not incessant that no fear is felt, that death is generally prompt, and that the vigorous, the healthy, and the happy, survive and multiply." If we do not more justly appreciate the plan of creation, it is owing to the false light that Theology throws upon it; misrepresenting the aim and object of existence, and assigning to man a thoroughly false position in relation to the whole. What Bishop Berkeley says of Metaphysicians is true of Theologians, "They have first raised a dust and then complain they cannot see." Mankind cannot be separated from the rest of creation which must be regarded as one and indivisible. Judged as a whole it is ever progressing; the good, the strong, and the beautiful, daily more predominating. Wherever in the "struggle for existence" and in the ever changing circumstances and conditions to which it gives rise, variations occur favourable to individuals, such improvements, by the law of hereditary descent or "Natural Selection" are retained and transmitted;

and the new and improved specimens having the best chance in the struggle, gradually but necessarily extinguish the old, and take their place. This law of progress—this extinction of the less improved forms of life—this death of the bad to make room for ever better and better, is regarded by Theologians as a cunningly devised scheme of the devil to thwart and blight the objects of creation. Let us hope that we are approaching the dawn of a brighter day, in which the true nature of evil will be recognised and the glory of creation manifest even to our prejudiced, short-sighted, and imperfect vision. With a fuller knowledge of the "Origin, Objects, and Advantages of Evil" will come a clearer perception of the beneficent purposes for which it has been allowed, and more strenuous efforts in the direction of our own welfare towards which it was intended to turn us. In the infancy of our race the causes of all great evils were hidden and mysterious, and were consequently ascribed to supernatural intervention; and were worshipped instead of being sought and removed. Mankind, like a great pig under a burning glass, lay still and squealed instead of getting out of the way. Certain barbarous tribes, from reverential fear, refused even to destroy wild beasts and noxious reptiles, and "plague, pestilence, and famine" were manifestations of divine anger. Now, although the light of science has dissipated these illusions in the physical world, in the mystery of mind and the moral world

they are still as strong as ever; the investigation of natural causes is neglected, and events are still ascribed to supernatural ones. But we are approaching the dawn of a brighter day—although, according to some, daylight is still far off. As Buckle says, "The progress of inquiry is becoming so rapid and so earnest, that I entertain little doubt that before another *century* has elapsed, the chain of evidence will be complete, and it will be as rare to find an historian who denies the undeviating regularity of the moral world, as it is now to find a philosopher who denies the regularity of the material world."*

* History of Civilisation in England, vol. I., p. 21.

CHAPTER VII.

SLOW PROGRESS OF KNOWLEDGE AND CIVILISATION.

There is still one question on this subject of evil, to the solution of which the present state of our knowledge seems hardly equal, and on which we have still to offer a few suggestions. Considering that happiness is so much dependent upon knowledge and civilization, how is it that society has made such slow progress in knowledge and civilisation? Why is it still in its childhood? Why has moral science, upon which happiness is as dependent as health upon medical science, kept so far in arrear of the other? No man or people can advance alone. It is necessary that the whole earth should be peopled, the object being to ensure the largest sum of enjoyment the world will contain. It is probable that if civilisation had progressed more rapidly, this would not have been effected: mankind would have preferred keeping their numbers within the means of subsistence in a particular country, to going forth into the wilderness of a new world, if instinct rather than reason had not dictated their increase, and had not necessity in consequence obliged them to encounter all the trials and difficulties of new settlers. Such

difficulties are not slight; "The immense and apparently insurmountable obstacles which present themselves to the extension of industry on the first cultivation of the earth; the extent of morasses, the thickness of the forests, the ruggedness of the mountains, forbid the hope of success but from the accumulated force of multitudes. In the first attempts to clear the ground, numbers perish from the unhealthiness of the atmosphere, the severity of the labour, the magnitude of the hardships to which they are exposed. From the narratives of the extreme sufferings undergone by the first settlers in distant colonies in our own times, even with the aid of iron instruments and the arts of civilization, we may gather what must have been the condition of the human race in remote and now forgotten periods."*

Another reason why society has advanced so slowly is, that physical comforts must be first secured, before moral and intellectual pleasures can be enjoyed, and necessity was required to drive men forward to the discovery of those arts and sciences upon which the increase of physical comforts depends. We appear to be fast approaching that state in which the powers of production will be so far increased, as to afford leisure for moral and intellectual pleasures to all. To have given man such moral and intellectual desires, at the same time that he was obliged to work eight or

* Alison's Principles of Population, vol. 2, p. 467.

ten hours per day in order to supply his physical wants, must have diminished rather than increased the amount of his enjoyment; wants and desires without the means of gratification being pains.

Again, if either individuals or races rise much above their fellows, they are soon choked in surrounding barbarism. Nations seem also to have their natural periods of decay the same as individuals; they have their youth, maturity, and old age, and then are swept away. "The corrupted communities, and now decayed empires, which have successively risen and fallen during the constant but unobserved progress of civilisation, have been swept away when they had performed their mission in human affairs. There are destroyers provided for the carrion of nations, not less than for the corpses of individuals; pernicious remains are not permitted to taint the moral any more than the natural atmosphere; unseen in ordinary times, the vultures of the North appear in the distance, when their cleansing is required; the Scythian cavalry scent from afar the odour of human corruption, and the punishment of the vices of nations conducts the mighty system of human advancement."†

There is another consideration of great importance to which we cannot attach too much weight, viz., that all knowledge to be available must partake of the character of *experience:* it is

* Alison "On Population," vol, 1, p. 80.

probable, therefore, that any quicker mode of revealing knowledge to mankind than the present slow, experimental process, would have been ineffectual. The wisdom of others is of little or no use to ourselves, until experience has made such wisdom peculiarly our own; and the same law applies to society at large.

The present physical perfection of the world is now recognised as the result during countless ages of the same laws at present in operation. Every educated person is sufficiently familiar with geology to know how this has taken place, by the gradual operation of varied physical agencies producing stratum after stratum, with organized beings adapted to the varied conditions of existence in both earth and water, each continuing till another set had arisen apparently more perfectly organized to take its place; and in a continuous succession from very early periods, when beings now totally extinct prevailed, down to a time when some now in existence began to divide the world with them. At last came man, at some comparatively very recent epoch, but there is no evidence at present to fix the date. Science speaks only of slow and gradual changes; there has been no sudden cessation of one order of being and equally sudden commencement of another. We can trace no beginning, no chaos, but law and order and *supreme intelligence* acting through "natural law" throughout.

The earth has thus been very gradually preparing

for its present covering of delicately-framed and highly-organised sentient life. Its external coat is now one net-work of nerves—it feels all over. "If we admit that the earth being still hot internally, must have cooled at its surface, and that this cooling must, in its progress, have caused contortions, dislocations, upheavals of strata; and again, that the water charged with matter must have deposited it; and that the various crystalized bodies and metallic veins must have been formed during certain stages of these formations—it is only by parity of reason affirmed that the rudiments of all organic as well as inorganic products and structures must have been evolved in like manner, as they were alike included and contained in the same fused, and therefore once vapourised, or nebulous, mass. In that mass all kinds of physical agents, or the elements of them, thermotic, electric, chemical, molecular, gravitational, luminiferous, and by consequence, not less all organic and vital forces, must have been included. Out of it in the same way by equally regular laws in the one case as the other, must have been evolved all forms of inorganic and equally of organic existence,—whether amorphous masses, crystals, cells, monads, plants, zoophytes, animals, or man,—the *animal* man; the *spiritual* man belonging to *another* order of things, a *spiritual creation*." * * * "A rational physico-theology teaches that the succession of forms of organised life on the globe, up to the

first organisation of all animated nature, were acts of the Divine will, wisdom and power, in precisely the same sense as the revolutions of the double stars and planets, the daily tide, the fall of rain, the ascent of vapour, the action of the sun's light and heat, and all othe natural phenomena, regulated by similar recondite laws, are direct and immediate acts of the same Divine will, wisdom and power." *

"We are led by all analogy to suppose that the Creator operates through a series of *intermediate causes*; and that in consequence, *the origination of fresh species*, could it ever come under our cognizance, would be found to be a *natural*, in contradistinction to a *miraculous* process: although we perceive no indication of any process actually in progress which is likely to issue in such a result." †

"To what natural laws and secondary causes the orderly succession and progression of such organic phenomena may have been committed, we as yet are ignorant. But if without derogation of the Divine Power we may conceive the existence of such ministers, and personify them by the term *nature*, we learn from the past history of our globe that she has advanced with slow and stately steps, guided by the archetypal light, amidst the wreck of worlds, from the first embodiment of the verte-

* Rev. Baden Powell "Unity of Worlds, p. 79; Idem p. 451.
† Sir John Herschell.

brate idea under its old Ichthyic vestment, until it became arrayed in the glorious garb of the human form.' *

But, "in regard to man's *spiritual* nature, so far as that is concerned, it is wholly independent of all material things, and is therefore relieved from all possibility of connection, or collision, with any physical truths or theories." So says Professor Baden Powell, but this distinction between the animal and spiritual man is a pure assumption, which the last sixty years' study of man has entirely disproved. All the mental powers of man, animal and spiritual, are connected with the brain, and obey precisely the same law, and of this the Professor seems to have at least a suspicion, which might very easily have become a conviction. He says, "*If* any peculiarity could be shown in man's brain, to confer powers of *abstraction, moral consciousness*, or the like, which is deficient in the animal brain, this, in like manner, would indicate a clear physiological distinction and would bring the case under the category of *degree of physical organization* or *development*." There is no *if*,—sixty years ago it was demonstrated by Gall that such a peculiarity in man's brain did exist, and this fact ought to have reached the most advanced men even at Oxford before this. The existence of man upon this earth is of comparatively recent date, and he is evidently in his childhood; the development of his mental growth being slow,

* Professor Owen.

keeping pace with the previous slow growth of the material world, there is a close analogy throughout. We find man at first very little in advance of other animals; as they preyed upon one another, he preyed upon them, and as they often eat their brothers and sisters, so did he his fellow man, until he found him too expensive eating, and that it paid better to set him to work as his slave. As his numbers increased population began to press upon his means of subsistence, and he found it easier to tame animals, and breed and feed them, than to hunt wild ones; and from a hunter he became a shepherd. The natural fruits of the earth he found also very much increased by cultivation, and he began to sow and reap and settle down upon the land, and to insist upon vested rights. But the strong found it easier to steal than to work, and wars became common; and men organised themselves into communities and countries, and gave up their liberty to a king or leader, for a common defence of life and property. Wars were then made for power and distinction; and to enable men to live under all these disadvantages and conflicting circumstances, many mental faculties were called into activity, and the brain grew and the faculties increased in strength proportionate to the exercise they thus received. In mountainous countries, where the temperature was cold and the means of subsistence scarce, and it required all the energies of man's nature, and every faculty to be brought

into exercise to enable him to live; and in temperate climates, where men could work and the rewards of ndustry were great, the brains grew the largest, and these men have gradually extended their sway over all the rest. Man unlike other animals has a power of profiting by his experience,—of saying what effects follow from known causes, and of thus predicting consequences; and when his knowledge became too great to be handed down from father to son any longer, it was stored in written records, and *his progress has always been in proportion to his experience, and has been based entirely and solely upon it; and it is only as knowledge can be thus verified, that is, recorded facts be made to take place over again before his own eyes that experience is of any value. Deductive reason may point to such facts, but they must be tested to be of use.* Individual facts were gradually generalized into laws, and one such law included thousands of facts, of which he had no individual experience. His speculations, metaphysical or theological, upon the nature or essence of the things surrounding him, of either mind or matter, have had little to do with his real progress. At first he supposed a god to preside over every power in nature that was unknown or mysterious to him; and as he generalized such powers, so he did his gods. A religion based upon such superstition, the produce of the highest minds of the period, might assist a people at its first establishment; but when the minds of the people have

grown beyond this, it then becomes even a greater impediment from its religious sanction than it was originally a help. Necessity, the mother of invention, and circumstances, call the different mental powers of man into exercise, and they grow with such exercise, and experience, or the Positive Philosophy, as it is called, directs and regulates such powers; and this is the real law of the mind's evolution. While different philosophers have been perfecting their methods, mankind generally everywhere impelled instinctively or intuitively by their faculties—by the law of their minds—have been *acting* upon the Inductive or Baconian philosophy, ordinarily not aided but impeded by method. The faculties naturally take their own method, and most of the discoveries that have been made in science have been made by practical men ignorant of all method. It is quite true that a tortoise in the right path will beat a race-horse in the wrong, and fortunately, however philosophers or the race-horses may wander, nature keeps the tortoise, or the bulk of mankind in the right path. Their wants are constantly craving for their gratification, and accumulated experience points the way.* The Theological and Metaphysical stages through which

* "Man, like other warm-blooded animals, must always have the four prime essentials to life—*fit air, warmth, aliment, and rest after action;* and to obtain the pleasure from using, and to escape the pain from wanting these, are the chief motives to his voluntary action."—Dr. Neil Arnott's "Survey of Human Progress."

the mind passes, as pointed out by Comte, are not the *law*, but merely the history of its evolution. The laws of the moral are as stable as those of the physical world, and apparently as slow in their operation. It may suit our *pride* to talk of our fallen nature, but history nowhere supports this assumption. The spiritual nature in the savage man is all but rudimentary, and the mass of mankind are still mere animals, acting only in accordance with animal feeling; in the most advanced race and best specimens of other races, layer after layer has been added to the brain until the animal has been lost in the man, and the good, the true and the beautiful predominate, and he is just, respectful, and benevolent. Why the progress of the physical world or of man should have been so slow we cannot say; but the same law of development seems to govern both. We cannot say what ought to be; we can only say what is. That it could have been different—that progress could have been more rapid, is more than we know. All seems the result of fixed law; there is no evidence of what is called *special* Providence, or interference with law, either in Matter or Mind. On this subject, Professor Powell truly says, "To speak of apparent anomalies and interruptions as *special* indications of the Deity, is altogether a mistake. In truth, so far as the anomalous character of any phenomenon can affect the inference of presiding Intelligence at all, it would rather tend to *diminish*

and detract from that evidence. But, on the other hand, precisely in proportion as the apparent exception might be explained, and made to vindicate its position in a more comprehensive system of order, so would the evidence be increased and elevated.

"In the present state of knowledge, law and order, physical causation and uniformity of action, are the elevated manifestations of Divinity, Creation, and Providence. Interruptions of such order (if for a moment they could be admitted as such) could only produce a sort of temporary concealment of such manifestations, and involve the beautiful light shed over the natural world, in a passing cloud. * * * A supreme moral cause manifested through law, order, and physical causes, is the confession of science: conflicting operations, abrupt discontinuities, are the idols of ignorance, and if they really prevailed, would so far be to the philosopher only the exponents of chaos and atheism; the obscurations (as far as it extends) of the sensible manifestation of the Supreme Intelligence."* We know that Professor Powell intends these observations to apply only to the physical world, but we have shown that they are equally applicable to the moral or spiritual world, and that the perfection and even the use of reason itself depend upon the equal supremacy of law and order in the world of mind as of matter.

* Unity of Worlds, p. 157.

Had history been written with a right view of the nature and objects of evil, much light would have been thrown upon the question, as well as upon all those connected with the advancement and slow progress of the race. Even now a universal history of civilisation would dispel much of the darkness which still envelopes the subject. When the common superstitions concerning Evil, shall give place to the above views of its nature and objects; when it shall in all cases be regarded as remedial, and its causes, therefore, inquired into, a much more rapid advance of the race towards the perfection of which it is capable may be expected to take place. Nature will then no longer be judged by her dealings with regard to a single people, nation, or even generation—whom she no more hesitates to cut off, if the general good requires it, than a surgeon does to amputate the limb which threatens the life and welfare of an individual—but with regard to the general good of all her children in all times and places; and the dispensations which to our short-sighted wisdom, frequently appear as unmixed evils, will then prove her to be guided by an unerring and benevolent Power. Although there must still be many difficulties attached to this subject, and the causes of many evils must still remain unexplained, yet to those who trace out final causes, who study the Creator in his works, the mystery of Evil may be sufficiently unravelled to give infinite confidence in

His providence, and faith that farther knowledge will make manifest the benevolent tendency of all creation, and bring home to every heart the all-cheering conviction that "WHATEVER IS, IS RIGHT."

CHAPTER VIII.

THE PRINCIPLES OF MORALITY; MORAL OBLIGATION.

We hear of Moral Obligation, of acting according to conscience, and not according to self-interest, pleasure, appetite, desire; but it is seldom clearly defined in what Moral Obligation consists. Some say it is acting in accordance with the will of God; but then arises the question, what is the will of God? Others say that we are to be governed by an inward monitor, which all possess: but then what is to be the standard by which the indications of this inward monitor are to be judged, since we seldom find two persons in whom its promptings coincide on all subjects. "We are to do so, because it is right," says one; "Because common sense, reason, the fitness of things, the law of nature, justice, the public good, require it," say others. But as Mr. Bentham has ably shown, all these are mere modes of expressing the individual opinion of any one who chooses to dogmatise concerning right and wrong, without assigning any reason for it beyond his own internal conviction.

The science of Morality goes farther than merely to lay down rules of conduct: it has to show the reason for them, and the foundation of the obliga-

tion to obey them. The Foundations of Morality can only be discovered by studying the constitution of man and its relation to everything around him. The application of the doctrine of Philosophical Necessity to Virtue and Vice, Praise and Blame, Reward and Punishment, has shown us that, abstractedly, all actions are alike, both with respect to their fitness and unfitness, or with reference to the motives that produce them; that, in *themselves*, they are all equally deserving of praise or blame, reward or punishment, because they are all the produce of causes arising out of natural constitution and circumstances over which the individual has no control; and that, therefore, the only distinction which can be made between actions is with regard to their tendency. Individuals may be estimated by their *motives*, because we cannot help loving that which is amiable and lovable and *generally* produces good; but actions must be viewed as right or wrong, as in accordance with common sense, reason, the fitness of things, the law of nature, justice, the public good, not with reference to anything in themselves, that marks them as such, but according to their tendency—their tendency to produce happiness or misery, pleasure or pain. That it must be as their tendency to produce happiness or misery, has been proved by showing the nature of man's responsibility or *obligation* to act in one way rather than another; as it appears that such accountability is founded upon

pain attending some actions, and pleasure others, in proportion as such actions are or are not calculated to promote the welfare of the individual and the happiness of all the sensitive creation. It is to this issue that all the advocates for different standards of morality are obliged to come, if pushed to a conclusion: they are all obliged to acknowledge that the fitness of things means their fitness to produce happiness; and so of the rest; and that conscientiousness and veneration, which teach us to "do justly and to walk humbly with our God," are virtues inasmuch as they promote our own and the general happiness. All moral rules are derived originally from utility, but the pleasures and pains, or likes and antipathies on which they are based are transmitted to offspring and thus become intuitions—similar to the feelings with which the kitten regards a dog,—it sets up its back and spits at it directly it opens its eyes: the cow also from the same cause, from its having been the custom years ago to bait her forefathers, keeps making imaginery tosses of the dog, whenever she sees one; and the bull himself is still made furious by the sight of a red colour, although the feeling may have been derived ages ago in the bull fights of Spain. In this way are mixed the tendencies of actions and the feelings with which in a long course of time we intuitively come to regard them, and their original source is thus sometimes lost. What is called the Intuitive School of Moralists,

bases its conclusions partly on utility, and partly on such internal convictions, for which no reason can be assigned, except a certain feeling on the subject, and which usually takes the shape of "all men think," "we cannot help feeling," &c. To recognise, however, the obligations of morality is simply to recognise the conditions on which it is desirable men should live, and the authority is enforced by pains and penalties which all are forced to attend to whether the obligations are recognised and acknowledged or not.

It is often said that it is impossible to speak definitely of the objects of creation, that happiness is not a sufficiently worthy object, but that development seems more the end and aim of the Creator than happiness. But what is the use of "development" unless attended by consciousness, and that a pleasurable consciousness? A painful consciousness would be worse than nothing. World on world, in infinite beauty, would be the same as none without beings conscious of their existence, and unless that beauty gave pleasure—a happy consciousness,—it would be useless. Were a universe developed in all possible power and beauty and but one little fly conscious of its existence, that little fly would be of vastly more importance than the universe. Beings might be "developed" in infinite number, size, and power, but of what use would their existenee be if they were not happy, or at least a source of happiness?

Pain checks development; and all legitimate development is attended with pleasure, and, in fact, we can see no good in development unless it produces happiness. We cannot see or even understand any other purpose in creation: to be without consciousness is the same as not being; and consciousness that was neither pleasurable nor painful would be no consciousness, for there is no negation or state of indifference, no sensation, or feeling, or idea, attending either the intellect or sentiments that is not slightly either one or the other. Certainly pain would not be worth living for, and happiness is the only thing left. People speak of pleasure with contempt, because by it is usually meant something carnal and resulting from the lower feelings, but happiness *is simply the aggregate of pleasurable sensations from whatever source derived:* people talk and decry happiness as poor and paltry, as something scarcely worth having, and speak of blessedness as the end to be attained; but by blessedness they evidently mean a refined kind of happiness, composed principally of the religious and æsthetic feelings. We hear much also in the present day of "Law, Order, and Unity;" but law, order, and unity, that serve no purpose, are no evidence of wisdom of design.

Though all are ultimately obliged to admit that happiness must be the end and aim of creation, yet a great point of dispute still remains, whether happiness here or hereafter in another world, is the

end, and ought to be the aim, of our existence. This question must be decided by the relation which our faculties bear to things around us. We know, from the relation that the lungs bear to water, that we were not intended to live in the water; we know from the relation that the human stomach bears to the different kinds of food, that it was not intended to digest grass, like that of a cow; from the relation of the eye to the light, we know that we were not intended to live in darkness; so with respect to the relation that the mental faculties bear to things around us, we find that they have direct reference to the present life, and that they would be as useless in a state unlike the present, as the fins of a fish on land or the wings of a bird in the water. So that whatever may be the intention of our Creator with regard to us in a future state, we are certain that he intended us for happiness in this, as happiness is the natural result of the legitimate exercise of all our faculties; and those faculties, although some few of them are capable of a direction towards a future state of being, have all direct reference to the present world. The obligation, then, that a man is under to act in one way rather than in another is owing to its tendency to happiness or to the avoidance of pain, and Morality may be defined as "the science which teaches men to live together in the most happy manner possible." *

* Helvetius.

CHAPTER IX.

PRINCIPLES OF MORALITY: PAIN AND PLEASURE.

THE ground being so far cleared before us, our line of reasoning is henceforth simple and straightforward, relating only to the question of Pain and Pleasure—Happiness and Misery. These will be found the ultimate springs of all our actions: Pain and Pleasure, which are only other names for desire and aversion, liking and antipathy, being to volition in the sensitive creation what attraction and repulsion are to the motions that go on in the physical world. Man, as we have seen, is equally the agent of Necessity with all other created beings, and this is the law, the first law of his nature, that he should wish for and seek his own happiness; and he is no more capable of avoiding it, or of acting contrary to it, than the atoms of matter can refuse to be guided by the influence which is called attraction. This proposition, however, requires explanation, for it will be immediately denied by many, who, from want of clearly understanding the nature of the law referred to, feel convinced that they are impelled to action by a thousand motives which cannot be said to partake of the character of either pleasure or pain. But those who reason in this way, for the most part think only of mere bodily

pleasure and pain. All kinds of feelings emanating from any part of the body; all actions of the mind, whether proceeding from the Intellectual Faculties, the Sentiments, or the Propensities, come under the denomination of Sensations, as before explained; and all sensations are pleasurable or painful, though in a thousand different degrees—at least all that are powerful enough tc impel to action. Locke says, "all action has its source in uneasiness;" at all events all action has a cause. We act either instinctively or from motive. If instinctively, we are impelled directly by some desire, which desire proceeds from the action of some faculty, and each faculty, when indulged in its natural action, is the source of pleasure, and when ungratified, or disagreeably affected, produces pain; pains and pleasures are thus as numerous in their kind as the faculties. One person will feel pleasure in doing good, another in doing mischief; one in saving money, another in spending it; one will instinctively run away at the slightest cause of alarm, another will as instinctively face it. In all which cases it is not the less a pleasurable or painful sensation that induces each individual so to act, because he does not stay to make a calculation of the balance of pleasures or pains. When we act from motives, and calculation does take place, the will is determined by the greatest apparent good; good meaning right, duty, &c., which really means pleasure or happiness or the avoidance of

pain. The lower animals are impelled immediately to action by pleasures and pains, without even knowing that there are such feelings, *i.e.*, without having any abstract notion of either one or the other, and by far the greater part of our actions are performed in the same way, instinctively, and without any calculation or reference to either pleasure or pain. Some of the most intelligent of the animals, dogs for example, are enabled to make some sort of calculation, and to balance future punishment against present enjoyment, and so also does man in proportion as he becomes enlightened and his feelings are put under the direction of reason. It is here that the moralist can be of use, by enabling us to make a more correct calculation than our unassisted reason could otherwise accomplish ; by showing from experience and from our own constitution and from the constitution of nature, what conduct invariably leads to happiness in the end, and what to misery. The duty of the moralist then is to enable us to make a correct calculation of our pleasures and pains.

If the common objection be urged—Are all men then, eternally calculating pains and pleasures in all their actions ? we answer, no ; they more frequently act instinctively, that is, without calculation ; but the pain or pleasure of the gratification or non-gratification of their wish, or desire, impel them into action. Take, for instance, the most common desire, that of food—appetite. A man,

before he eats, does not sit down to calculate the pleasure he shall have in eating, or the pain he shall suffer if he do not; but he feels a desire to eat, which desire, if analysed, will be found to consist of a slightly painful or uncomfortable feeling which increases in intensity until it is gratified. All others desires which form the motives to action, are similar in character, but not being equally necessary to the preservation of self, if not gratified the uneasy feeling ceases instead of increasing in intensity.

Are all men, then, moved to action only by the expectation of self-enjoyment, or is it possible to disregard our own individual interests? Self-enjoyment or individual interest may form no part of our object or aim, and yet it is not the less pain or pleasure that impels us to action. It may be the pleasure of performing what we conceive to be our duty, or the pain following the neglect of it. It may be the pleasure we have in promoting the interests of others, or the pain of seeing them in want of such assistance; at any rate we cannot be indifferent, whether the end of the action regards ourselves individually or not; for in a state of indifference there is no motive, nothing to move the will, and we must will before we act. Our choice may lead us willingly to great and continued suffering, but the pains of remorse and self-reproach may be less easy to bear.

Bentham said, "No man ever had, can, or could

have a motive differing from the pursuit of pleasure or the avoidance of pain." "The first law of nature is to seek our own happiness;" and in illustration of this he adds, "Prudence, in common parlance, is the adaptation of means to an end. In the moral field that end is happiness. The subjects on which prudence is to be exercised are ourselves and all besides: ourselves as instrumental, and all besides as instrumental to our own felicity."

"Of what can the sum total of happiness be made up, but of the individual units? What is demanded by prudence and benevolence is required by necessity. Existence itself depends for its continuance on the self-regarding principle. Had Adam cared more for the happiness of Eve than for his own, and Eve, at the same time, more for the happiness of Adam than for her own, Satan might have saved himself the trouble of temptation. Mutual misery would have marred all prospects of bliss, and the death of both have brought to a speedy finale the history of man."*

"But self-regarding prudence is not only a virtue —it is a virtue on which the very existence of the race depends. If I thought more about you than I thought about myself, I should be the blind leading the blind, and we should fall into the ditch together. It is as impossible that your pleasures should be better to me than my own, as that your eye-sight should be better to me than my own. My happiness

* Deontology, vol. 1, p. 18.

and my unhappiness are as much a part of me as any of my faculties or organs, and I might as well profess to feel your toothache more keenly than you do, as to be more interested in your well-being than in my own well-being."

"It will scarcely be denied that every man acts with a view to his own interest—not a correct view, because that would obtain for him the greatest possible portion of felicity; and if every man acting correctly for his own interest, obtained the maximum of obtainable happiness, mankind would reach the millennium of accessible bliss; and the end of morality—the general happiness, be accomplished. To prove that the immoral action is a miscalculation of self-interest; to show how erroneous an estimate the vicious man makes of pains and pleasures, is the purpose of the intelligent moralist. Unless he can do this he does nothing; for, as has been stated above, for a man not to pursue what he deems likely to produce to him the greatest sum of enjoyment, is in the very nature of things impossible.

"Every man is able to form the best estimate of his own pleasures and his own pains. No description of them, no sympathy for them, can be equivalent to their reality. No story of a blow ever produced a bruise; nor was the agony of tooth-drawing ever felt by mere interest excited in the sufferings of a friend under the hands of a dentist. Even were it otherwise, the power of

sympathy is nothing till it acts upon self; a truism, which is almost reducible to the self-identical proposition that a man can feel nothing else but his own feelings. To escape from one's self, to forget one's own interests, to make unrequited sacrifices, and all for duty, are high-sounding phrases, and, to say the truth, as nonsensical as high-sounding. Self-preference is universal and necessary: if destiny be anywhere despotic, it is here. When self is sacrificed, it is self in one shape to self in another shape: and a man can no more cast off regard to his own happiness, meaning the happiness of the moment, then he can cast off his own skin, or jump out of it. And if he could why should he? What provision could have been made for the happiness of the whole, so successful, so complete, as that which engages every individual of that whole to obtain for himself the greatest possible portion of happiness? and what amount of happiness to mankind at large could be so great, on the aggregate, as that which is made up of the greatest possible portion obtained by every individual man? Of the largest number of units, and those units of the largest amount, the largest sum total must be the necessary result."*

The above quotations speak very plainly, and it is absolutely necessary that the principle should be stated as broadly as possible, because there has been and still is, among moral philosophers, considerable

* Deontology, vol. 2, p. 121.

mystification of the subject. The want of proper attention to two facts has mainly caused this obscurity, one of which is, that mankind do not seek happiness or pleasure immediately, but they seek the object of their desires, children, friends' property, and to do what is right and just and kind, and happiness attends upon their gratification: the other, that one class of these desires has the happiness and welfare of others for its object, and it is supposed that in attending to such impulses we disregard ourselves, which is not the case, as we merely sacrifice "self in one form to self in another." To be constantly preaching self-sacrifice is of no avail, for it is only where those feelings predominate that give a pleasure in acting for the good of others, that the good of others will be preferred. An habitual disregard of self and attention to the interests of others, is frequently found, but it is only where there is more pleasure in attending to others than to self. When this is clearly understood, the folly of *preaching* self-sacrifice to the *selfish* will be manifest; and it will be seen that to further the interests of morality, we must strengthen by cultivation that part of our nature, those moral feelings, that have the good of others for their object: in short, would we have a man pay habitual regard to the welfare of his neighbour, we must address those feelings, and place him in those circumstances that will make it both his pleasure and his interest to do so.

Religion is now ordinarily used for that purpose, and people are told that unless they "love their neighbour as themselves" they will not go to Heaven, but quite the *reverse*. Their conduct in consequence where such teaching acts as a motive, shows at least *how much they love themselves*.

We need not fear the conclusion to which we are constrained to come, that pleasures and pains are the sole springs of action, and that a man necessarily seeks his own happiness, as the law of his being; in fact, "that he can feel nothing else but his own feelings." The object of the Science of Morality, therefore, is simple; it is to show what conduct will, on all occasions, best promote our *real* interest; what will produce to mankind the largest sum of enjoyment; for this only constitutes duty. We shall find that the conduct which produces the greatest happiness to the whole of the sensitive creation, produces the greatest amount of enjoyment to the individual.

We have before asked the question, are men always calculating pains and pleasures? and we have answered it in the negative, we now ask "*ought* they always to be so doing?" and again we most emphatically say "No." The laws of morality are such as produce the greatest good to the whole and not always the greatest good to the individual *at the time*. The calculation of consequence must be used therefore only to establish general laws which admit of no appeal—from which there can

be no deviation whatever the interest of the individual may appear to be. We act instinctively in obedience to the laws of gravitation, and we have besides certain general laws of motion and mechanics, and so it ought to be in Morals. Mankind might as reasonably be expected to determine, on all occasions, the effect of the varied influences of attraction and repulsion, or to state at once what chemical results would be produced by the combination of different materials, as to be able, without reference to general laws, to decide what conduct would lead to the greatest happiness on the whole. The error most to be guarded against in the carrying out of the greatest happiness principle, according to the utilitarian Philosophy, is, as remarked by Mackintosh, "that of sliding from general to particular consequences; that of trying single actions, instead of dispositions, habits, and rules, by the standard of utility; that of authorizing too great a latitude for discretion and policy in moral conduct; that of readily allowing exceptions in the most important rules; that of too lenient a censure of the use of doubtful means when the end seems to them to be good; and that of believing unphilosophically, as well as dangerously, that there can be any measure or scheme so useful in the world, as the existence of men who would not do a base thing for any public advantage. It was said of Andrew Fletcher, 'he would lose his life to *serve* his country, but would not do a base

thing to *save* it.'* These principles have been strongly and legibly marked in our constitution. It is a matter of calculation for the intellect based upon experience and forethought, to tell on all occasions what is right, what is just, respectful, and kind; but there is a principle implanted within us that gives us great pleasure in acting up to it, or great pain if we do not: and it is this feeling that we properly dignify by the name of conscience. The object of morality therefore is to associate what is *right*, calculated in the widest circumstances by the highest minds, with these feelings, so as to generate a habit of mind that shall instinctively and at once, *without calculation*, act up to it. To act, in fact, in accordance with the dictates of conscience, regardless of consequence, whether that lead us direct to the gulf of Curtius, the spiked-barrel of Regulus, the cannon's mouth or the burning stake. In such a *state of mind*, wherever it may in exceptional cases ultimately lead us, is to be found the greatest happiness to the race, and as may be readily proved, to the individual also. Although, therefore, we are moved, and ought to be moved by the pleasures or pains of conscience,—in a rightly constituted nature the strongest feeling of all,—still morality, based upon the greatest happiness principal, is not, as it has been falsely represented by short-sighted or narrow-minded people, a selfish calculation of individual interests,

* Mackintosh's Dissertations, Encyc. Brit., p. 383.

or *in action* a calculation at all, but its universal prayer is—

> "What conscience dictates to be done,
> Or warns me not to do;
> This teach me more than Hell to shun,
> That more than Heaven pursue."

CHAPTER X.

THE PRACTICE OF MORALITY.

The object of this Chapter is to shew the connection between the Principles and Practice of Morality rather than the carrying out of those principles into practice; the practice of Morality would require a book in itself. As regards the Practice of Morality, if Law rules in mind as well as in matter, the distinction hitherto set up between the physical and moral laws does not exist, and moral actions have their causes, or invariable antecedents, as well as physical. If Morality then is "the Science which teaches men to live together in the most happy manner possible," if more than this, it includes his well-being altogether, it must take a wider range than has yet been given to it, and it must embrace the physical and mental as well as the moral laws as equally obligatory.

By the study of the physical laws we make ourselves acquainted with the great forces of nature, and according as we use them they either become our servants or overwhelm us in their resistless energy. All material civilisation is based upon the study of Physics, and a man with a weekly income of a pound sterling, is now enabled to the extent of a pound to set other men in all parts of the

world to work for him. It is not easy to calculate the number of men that may be thus set in motion on his behalf; there is his tea, sugar, tobacco, —silk for his wife's dress, wool for his own,— the men to take his letters and to print his penny paper—in fact in half the earth they are at work for him for his pound a week. For his rates and taxes, which he so much grudges, he has an army to guard him and to keep all those sources of enjoyment open to him, and judges to see justice done to him, policemen to protect him and his property while he makes this pound a week; roads mended, drained, and lighted for him: bridges kept in repair, &c.; the river is turned in a gentle stream, not as a raging torrent through his house; a church is opened for him for his spiritual needs: and all this may come within this pound a week, so much have the the powers of production been increased by enlisting the forces of nature in our service. By the study of the mental laws we become acquainted with our own constitution. This includes the organic laws, for mind is connected with organisation. On the knowledge of the organic laws health is dependent, and the transmission of a strong mind and body to our children; and upon the ignorance of the laws of the mind is based not only increased mental disease but all those superstitions that at present so much impede the progress of the race. We have banished chance and supernatural agency from physics, but from

ignorance of the laws of mind as being equally fixed with those of physics, we have retained them in this department to the great detriment of certain and scientific progress.

The moral laws are supposed only to regulate the intercourse which men have together in society, that they may live together as happily as possible; but it is right, and what is right constitutes the essence of morality,—that we should attend equally to all the natural laws, for unless we do so we cannot be happy ourselves or make others happy. Each set of laws has its own sanctions, its own rewards and punishments, and they all act in harmony. Fire will burn, water will drown the virtuous man no less than the vicious; but upon him whose bodily frame is in a healthy state physical injury is less likely to take serious effect than upon him who has neglected the organic laws; while he whose moral faculties have their proper supremacy, is less liable to incur the risk of such injury, than he whose reason and moral powers are disordered by headlong passions and blind propensities. This subject has been so admirably treated in Mr. George Combe's Constitution of Man that it is unnecessary to pursue it here. When a good and pious man, negligent of the organic laws and of the laws of political economy, falls into ill-health and poverty, it is thought to be a mysterious dispensation of Providence for which provision requires to be made in another and

better world. The mass of suffering incident to ignorance and the consequent neglect of the natural laws is incalculable ; plague, epidemic, disease, melancholy, madness, poverty; and these continue to be represented by some of our religious teachers, not as the consequence of our ignorance and transgression of laws with which we ought to be acquainted, but as a necessary part of human nature, consequent upon the transgression of Adam ; inflicted as arbitrary chastisements or trials by God, to be removed only by Him in the same arbitrary manner, prayer being the only proper way to effect their removal. Whereas were they removed by prayer without our first having our attention called to their cause and removing it, it would probably be to our destruction and not our good.

It is our moral duty then to study the nature of everything around us, and to make ourselves acquainted with the particular constitution it has received from the hand of the Creator, and its relation to our own organization, for whether it will do us good or harm depends upon the adaptation of our conduct to such properties and relations.

It is the province of Moral Science to teach us what our duties are, and of Social Science to place us in circumstances that will best enable us to perform them. Perhaps the most direct means of ascertaining what our duties are,—that is, what are

the purposes for which we have been made, is to study the faculties and attributes with which we have been endowed, and thus basing our moral code upon the use of each in the direction for which its nature shows it was evidently intended. I have endeavoured to work out this principle in my "Education of the Feelings and Affections," which will make it unnecessary to pursue the subject at any length here. Morality ought to be at least as certain a science as Chemistry or Medicine; a Moralist ought to be able to speak as certainly as the Chemist or Physician each in his department, of what a person with a definite *mental* constitution ought to do, and in what circumstances he ought to be placed to make him as happy as possible.*

As I have said, my object here is the elucidation of Principles, but I may just mention two or three things in the practice of Morality, that are calculated to work the greatest change for the better in the present state of society, when they come to be clearly recognized as duties. Now they are either overlooked or completely ignored. Thus, no man will consider it right, either with a license or without, to bring children into the world for which he has not a moral certainty of providing properly without the assistance of others. Surely it would be wrong to bring children into the world that we knew would die of starvation; is it not

* The bearing of this subject on the Mental Constitution is treated by the Author in his "Science of Man" (Longmans).

also wrong to bring them into the world with the certainty that their support must depend upon other people, either in an exacted poor's rate or any other way ? When a provident person has economised his time and done his work it is quite unjust that he should be set to work again to help to keep a dozen children for another man whose own earnings have never been properly equal to the support of one. Strange as it may seem, the opposite feeling to this almost universally prevails, and prizes are given to agricultural labourers for having families of 12 or 16 children upon twelve shillings a week. Any improvement in the condition of the Working Classes must be based on provident habits ; and all providence, to be effectual, must commence here.

Again, it will not much longer be considered right and fair that when the Capitalist and a hundred Labourers shall work together an equal number of hours with a common object, the Capitalist shall carry off so large a share of the common produce, merely because the present working of the law of supply and demand gives him power to do so. Attention to the "moral check" on population, mentioned above, will stop this abuse and enable the workman by lessening his numbers to make a better bargain for himself.

A more equal and just division of the produce of labour will be a check on the present luxurious mode of living, which is the scandal of the present

age; and the upper and middle classes will be obliged to return to nature's more simple pleasures, which are higher, purer, more lasting, and which distinguish man peculiarly as man. Pure air, exercise, healthy appetite, the pursuit of truth, the poetry of nature in beautiful scenery, change of season, the blue sky and clouds and sunsets, the hum and buzz and quietude of enjoyment of insect and animal life, books and the company through them of all the great and good that have departed, how cheap are these, yet how lasting!

It is often thought that vice would be pleasant enough in this world if it were not for the penalties that attend it in another; but this is a great mistake, for every deviation from the moral laws is attended with suffering as certainly, although not so directly and immediately, as in the physical or organic laws, and a person guilty of an immorality will be as surely punished for it as if he were to put his hand into the fire. The instances given above are certainly breaches of the moral law, although, as I have said, not generally recognized and acknowledged, and very much of what is called "evil" in the world is consequent upon them and may be removed upon the removal of the cause. Mankind are scrambling to get all the good they can for themselves individually, and they miss in consequence the higher good to be attained only by arrangements made best to promote the happiness of all. The mysteries of God's Moral Providence

are principally owing :—

First, to the non-recognition that all God's laws, physical, moral, and mental, are equally binding upon us.

Second, we compare our condition with that of other people, both real and imaginary, and we consider ourselves entitled to something better than the state and position in which we find ourselves; whereas, if we carry out the doctrine of Necessity to its legitimate consequences, we are really entitled to nothing save a balance of enjoyment, since all our merit is derived.

Third, we have looked upon ourselves as individuals, and have acted too much without reference to the whole, of which we are only a very small part. But what is man, looked at through the doctrine of Philosophical Necessity? A mere link in the chain of causation, connected with innumerable links before his existence, and with the future chain *ad infinitum*, the consequences of his existence being endless; calling, probably, numberless beings into existence by the same necessary law by which he himself began to be. A mere atom in the mass of sensitive creation, called into existence without any choice on his part, and moved by influences over which he has no more control than an atom of matter over attraction or repulsion, or whatever other laws it may be constituted to obey. He, an atom of the great body of mankind, bearing the same relation to it as a single

atom of the human body does to the whole: the atom is introduced into the system by the laws of nature; it passes through the several stages of assimilation, becomes capable of feeling, and again passes away; so does man from the great body of society. He, however, makes *himself* the centre of time and space, and if one within his little world is removed by death, the whole economy of nature must be inverted to afford him relief; yet from the *great body of mankind* some hundreds depart and are born every minute. To the eye that views *mankind* and not *man*, it would seem as wise to mourn for the departed,—supposing even that they exist no more, and are to us as before they were born,—as to mourn for those who might have been born, but yet were not.

In the moral government of the world we everywhere find individual happiness made subservient to the general good. Moved on all occasions by necessity, man can merit nothing, and can, in justice, claim nothing but a balance of enjoyment upon the whole of his being. To the very existence of man, as man, general laws are necessary, and the result of these general laws is to produce great variety of conditions with reference to the relative quantity of happiness enjoyed by each creature. Throughout social existence, as we have previously seen, man is made to suffer for the faults of his fellows; the effects of his neighbour's ignorance or injustice fall upon himself, and by this arrangement

the general well-being is secured, by creating the strongest of all motives for each to dispel the clouds of ignorance around him, and to endeavour to carry others forward with himself in the march of improvement.

The principal reason why Morality has not advanced as a science is, that the mental constitution has not been understood, and in ignorance of this, laws for the production of the greatest happiness were empirical and fruitless, as they could have no more foundation in real knowledge than the science of Medicine before the discovery of the circulation of the blood; but as knowledge of the structure and functions of the several organs of the body is essential to minister to their disorders, so an intimate acquainance with the faculties and functions of the mind is requisite to remedy moral disease.

Man is a compound of instincts, and of reason or intellectual faculties for the proper direction of these instincts. The instinct is the incentive to action, and reason the guide to the object of such action. Some of these instincts have reference to our individual welfare. They induce us to cling to life, though excessive pain should for the moment predominate, rendering life for the time being undesirable; they induce us to supply our body with the material necessary for its sustenance; to attach ourselves to those who administer to our pleasures; to accumu-

late for a future day; to defend ourselves and repel aggression; to meet necessary danger; cautiously to avoid that which has a tendency to injure; to desire approbation; to exalt ourselves, and to view things only with reference to self. These are called the selfish feelings. Another class of our instincts leads us to seek for gratification in the welfare of the great body of society; to desire the happiness of our fellow-creatures; to treat them with deference and respect; to do justly ourselves, and to see that justice is done to others. These are termed disinterested feelings, not because they have not as direct a reference to individual happiness as any of the others, but because the happiness derived from their gratification is a consequence and reflection of the happiness of others. We are thus connected by one part of our organization with the earth, and our happiness requires obedience to the physical and organic laws: by the other portion we are connected with the whole mass of sensitive existence, and our happiness equally requires that the laws that connect us with these should be obeyed.

All our faculties are sources of happiness when exercised legitimately, and all have a wide field of action without interfering with the rights or happiness of others, and the object of the moralist is to show how each may be gratified consistently with this limitation. The greatest possible amount of happiness can only be experienced when the disinterested feelings predominate, and in proportion

as these take precedence over the rest, does happiness increase; the reason of which is, that the gratification of the selfish desires decreases with age—it is single and solitary, and confined to one object—while that of the disinterested feelings is boundless in its range, and is composed, not only of the enjoyment which always results from the legitimate exercise of the faculties, but also of the happiness reflected from that of all benefited by such exercise: the former is ever but an unit; the latter always compound.

Not only is it necessary to morality that those feelings which have the interest of others for their object should have the supremacy, but the intellectual faculties must also be cultivated and enlightened; for the feelings that prompt us to action are mere blind impulses; those that have for their object our own individual welfare are as likely to damage as to benefit us, unless guided by reason, and those that have for their object the welfare of our fellow-creatures are as likely to injure them as to increase their enjoyment, unless similarly directed.

As almost all the "evil" in this world originates in passion and perverted feeling, and in error consequent on the limitation of our faculties, and as it is not only necessary to wish to do right, but we must also know what is right, perhaps the highest pursuit of all is the elucidation and spread

of truth. We may not all be able to discover new truths, but we may all aid in making what truth there is shine a little brighter. Truthfulness and sincerity therefore must always be reckoned among the first moral duties. It is the one thing needful in this world of shams. So long as merit and demerit are attached to *opinion*, as if we could form what opinions we liked, insincerity is likely greatly to prevail. The best mode of attacking error is by spreading truth, and whatever may be the convictions at which we may arrive, and whatever may be the opinion of society with respect to such convictions, we are bound to state them if called upon. Were each mind thus honestly to declare the faith that it holds, truths that are now treated as errors dangerous to the interests of society, would be at least regarded with respect, out of deference to the talents and character of those that entertain them, and the improvement of our institutions would be more rapid. For though the "world has ever shown but small favour to its teachers;" though it has ever regarded with an evil and a jealous eye the propounders of new truths, yet the honest expression of all that we believe will be found to be most in accordance with the promotion of our own well-being. We may be neglected and even persecuted by society at large; yet the sympathy and friendship of the few real lovers of truth, who are capable of appreciating our motives and views, and the internal consciousness arising

from the activity of the highest feelings, will more than repay us for all that the world is capable of withholding. Unless this virtue of perfect sincerity be practised, it is impossible that a man's friendships and connexions can be formed upon the only lasting and desirable footing, viz., sympathy of thought and feeling; and though the friends of the man who dares to promulgate and support unpopular truths are necessarily few, yet they are more valuable, and are the source of more happiness than a host bound to him by the ordinary worldly ties, or than the stupid staring and loud huzzas of the multitude.

By expediency we generally mean the adaptation of abstract truths to the present circumstances of the world; giving a body to what has hitherto been a mere spirit; and no spirit can live here without a body, and that adapted to the conditions of its existence. But exceptions to general rules, the dictates of the higher feelings, never can be really expedient, and therefore can never be allowed. Attempting to do good by the habitual disregard of any of the great moral laws is a fatal mistake. The history of the Jesuits is an instructive illustration. The Jesuits' was the holiest of causes —the support of Religion and the Church,—but unfortunately they taught that all means were fair and right in such a cause—they held "that they might do evil that good might come," and what was the consequence? "Before the order had

existed a hundred years, it had filled the whole world with memorials of great things done and suffered for the faith. No religious community could produce a list of men so variously distinguished: none had extended its operations over so vast a space; yet in none had there ever been such perfect unity of feeling and action. There was no region of the globe, no walk of speculative or of active life, in which Jesuits were not to be found. They guided the counsels of Kings. They deciphered Latin inscriptions. They observed the motions of Jupiter's satellites. They published whole libraries, controversy, history, treatises on optics, Alcari odes, editions of the fathers, madrigals, catechisms, and lampoons."* But with the admirable energy, disinterestedness, and self-devotion, which were characteristic of the society, great vices were mingled. It was alleged, and not without foundation, that the ardent public spirit which made the Jesuit regardless of his ease, of his liberty, and of his life, made him also regardless of truth and of mercy; that no means which could promote the interest of his religion seemed to him unlawful, and that by the interest of his religion he too often meant the interest of his society. Consequently at the end of this hundred years these principles had brought the whole of the Catholic Church into disrepute, and we find that Tillotson, whose indulgence for various schismatics and heretics brought on

* Macaulay, vol. 2, p. 54.

him the reproach of heterodoxy, told the House of Commons from the pulpit that it was their duty to make effectual provision against the propagation of a religion which demanded from its followers services directly opposed to the first principles of morality. The Jesuits sought power at the expense of truth and mercy, they outraged the fundamental laws by which alone society can be held together, and notwithstanding their training, their talent, and the high objects for which they sought that power, they lived to be powerless, except when working in the dark or under false colours; for in their own characters no one could trust them or place the slightest reliance upon anything they said or did, since with them truth was not sacred and no contract was binding.

A serious mischief is done to the mind by admitting even the supposition that, in any case, the greatest happiness principle will allow of a departure from the general rule of right. Conscience can admit of no appeal; it must be a supreme ruler; for habitual obedience to its dictates is the only means of preventing the mind from being divided against itself, and of keeping it in a healthy state. The Utilitarian Philosophy requires, therefore, to be used with caution. It serves to test the soundness of general rules, and to supply a motive where no such general rules exist: the well-being of society can never be secured by leaving it to every individual to calculate the con-

sequences of each action, but by the obedience of each to those rules that experience has shown generally to tend to happiness. The performance of duty—to do on all occasions what is right, therefore, and not the pursuit of happiness, may be considered as the safest road to happiness; trusting, as we may do implicitly, that if we act in obedience to the moral law, our well-being will be best secured.

The main thing to be sought is the *habitual* predominance of the moral feelings; the maintenance of them in a state in which "the prospect of advantage through unlawful means should never present itself to the mind;" or if it did, that its expulsion should follow instinctively, without any calculation on the subject as to whether the "particular circumstances" do not make it lawful; for he that hesitates is lost. If an action be considered at all doubtful, the thought of it is occasionally entertained, the mind becomes accustomed to the possibility of its performance, and will then generally yield to the first strong temptation. Thus even thoughts at variance with the highest purity of mind should never be permitted to gain entrance, for evil thoughts invariably lead to evil deeds, as minor crimes to greater. So the habitual indulgence of *one* fault lowers the tone of the whole of the moral sentiments, and is incompatible with the higher virtues. It acts physically as well as morally by depriving

the moral organs of the nervous energy requisite for their full activity. A certain portion of nervous fluid is generated by the brain, and if this is used by the propensities, it is at the expense of the moral and intellectual organs. *

In the present artificial state of society, where its laws are in so many instances opposed to the laws of nature, every individual act of virtue cannot be supposed to lead directly to happiness. The sacrifice of external advantages required by such an act may even be very great; but we must bear in mind, what moralists too often forget, that it is not in every act of virtue that the reward is to be looked for, but in the general amount of happiness resulting from virtuous dispositions, habits, and feelings; a state of mind which is only attainable by the invariable and constant practice

* J. S. Mill says, "Capacity for the nobler feelings is in most natures a very tender plant, easily killed, not only by hostile influences, but by mere want of sustenance; and in the majority of young persons it speedily dies away if the occupation to which their position in life has devoted them, and the society into which it has thrown them, are not favourable to keeping that higher capacity in exercise. Men lose their high aspirations as they lose their intellectual tastes, because they have not time or opportunity for indulging them; and they addict themselves to inferior pleasures, not because they deliberately prefer them, but because they are either the only ones to which they have access, or the only ones which they are any longer capable of enjoying. It may be questioned whether any one who has remained equally susceptible to both classes of pleasures, ever knowingly and calmly preferred the lower; though many, in all ages, have broken down in an ineffectual attempt to combine both."—*Fraser*, Oct, 16, 1861.

of virtue. A man's virtue may be of the negative kind, that is, confined to doing no one any injury; but if he do to no one any good, although he may not actually suffer in consequence, he will lose all the happiness derived from active virtue. His condition will be similar to that of a man born blind, who suffers not positively from the want of sight, never having known what it is to see, but who loses all the advantages derivable from that sense. So the man of low moral manifestation may not be a greater sufferer, but he is susceptible of many degrees less happiness than the highly moral man, in the same way that the brutes are capable of less enjoyment than himself: a pig eats and drinks and sleeps and grunts away his life in a comparatively low kind of enjoyment, and so may he. "If we know a man who is palpably cold-hearted, grasping and selfish, we are authorised to conclude, First, that he is deprived of that delicious sunshine of the soul and all those thrilling sympathies with whatever is noble, beautiful, and holy, which attend the vivacious action of the moral and religious faculties: and, Second, that he is deprived of the reflected influence of the same emotions from the hearts and countenances of the good men around him." * Mackintosh, in speaking of Leibnitz's Ethics, observes, "It entirely escaped his sagacity as it has that of nearly all other moralists, that the coincidence of morality with well-understood

* Combe's Moral Philosophy.

interest in our outward actions, is very far from being the most important part of the question; for these actions flow from habitual dispositions, from affections and sensibilities which determine their nature. There may be, and there are, many immoral acts, which, in the sense in which words are commonly used, are advantageous to the actor. But the whole sagacity and ingenuity of the world may be safely challenged to point out a case in which virtuous dispositions, habits, and feelings, are not conducive in the highest degree to the happiness of the individual; or to maintain that he is not the happiest, whose moral sentiments and affections are such as to prevent the possibility of the prospect of advantage, through unlawful means, presenting itself to his mind. It would indeed have been impossible to prove to Regulus that it was his interest to return to a death of torture in Africa. But what if the proof had been easy? The most thorough conviction on such a point would not have enabled him to set this example, if he had not been supported by his own integrity and generosity, by love of his country and reverence for his pledged faith. What could the conviction add to that greatness of soul, and to these glorious attributes? With such virtues he could not act otherwise than he did. Would a father, affectionately interested in a son's happiness, of very lukewarm feelings of morality, but of good sense enough to weigh gratifications and sufferings

exactly, be really desirous that his son should have these virtues in a less degree than Regulus, merely because they might expose him to the fate that Regulus chose? On the coldest calculation he would surely perceive that the high and glowing feelings of such a mind during life, altogether throw into the shade a few hours of agony in leaving it. And, if he himself were so unfortunate that no more generous sentiment arose in his mind to silence such calculations, would it not be a reproach to his understanding not to discover that though in one case out of millions such a character might lead a Regulus to torture, yet, in the common course of nature, it is the source, not only of happiness in life, but of quiet and honour in death? A case so extreme as that of Regulus will not perplex, if we bear in mind, that though we cannot prove the *act* of heroic virtue to be conducive to the interest of the hero, yet we may perceive at once that nothing is so conducive to his interest as to have a mind so formed that it could not shrink from it, but must rather embrace it with gladness and triumph. Men of vigorous health are said sometimes to suffer most in a pestilence. No man was ever so absurd as for that reason to wish that he were more infirm. The distemper might return once in a century. If he were then alive he might escape it; and even if he fell, the balance of advantage would be in most cases greatly on the side of robust health. In estimating beforehand

the value of a strong bodily frame, a man of sense would throw the small chance of a rare and short evil entirely out of the account. So must the coldest and most selfish moral calculator, who, if he be sagacious and exact, must pronounce that the inconveniences to which a man may be sometimes exposed by a pure and sound mind, are no reasons for regretting that we do not escape by possessing minds more enfeebled and distempered." *

It may be asked, whether our own happiness be an inducement to morality sufficiently strong? Whether it will be able to produce the self-denial necessary to form a highly moral character? For morality constantly requires the sacrifice of immediate pleasures to greater ones more distant, and of present enjoyment to the good of others. But if our own happiness is not a sufficient inducement to morality, what is? It is true we never *directly* seek our own happiness, but happiness results from the gratification of our desires and affections; we desire the approbation of the public and our own esteem; the love of those with whom we associate: we desire to do what is right; the happiness of others; the love of God; and if stronger motives to action than these can be pointed out, what are they? Are not these the principles of action by which the generality of mankind are influenced? The enjoyments proceeding from the highest

* Mackintosh's Dissertations, p. 338.

feelings of our nature, the love of mankind and of that which is right, are beyond all comparison more animating and durable, as well as more refined and elevated, than those proceeding from selfish or sensual gratifications; and all that can be said, therefore, of him who is called the sufferer for conscience sake, is, that he prefers the higher pleasure to the lower, or the great good in the future to the little good now.

One more essential to the interests of morality we shall mention. It is requisite that the mind should be freed from the degrading notions of the character of the Deity that have been handed down to us from the dark ages of ignorance and superstition, and that it should entertain views more consistent with the Divine Perfections. We must be able to reject, as derogatory to the character of God, whatever is inconsistent with the highest principles of our nature. We must not allow ourselves to suppose that what are Benevolence and Justice to us, are not so to God; or that He has a love of adulation that we should despise in a human being; that Infinite Benevolence can ordain a balance of misery, or that a balance of misery in this world, and infinite misery in the next, must necessarily be the portion of one part of God's creatures to ensure the welfare of the rest; or that punishment is vengeance, and that vengeance everlasting; or that a disinterested lover of truth and rectitude will be lost, when

belief *because it is safest* would save him; that the Omniscient Deity can propose a plan for the temporal and eternal interests of His creatures, which at the same time he knows is inefficient to the purpose, because he knows it will not be accepted by them; that the best and highest happiness of his creatures here is inconsistent with their happiness hereafter; or that the final purposes of creation are God's honour and glory. No; from the mind that has contemplated the perfections of the Almighty in the book of his works, such degrading notions will be banished, and it will tremble to impute motives and actions to God that are inconsistent with the highest virtue even of His creatures; though they should be revealed by an angel from heaven, or by a priesthood claiming for itself inspiration from the Highest. More consistent is the Atheist than he who allows himself to entertain such ideas; more reasonable were it to believe in no God, than in one possessing such attributes! But he who looks deeper into the ways of Providence, finds a scheme worthy of Deity, in the production of the largest sum of enjoyment possible; finds that He works not by partial laws, but by such as pervade the whole sensitive creation, and cannot be resisted by any supposed freedom of will. He feels the most implicit confidence in God, finding that there is no evidence for the existence of any other object but the good of his creatures; that pain is necessary

for his preservation, and is as his schoolmaster to instruct him and impel him forward in the race of improvement—that it is intended to correct error, not to punish it. He feels and knows that the laws of God are not changeable, but that he may depend upon them in the calculation of his well-being; and that there is no necessity for us to pray to God that He will alter His laws for us to be happy, but that if we do but study and obey them, our happiness will infallibly follow; that, as it is the law of his existence that he should desire his own happiness, and morality is the most direct road to it, he must, as he advances in intelligence and sees more clearly this connexion between virtue and happiness, of *necessity* choose the former. To the man who can divest his mind of the degrading superstitions of his childhood, and exercise it upon the great plan of Providence, every cause and effect that he may witness, every truth that he may discover, is a new illustration of the goodness of God. To see Him in His works; to know what He does, and wherefore He does it, is to feel for ever in His presence; he who thus seeks the Pervading and Creating Spirit of the Universe, sees on every side of him wonders going forward which only God can perform; each atom obeying the laws of order given to it; each plant elaborately and systematically assuming the form peculiarly its own; each animal working out the object of its being, and Sensation—Feeling—the great Soul of the world

periodically changing its garment, as generation after generation of men, and all living creatures, are organized, vitalized, and again return to their mother Earth to form new combinations. "Is not God's Universe a Symbol of the God-like, is not Immensity a Temple? Listen, and for organ-music thou wilt ever, as of old, hear the morning stars sing together." *

* Sartor Resartus, p. 263.

PART II.

MENTAL SCIENCE.

CHAPTER I.

MATTER.

SUBSTANCES appear naturally to divide themselves into three grand classes: inorganic; organic, or those which have Life; and those organic structures which have received another and apparently totally distinct principle, viz., Sensation or Sensibility.

Inorganic Matter is distinguished by the possession of properties which we call Attraction, Repulsion, Inertia, that is to say, without *sensation*, and consequently without *volition*; it possesses certain tendencies to act in a certain way, which tendencies are called the laws to which it is subjected, and which are always uniform. It is to these tendencies that all the motions going on in inorganic matter are owing—all the phenomena of Physics. In relation to such laws, however, when we say that it is *attraction* that causes all bodies to tend towards each other, we are not in the least

better instructed with respect to the cause of this tendency, for attraction is only a name invented to express the fact. Newton, therefore, when he showed that the heavenly bodies in revolving round each other obey the same law as the apple in its descent to the earth, did not make us better acquainted with the cause of the motion of either; although he explained the phenomenon in the only way that it admitted of explanation, by showing that the order in which it takes place is similar to the observed succession of more familiar facts There are also general laws or tendencies which are probably only modifications of those above mentioned. Such are chemical affinities; which, by variously combining what are supposed to be the different kinds of matter, form all the endless variety of bodies on the face of the globe.

By tracing out and registering the tendencies or laws of matter in the departments of Physics and Chemistry, and by acting in accordance with them, we have been able to turn the powers of nature to our own use and comfort. Such powers now at our command in this country are said to be equal to the joint force of 900 millions of men, or to the inhabitants of the whole globe.*

* Men, stimulated by their natural wants, and using their faculties of mind and body to supply these from around them, have gradually discovered that all the things or objects in nature are but repetitions or multiplications of a few kinds which they conveniently class as being of three kingdoms, called *Animal*,

Organized or living matter possesses the same properties and is subjected to the same laws as inorganic; and such laws are so little suspended with regard to organic bodies as to determine the size of both plants and animals all over the world, and ultimately causing old age, decay, and death, or the extinction of life.

Striking as are the phenomena revealed to us in the first named departments of nature, the phenomena of Life are still more so. Two bodies, almost identical to the eye, a stone and a seed, are buried in the ground. In the one there is little or no change; the other expands, bursts, rises from the ground, and makes to itself organs whereby its various functions are performed; the matter of which it is composed is continually changing, throwing off the old and useless material, and converting other matter into its own substance to supply its place; giving to other bodies the power of exercising the same vital energy, *i.e.*, producing forms similar to itself; and then it dies—the vital power leaves the individual existence and is incapable of being further traced by us.

Thus the characteristic of vegetative life is to

Vegetable, and *Mineral:* and further, they have discovered that all the changes or motions incessantly going on among these objects are of but four great kinds, which they have called *Mechanical*, *Chemical*, *Vital*, and *Mental*. By study of fit types in these simple classifications, they have acquired such wide knowledge of things and their changing conditions as has enabled them to devise very numerous processes or *arts*, by which they prodigously advance human well-being.

perform the functions of nutrition, respiration circulation, secretion, excretion, and reproduction; the object of these functions being to produce the changes above mentioned, and thus to preserve the individual existence and the life which supports it.

Two seeds very much alike shall in their growth present altogether opposite appearances, and the *same* power acting upon what appear to us to be similar structures and upon others in which there is very little difference, produces all the varied beauties of the vegetative kingdom. With reference to the primary laws which regulate these differences we are at present little enlightened: one thing, however, appears certain, that however complicated the peculiar laws of life may appear to us to be in the present state of our knowledge, they are fixed and invariable.

Life proceeds only from life;* no instance having

* We are told by some naturalists that the nervous system does not mark the distinction between the animal and vegetable Kingdom, because there are large classes of animals which have none; for instance, its existence has not been yet traced in all *infusoria*, in the myriad species of Hydrozoa and Anthozoa, and it is now doubted whether what has hitherto been taken for a nervous system in the Echinodermata has any real existence. But as life appears only to proceed from life, and all sensation to depend upon a nervous system in like manner where we can see clearly, all that we can say is that a nervous system in some cases has yet to be discovered, and with clearer vision and more knowledge it is a fair inference that it will be, for what did we know of the circulation of insects, or of the organ of hearing in the cephalopoda, before John Hunter's time? We are justified, we think, by analogy in saying that the nervous system in these minute classes has not yet been *clearly demonstrated*, and that is all.

been known of its existence where it has not been transmitted from one organized body to another; in its lowest state of energy it requires to be placed in certain relations to light, heat, and moisture; it depends upon organization. Sensation depends upon life, and all things in inorganic matter, body, and mind, bear a fixed relation to each other, and if this relation be altered in one part the whole is destroyed.

As there is an apparent difference between inert or dead matter and matter which possesses life, so there is an important difference between mere organic life and animal life, or that which has received the additional principle of Sensation. Life and sensation appear to be entirely distinct principles; for although sensation cannot exist without life, yet life may exist altogether independently of sensation.

Life seems to be carried on in the same way in animals as in vegetables. In both, the materials for growth and reproduction of waste particles are supplied by means of the circulation of a fluid through innumerable tubes; the root may be said to be the stomach of the plant, imbibing nutrition from the soil; a system of tubes rising upwards correspond to the lacteals and pulmonary arteries of animals; these are distributed in minute ramifications over the surface of the leaves, which may be termed the lungs of the plant, as here the sap is exposed to the agency of

light and air, and like the blood in animals, undergoes a change which adapts it to the wants of the vegetable; this sap then descends through another system of minute tubes in the inner layer of the bark, yielding all the juices peculiar to the plant.

There is, however, a difference, and a very striking one, in the nature of the food proper to plants and animals; by means of which difference the vegetable kingdom is made to prepare the way for the animal. The plant subsists upon inorganic matter, whilst organic is the necessary food of the animal. Life in the vegetable converts inorganic into organic matter. Thus the soil is subservient to the plant; the plant to the animal; one animal lower in the scale of sensation to another that is higher; and all to the superior capabilities of enjoyment in man.

Another noticeable difference between plants and animals, in reference to the organic processes upon which life depends, is that the former are fixed to the soil and are therefore always in contact with their food; whereas in animals which possess a power of locomotion a different arrangement is necessary for the supply of nutriment, and these are, consequently, provided with a receptacle by which they can carry their food about with them. To convert this food into a proper supply to replace the waste particles, other functions are requisite, more numerous and complicated in the animal than in the plant.

At the commencement of the scale of organization *i.e.*, where life seems least removed from inorganic matter, the structure is so simple that a single organ seems all that is necessary for the existence of the individual. But the higher the individual in the scale of existence and the more its vital energy, the greater is the multiplication of its organs, the more numerous its functions, and the more elaborate and complex its structure. From the lowest end of the scale to the highest for every different function performed by either plant or animal an additional organ is necessary. The animal performs more functions than the plant, and its structure is, consequently, much more complex; but the organs in both are neither *more* nor *less* than are required for their individual wants.

Life, then, is common to both plants and animals, and is supported in the same way in both; the only difference being complexity of structure in proportion as the functions are more numerous and of a higher order; and the chief distinction between them being that to animals is given sensation, or the power of feeling, in addition to life.

Living and feeling are distinct states, although both existing in one frame. Each state has its own organs and distinct functions, and though sensation is nowhere known to exist without life, yet life continues sometimes to exist when all sensation has ceased or is even extinct. Thus we continue to live when sensation is lost in sleep,

and sleep which is rest to the organs of sensation is necessary to the healthy exercise of their functions and even to their very existence. The organs which support life, on the contrary, work without intermission, death being the consequence of their ceasing to act. Could they rest when we are no longer conscious, they would not in all probability wear out so soon, and we should live longer. In cases of apoplexy sensation frequently becomes extinct, at least to all appearance, some days before the merely vital functions cease. In drowning, also, sensation ceases some considerable time before death, and may be again restored if the organic functions have not quite stopped; so also the stoppage of the heart, or of the circulation of the blood in the brain from pressure, immediately entails unconsciousness; thus proving the fact that sensation is distinct from life though dependent upon it.

It is difficult to tell when and where the animal life is first added to the organic. So feeble is the energy, so indistinct is the appearance of sensation when it is first added to matter, that naturalists have mistaken what are now known to be animals for plants. The energy of sensation, however, gradually increases as we trace it upwards in the scale of creation, and always with it the enlargement and complexity of the nervous system. The senses and voluntary motion gradually make their appearance in worms, insects, &c., the extra necessary

vital functions being at the same time added. We thus ascend the scale through fishes, reptiles, birds, and quadrupeds, the complexity of organs, both nervous and vital, increasing in proportion as sensation and motion become more energetic. Thus the cerebral functions or the diversified powers of thinking and feeling gradually increase until they receive their final development in man, where they produce all the phenomena of Intellect, so far surpassing anything analogous in animals that it requires considerable knowledge of comparative anatomy to refer them to the same source.

"The relation is still stricter between the complexity of apparatus of sensation and the range of feeling than between the complexity of the inferior or organic functions. The greater the number of senses the greater the number of the organs of sense; the more accurate and varied the impressions conveyed by each, the more complex the structure of the instrument by which they are communicated; the more extended the range of the intellectual operations, the larger the bulk of brain, the greater the number of its distinct parts, and the more exquisite their organization. From the point of the animal scale, at which the brain first becomes distinctly visible, up to man, the basis of the organ is the same; but as the range of its functions extends, part after part is superadded, and the structure of each part becomes progressively

more and more complex. The evidence of this, afforded by comparative anatomy, is irresistible, and the interest connected with the study of it can scarcely be exceeded." *

"In the nervous system alone we can trace a gradual progress in the provision for the subordination of one animal to another, and of all to man; and are enabled to associate every faculty which gives superiority with some additions to the nervous mass, even from the smallest indication of sensation and will, up to the highest degree of sensibility, judgment, and expression. The brain is observed to be progressively improved in its structure; and, with reference to the spinal marrow and nerves, augmented in volume more and more, until we reach the human brain, each addition being marked by some addition to, or amplification of the power of the animal, until in man we behold it possessing some parts of which animals are destitute, and wanting none which they possess." †

All facts seem to imply that in precisely the same way that life depends upon organization, so sensation or the animal life depends upon a superstructure raised upon this organization, viz., the nervous system. Neither is there a single fact to prove that man is in any way an exception to this rule. His mind and feelings seem to be equally dependent upon his nervous system, and the

* Dr. Southwood Smith's "Philosophy of Health," Chap. I.
† Edinburgh Review, No. 94.

difference between him and other animals, however great, seems owing to the greater complexity of this system; from which it is evident that important as this difference may be, there is no necessity for the introduction of a fourth principle, as distinct as life from sensation, to account for it. The functions of parts of the brain which man has in addition to those possessed by the highest order of brutes, enable him to communicate his ideas and to register and generalize his experience, and these powers constitute his distinguishing characteristic, without which he would never have risen above the savage state.

That he is a progressive being is the grand distinction of man, and the reason of an intelligent individual of the present age is not so much the reason of one, as of the whole human race: everything worthy of being preserved in every mind that has existed having been handed down to us, first by oral tradition and then by written records, making ultimately a greater difference between a cultivated mind of the present day, and that of one who has only had the experience of a life to teach him, than between the latter individual and one of the higher order of brutes. It is well said by Dr. Arnott that "a well-informed man of the present day may be said to possess within the boundaries of his mind the universe in miniature, where he can contemplate at pleasure, past events and the present and the future."

To those who are unaccustomed to trace the origin and growth of ideas through successive ages, and to consider the expansion of mind as the result of the registered experience of all who have preceded us, it is difficult to perceive the resemblance between the wonderful powers of man and those that are developed in a minor degree in the animals. That the mind of man, however, is not an exception to the universal law, which makes the animal life, viz., sensation—thought—consciousness —dependent upon the brain, appears to be incontrovertible if we trace the progression of the mind from childhood to manhood, and the retrogression from manhood to second childhood, as the organs of the brain gradually attain maturity with age, and again with age decay.

Dr. Southwood Smith thus traces this progression and retrogression :—"The functions of the organic life are perfect at once. The heart contracts as well, the arteries secrete as well, the respiratory organs work as well, the first moment they begin to act as at any subsequent period. They require no teaching from experience, and they profit nothing from its lessons. On the contrary, the operations of the brain, and the actions of the voluntary muscles, feeble and uncertain at first, acquire strength by slow degrees, and attain their ultimate perfection only at the adult age."

"In the descending series, the animal life fails before the organic, and its nobler powers decay

sooner and more speedily than the subordinate. First of all the impressions which the organs of sense convey to the brain become less numerous and distinct, and consequently the material on which the mind operates is less abundant and perfect; but at the same time, the power of working vigorously with the material it possesses more than proportionally diminishes. Memory fails; analogous phenomena are less readily and less completely recalled by the presence of those which should suggest the entire train; the connecting links are dimly seen or wholly lost; the brain itself is less vivid and less coherent; train succeeds train with preternatural slowness, and the consequence of these growing imperfections is that at last, induction becomes unsound just as it was in early youth; and for the same reason, namely, because there is not in the mental view an adequate range of individual phenomena; and the only difference being that the range comprehended in the view of the old man is too narrow, because that which he had learnt he has forgotten; while in the youth it is too narrow, because that which it is necessary to learn has not been acquired.

"And with the diminution of intellectual power the senses continue progressively to fail; the eye grows more dim, the ear more dull, the sense of smell less delicate, the sense of touch less acute, while the sense of taste, immediately subservient to the organic function of nutrition, is the last to

diminish in intensity and correctness, and wholly fails but with the extinction of the life it serves.

"But the senses are not the only servants of the brain; the voluntary muscles are so equally; but these ministers to the master power, no longer kept in active service, the former no longer employed to convey new, varied, and vivid impressions, the latter no longer employed to execute the commands of new, varied, and intense desires, become successively feebler, slower, and more uncertain in their action. The hand trembles, the step totters, and every movement is tardy and unsteady. And thus, by the loss of one intellectual faculty after another, by the obliteration of sense after sense, by the progressive failure of the power of voluntary motion, in a word, by the declining energy and the ultimate extinction of the animal life, man, from the state of maturity, passes a second time through the stage of childhood back to that of infancy. * * * Slow may be the waste of the organic organs; but they do waste, and that waste is not repaired, and consequently their functions languish, and no amount of stimulus is capable of invigorating their failing action. The arteries are rigid and cannot nourish; the veins are relaxed and cannot carry on the mass of blood that oppresses them; the lungs, partly choked up by adventitious matter, and partly incapable of expanding and collapsing by reason of the feeble action of the respiratory apparatus, imperfectly aerate the small

quantity of blood that flows through them; the heart, deprived of its wonted nutriment and stimulus, is unable to contract with the energy requisite to propel the vital current; the various organs, no longer supplied with the quantity and quality of material necessary for carrying on their respective processes, cease to act; the machinery stops, and this is death.

"And now the processes of life at an end, the body falls within the dominion of the powers which preside universally over matter; the tie that linked all its parts together, holding them in union and keeping them in action, in direct opposition to those powers dissolved, it feels and obeys the new attractions to which it has become subject; particle after particle that stood in beautiful order, fall from their place; the wonderful structures they composed melt away; the very substances of which those structures were built are resolved into their primitive elements; these elements, set at liberty, enter into new combinations and become constituent parts of new beings; those new beings in their turn, perish; from their death springs life, and so the change goes on in an everlasting circle."

As the elements of which the body has been composed "enter into new combinations and become constituent parts of new beings," so, even with reference to this world, may it be truly said that the mind does not perish, but that the essential parts of it descend to our children, or in the shape

of written documents—registered experience, help to form the minds of hundreds of the human race.

CHAPTER II.

MIND.

In the previous chapter we have seen how nature, in the vast variety of her movements, seems systematically to approach towards one object, the production of Sensation or Sensibility or Consciousness. The laws of inorganic matter prepare the way for organic, for plants and vegetables possessing life; the vegetable kingdom prepares the way for the animal, and upon the vital functions of animals is dependent the nervous system which it seems to be the object of all the other complicated processes to produce, and with which Sensation or feeling is as intimately connected, as Attraction with inorganic matter, or Life with organic.

The world appears to have been created with the view of containing the largest possible amount of sentient existence. Not only organized structures possessing life, but beings endowed with sensation teem on every side of us; the wide-spreading ocean, the earth, the air, are full of them; each possessing a constitution adapted to the sphere in which it moves. There appears to be no situation where vegetation or the effects of vegetation exist that does not support some kind of animal life: stagnant water and noxious marshes, decaying vegetable and

animal matter, all swarm with sentient beings, and what is death to the more perfectly organized beings, is the source of life to others lower in the scale. Distinct worlds of sensation seem to exist, in the water, in the air, in the earth, as well as on the earth, all possessing a wonderful adaptation of structure to their place in creation. How beautiful, for instance, is the world of insects, fitted as these are, in their various transformations, to inhabit the different elements. How complicated is their structure, bodily and mental, enabling them to live in a world of their own, inaccessible to the obtuser senses of man. They hear and see and feel and smell and taste what is too subtle for his perception: they have music and a language that he cannot understand: they sport in all the colours of the rainbow, and delight in their own gay clothing. The variety of structure in the organs of the senses, in the wings, legs stings, ovipositors, mouths, and internal machinery for the supply of waste, of these little creatures, is among the great wonders of comparative anatomy. Not less wonderful is the perfection with which such internal machinery, in beings so frail and low in the scale of existence, performs its work; turning death into life, putrefaction into the most beautiful and variegated structure, producing the lamp of the glow-worm, the sting of the bee, and the venom that maddens the sluggish ox. No less

admirable and appropriate is the structure of every living creature, from the tribes of infusoria upwards, each possessing the powers of sensation, and consequently intelligence, in the degree that is requisite for its happiness and maintenance in creation.

The most highly organised being is Man, and the aggregate of all his sensations, whether proceeding from external or internal impressions, we denominate his mind. The mind, therefore, is intimately connected with the brain and nervous system, and all the functions of the body are important only as they promote the healthy action of the brain, for it is sensation alone that makes life of any value. The due regulation of such functions is essential therefore, to the proper action of the mind.

It is represented by some who fear the supposed results of what is called materialism, that the brain is merely the instrument that the mind makes use of in its connexion with the body. On the other hand it is said "Mind is the functional power of the living brain." "As I cannot conceive *Life* any more than the power of attraction," says Dr. Elliotson, "unless possessed by matter, so I cannot conceive *mind* unless possessed by a brain, or by some nervous organ, whatever name we may choose to give it, endowed with life. I speak of terrestrial or animal mind; with angelic and divine natures we have nothing to do, and of them we know, in the same respects, nothing. Observation

shows that superiority of mind in the animal creation is exactly commensurate with superiority of brain; that activity of brain and of mind are coequal; and that, as long as the brain is endowed with life, and remains uninjured, it, like all other organs, can perform its functions, and mind continues; but, as in all other organs, when its life ceases, its power to perform its function ceases, and the mind ceases; when disease or mechanical injury affects it, the mind is affected—inflammation of the stomach causes vomiting, of the brain delirium; a blow upon the head stuns; if originally constituted defective, the mind is defective; if fully developed, and properly acted on, the mind is vigorous; accordingly as it varies with age, in quality and bulk, is the mind also varied—the mind of a child is weak and very excitable; of the adult, vigorous and firm; and of the old man, weak and dull, exactly like the body; and the character of the mind of an individual agrees with the character of his body, being equally excitable, languid, or torpid, evidently because the brain is of the same character as the rest of the body to which it belongs;—the female mind exceeds the male in excitability as much as her body: the qualities of the mind are also heriditary, which they could not be, unless they were, like our other qualities, corporeal conditions; and the mind is often disordered upon the disappearance of a bodily complaint, just as other organs, besides the brain, are affected under similar

circumstances,—the retrocession of an eruption may affect the lungs, causing asthma; the bowels, causing interitis; or the brain, causing insanity,—phthisis and insanity sometimes alternate with each other, just like affections of other organs; the laws of the mind are precisely those of the functions of all other organs,—a certain degree of excitement strengthens it, too much exhausts it; physical agents affect it, and some specifically, as is the case with other functions, for example, narcotics. The argument of Bishop Butler that the soul is immortal and independent of matter because in fatal diseases the mind often remains vigorous to the last, is perfectly groundless, for any function will remain vigorous to the last, if the organ which performs it is not the seat of disease, nor much connected by sympathy, or in other modes with the organ which is the seat of the disease,—the stomach often calls regularly for food, and digests it vigorously, while the lungs are almost completely consumed by ulceration. All the cases that are adduced to prove the little dependence of the mind upon the brain, are adduced in opposition to the myriads of others that daily occur in the usual course of nature, and are evidently regarded as extraordinary by those who bring them forward. An exact parallel to each may be found in the affections of every other organ, and each admits of so easy an explanation, that it may be truly said, "Exceptio probat regulum." *

* "Human Physiology,' p. 32.

But whatever may be the way in which Sensation is connected with the nervous system, it does not at all affect the reasoning founded upon the fact of that connexion. We do not call attraction a function of matter, but we never find matter existing without attraction—so we never find Life without organization, or Sensation without a nervous system.

The world is sustained and governed by "forces" of which we really know nothing, although we hide our ignorance under high-sounding names, such as Attraction, Repulsion, Chemical, Electrical, Vital, Mental, &c. When we say a thing takes place by the force of attraction, we think we have explained it, but it is no such thing; we have merely named a certain group of phenomena occurring in a certain order, and which occur uniformly or invariably in that order. We know nothing of the "force" of attraction in itself—it is only known to us in its effects; we have no powers which enable us to lift the veil and look beyond.*

* The theory of "force" is that it is equally indestructible with matter. Like matter, it may change its forms in a thousand ways, but it cannot be lessened or annihilated. Light and heat are forces, and heat may become what is called latent, but it is not the less present and at work, although for a time hidden from us. If we may theorise on the formation of worlds, and on this "interchange of forces," we may suppose that when the stars or planets, from their original nebulous state, took a more solid form, there would be a great evolution of heat, which force would gradually take other shapes, such as attraction, light, electricity, chemical affinity, life and nervous force, and feeling or mind. We hear much of the power of mind over matter, and

Apart from what it *does* we have no knowledge of it is popularly supposed that it is the soul that sets the body in motion; but the force that moves the steam-engine and that which moves the body are precisely similar and generated in a similar way. Thus Dr. Arnott says:—

"James Watt, when devising his great engine, knew well that the rapid combination of the oxygen of atmospheric air with the combustible fuel in the furnace, produced the heat and force of the engine; but he did not know that in living bodies there is going on, only more slowly, a similar combination of the oxygen of the air with the like combustible matter in the food, as this circulates after digestion in the form of blood through the lungs, which combination produces the warmth and force of the living animal. The chief resemblances of the two objects are exhibited strikingly in the following table of comparison, where, in two adjoining columns, are set forth nearly the same things and actions,, with difference only in names:—

The steam-engine in action takes—	*The animal body in life takes—*
1. Fuel, viz., coal and wood, both being old or dry vegetable matter, and both combustible.	1. Food, viz., recent or fresh vegetable matter and flesh, both being of kindred composition and both combustible.
2. Water.	2. Drink (essentially water).
3. Air.	3. Breath (common air).
And produces—	*And produces—*
4. Steady boiling heat of 212 degrees by quick combustion.	4. Steady animal heat of 98 degrees by slow combustion.
5. Smoke from the chimney, or air loaded with carbonic acid and vapour.	5, Foul breath from the windpipe, or air loaded with carbonic acid and vapour.
6. Ashes, part of the fuel which does not burn.	6. Animal refuse, part of the food which does not burn.
7. Motive force, of simple alternate push and pull in the piston, which, acting through levers, joints, bands, &c., does work of endless variety.	7. Motive force, of simple alternate contraction and relaxation in the muscles, which, acting through the levers, joints, tendons, &c., of the limbs, does work of endless variety.

it, and we separate it from other forces by any

8. A deficiency of fuel, water, or air, first disturbs, and then stops the motion.	8. A deficiency of food, drink, or breath, first disturbs, and then stops the motion and the life.
9. Local damage from violence in a machine is repaired by the maker.	9. Local hurt or disease in a living body is repaired or cured by the action of internal vital powers given by the Creator."

—"A Survey of Human Progress," p. 158.

This generation of force it is which makes the inactivity of solitary confinement and ennui so painful, and which makes employment necessary.

"Generally speaking, the average amount of daily food necessary for healthy men is estimated at 12 oz. of beef, 20 oz. of bread, with about ½ oz. of butter. These articles contain a force capable, if applied by a machine, of raising fourteen (?) million pounds weight to a height of one foot; that is, the oxidation of the elements contained in them would give rise to an amount of heat equivalent to that effect. But in the human body, though it far surpasses all machines in economy of force, the utmost amount of power attainable from them is not more than equivalent to three and a-half millions of pounds raised to the height of a foot; and an average day's labour does not exceed two millions of pounds thus raised. The difference is mainly due, doubtless, to the number of internal actions which are carried on in the living body; such as the circulation, the movements of respiration, and the production of animal heat. These consume a great part of the force of the food, and leave only a remainder to be disposed of in muscular exertion."—*Cornhill Magazine*, September, 1861.

The action of the cerebellum is the most expensive of all forces, and if this begins too early it seriously impairs the growth of the body; if it is too large and active in after life it very much decreases the muscular energy.

We require a new system of hygiene in which "force" shall be properly and proportionately distributed. The thinking powers probably absorb a larger portion than the vital, and the vital than the merely muscular. A due balance is required

dissimilarity in its action. Mind as a force should

between the feelings and the activities—between bodily labour and head work.

The force generated or the energy of the locomotive organs in the animal is supposed to depend upon the quantity of red globules which carry the oxygen, the union of the oxygen and carbon taking place in the general circulation, and not, as is usually supposed, in the lungs only, in respiration; the lungs not being hotter than the rest of the body. On the other hand, it is well known that increased respiration consequent on exercise generates an increase of heat, so that it is probable that the union goes on in both.

The original mind of George Stephenson was among the first to perceive these truths. He said of the power propelling his locomotives, that it was the light of the sun bottled up in the earth for tens of thousands of years—"light, absorbed by plants and vegetables, being necessary for the condensation of carbon during their growth, if it be not carbon in another form,—and now, after being buried in the earth for long ages in fields of coal, that latent light is again brought forth and liberated—made to work, as in that locomotive, for great human purposes."—"The Life of George Stephenson," by Samuel Smiles, p. 475.

Thoughts and feelings are now supposed to be the immediate correlates of the vital forces, and the vital of the physical. The quantity or intensity of consciousness or feeling is determined by the constituents of the blood, as is familiarly seen in the action of alcohol, opium, and hashish upon the mind.

Herbert Spencer says—"Various classes of facts thus unite to prove that the law of metamorphosis, which holds among the physical forces, holds equally between them and the mental forces. Those modes of the Unknowable which we call motion, heat, light, chemical affinity, &c., are alike transformable into each other, and into those modes of the Unknowable which we distinguish as sensation, emotion, thought: these, in their turns, being directly or indirectly, re-transformable into the original shapes. That no idea or feeling arises, save as a result of some physical force expended in producing it, is fast becoming a common-place of science; and whoever duly weighs the evidence will see, that nothing but an overwhelming bias in favour of a preconceived theory, can explain its non-acceptance. How this

be treated in the same way, for we know nothing of it apart from what it does, and we can define it only by the appearances it puts forth, that is, by its effects. The Irishman's directions for making a cannon, were to "take a round hole and pour metal round it." Now this is the process the metaphysicians have been pursuing in the construction of their psychological systems;—they have been studying the nature of the force—of the spirit—by a process called "reflection of consciousness" instead of its conditions and manifestations, and their practical progress has been in proportion. Dr. Gall was the first to follow the right method. He observed mental manifestations and characteristics, that is, Mind in its effects only. At school he observed that the boys most famous for verbal memory had very prominent eyes: he also observed that there were large and prominent eyes without this mental characteristic. He afterwards discovered that in the case where it was connected with verbal memory and a facility of learning

metamorphosis takes place—how a force existing as motion, heat, or light, can become a mode of consciousness—how it is possible for aerial vibrations to generate the sensation we call sound, or for the forces liberated by chemical changes in the brain to give rise to emotion—these are mysteries which it is impossible to fathom. But they are not profounder mysteries than the transformations of the physical forces into each other. They are not more completely beyond our comprehension than the natures of Mind and Matter. They have simply the same insolubility as all other ultimate questions. We can learn nothing more than that here is one of the uniformities in the order of phenomena."—"First Principles," p. 280.

languages the prominence o the eye was owing to the large size of a convolution of the brain at the back of it, which pushed it outwards and a little downwards, and thus enabled him to distinguish it from a mere large and prominent eyeball. He conceived that if there was an external sign of one mental faculty there might be of others, and he set himself henceforth to observe. He heard of people celebrated as mathematicians, for mental calculation, for drawing, music, &c., and he examined and took casts of their heads. He found that a faculty for drawing was much too general, for many who had a very correct appreciation of form had little of size, and where the idea of form and size was correct there was none of relative proportion. He found many also with colour blindness—that is, who could not distinguish one colour from another, or particular colours from others. He found in all these cases particular parts of the brain more or less developed, and by comparing one brain with another he ascertained which part was connected with particular mental faculties. So that by this means of investigation he did not discover faculties of perception, conception, memory, imagination, and judgment, as the metaphysicians had done, and which are merely modes of action of all the faculties; but he discovered faculties of form, size, weight, colour, order, number, time, tune, &c. He found similar differences between the brave and the timid, the firm and the yielding,

the cruel and the humane, the hopeful and the desponding, the rogue and the honest, the open and the secretive, and wherever he heard of any mental peculiarity, any great virtue or deficiency, there he directed his observation ; and we are told that "abandoning every theory and preconceived opinion, Dr. Gall gave himself up entirely to the observation of nature. Being a friend of Dr. Nord, Physician to a Lunatic Asylum in Vienna, he had opportunities, of which he availed himself, of making observations on the insane. He visited prisons, and resorted to schools ; he was introduced to the courts of princes, to colleges, and to courts of justice ; and wherever he heard of an individual distinguished in any particular way, either by remarkable endowment or deficiency, he observed and studied the development of his head. In this manner, by an almost imperceptible induction, he at last considered himself warranted in believing that particular mental powers are indicated by particular configurations of the head."* In this way commenced the purely inductive mode of studying the mind : he did not sit down and reflect upon his consciousness—upon the various trains of thought and feeling that passed through *his own* mind, but he looked at mind objectively as it displayed itself in others, showing what it could do from what it had done. In fact, it was the *order of nature* only in this department as in every other

* Combe's System of Phrenology, p. 69, 4th Edition.

that he set himself to observe The mode of investigation has been assiduously followed by others, and thence has arisen a tolerably complete list of the primitive mental faculties, and a system of mental philosophy which furnishes so far a key to most of the disputes upon the subject which have occupied so much of the time of ancient philosophers and modern metaphysicians.

Dr. Gall did not confine his observations to man, but turned his attention to animals also, and found their intellectual faculties and what are called their instincts—that is, their peculiar habits and propensities, dependent upon their nervous systems, differing from man only in the degree and completeness of development. He says—"The integral parts of the brain augment in number and development, as we pass from a less perfect to a more perfect animal, till we arrive at the brain of man, who, in the anterior-superior and the superior region of the frontal bone, possesses several parts of which other animals are deprived, and by means of which he is endowed with the most eminent qualities and faculties, with reason, and the feeling of religion and the existence of God."

All facts tend to prove that mind in man and in the lower animals is marked by a difference only of degree; the self-protecting, the self-regarding, the social, the perceptive faculties are common to both, and in both they are alike connected with organization. The mind of animals is what each requires

for its peculiar position, and we find them combative, passionate, proud, vain, cunning, acquisitive, affectionate towards their wives, children, and friends, and possessing some of the intellectual powers in a higher degree than man. We have no wish to lower man in the scale of creation. and there is certainly great superiority in the human mind over the brute; but the airs of superiority which he gives himself, as if there were no relationship, are based upon pure assumption. Such airs are often superlatively ridiculous in those who think themselves the highest specimens of their race, as well as in the lowest. We may respect the noble brute, but to respect the human brute is impossible!

Phrenologists then have laid down as certain knowledge on the subject that the brain (in either sense as functional or as the medium of manifestation) is the organ of mind; that it is not a single organ, but consists of a number of parts, performing distinct functions, comprising all the different propensities, feelings, and faculties which distinguish one animal from another, and all others from man.

They have not only demonstrated that each mental faculty is connected with a particular part of the brain, but also that the power and intensity which each faculty is capable of manifesting is in proportion to the *health, quality,* and *size* of the part. Also that such health, quality, and size, depend upon hereditary tendencies as well as upon the health and strength of the vital functions and the

general appearance of the person.

The power of manifestation of the mental faculties is found to increase with exercise, and to decrease with disuse.

Phrenologists have also shown that the size of the organs of the brain is indicated by the shape of the head; the health and quality are not so obvious, but may generally be determined.

A faculty is admitted as primitive; that is, as the function of a single organ, and not compounded of several united by a principle of association;

"Which exists in one kind of animal and not in another;

"Which varies in the two sexes of the same species;

"Which is not proportionate to the other faculties of the same individual;

"Which does not manifest itself simultaneously with the other faculties; that is, which appears or disappears earlier or later in life than other faculties;

"Which may act or rest singly;

"Which is propagated in a distinct manner from parents to children;

"Which may singly preserve its proper state of health or disease."—G. Combe's System of Phrenology, p. 140, 4th Edit.*

* It is not my intention in this work to enter into the merit of Phrenology as an Art; I merely adopt its Psychology as based upon its accepted method of investigation.

CHAPTER IV.

ORIGIN AND BOUNDS OF OUR KNOWLEDGE.

It is an acknowledged truism, "What can we reason but from what we know;" but had mankind given due weight and importance to this mere truism and have settled the not unimportant question, "What can we really know?" it would have saved them from the endless controversies concerning the nature of matter and of mind, materialism and immaterialism, that have occupied metaphysicians from the remotest ages until now. Had they seen the necessity of establishing first principles in Metaphysics, as in Physics, and of laying down a clear chart of the mental faculties, their powers, relations, and modes of action, it would, even as the spirit upon the face of the waters, have reduced the chaos of their systems to order and utility.

Such a chart, of the necessity for which Locke forcibly expressed his conviction, but which neither he nor any one of those who have adopted his mode of investigation has been able to supply, has been furnished by the new philosophy of Phrenology, which has succeeded in pointing out the fundamental powers of the human mind, not by *mere* reflection on consciousness, but by a method strictly inductive.

According to this system, then, we find that we have been endowed with certain propensities and sentiments on which our happiness has been made to depend, for their exercise is attended with highly pleasurable sensations, the aggregate of which constitutes happiness. These faculties or feelings bear certain relations of love and antipathy to external things; we can trace no reason from the nature of things themselves why one object should excite love or antipathy more than another; but such a relation has been established between us and them to answer a certain purpose. Another set of faculties has been added to these, bearing that relation to the external world which shall best enable man to bring his feelings into activity, direct them to their proper ends, and thus insure that happiness which is the object of his being.

We can know nothing, therefore, but that which results from the relation established between our intellectual faculties, and what we intuitively believe to be an external world.

Each intellectual faculty has received a particular constitution, in consequence of which it is susceptible of a form of intelligence or mode of thought peculiar to itself; but there is no reason that we can discover why it should produce one kind of ideas more than another, except that it has been so constituted with relation to its external cause for a particular purpose.

The intellectual faculties are of two kinds, those

which are acted upon by external causes, through the medium of the senses, and the ideas belonging to which, therefore, are modified by the sense; and those faculties that act upon these ideas when so furnished by the first class. They have been very properly divided into ideas of Simple and Relative Perception.

All the knowledge, therefore, that we acquire of an external world is of its action through the medium of the senses upon only a few of the mental faculties, and which action of the perceptive faculties alone would be quite insufficient to give us the idea of Nature as we now conceive of it. The world, as it appears to us, is created in our own minds by the action of the faculties of Relative Perception and of Reflection upon the comparatively few ideas furnished by the faculties of Simple Perception.

Our ideas of things result from the relation that has been established between the object or cause, the sense, and the three classes of intellectual faculties, and it has been the want of knowledge of this fact, and of what belongs to each of these departments, which has caused most of the differences, controversies, and obscurities of metaphysicians. One class has argued for the real existence of an external world exactly as it appears to us; another has maintained that the world only exists in part as it appears to us; and a third that it is solely and entirely a creation of the mind.

Much has yet to be learned in this department of Psychology, but enough is already known to show what degree of truth or error exists in the old systems, and it may not be uninteresting to examine briefly what light our more exact knowledge throws upon the Metaphysicians.

HOBBES tells us that the thoughts of man, singly, are a *representation* or *appearance* of some quality or other accident of a body without us which is commonly called an *object.* Which object worketh on the eyes, ears, and other parts of a man's body; and by diversity of working, produceth diversity of appearance.

The original of them all is that which we call sense, for there is no conception in a man's mind which hath not at first, totally or by parts, been begotten upon the organs of sense. The rest are derived from that original.

Ideas are but apparitions unto us of the *motion, agitation, or alteration which the object worketh in the brain,* or spirits, or some internal substance of the head.

Hobbes is the precursor or founder of the School which held that to *think* is to *feel.*

There is nothing in the above to which the Phrenologist can take exception. By the sense he evidently means sensation, and we do not see that he can be charged with holding the dogma, "Nihil est in intellectu, quod non prius fuerit in sensu," for he says that "there is no conception in a man's

mind which hath not at first, totally or *by parts*, been *begotten* upon the organs of sense;" as the Phrenologist holds that such conceptions are formed by the faculties of Reflection and Relative Perception acting upon those of Simple Perception, which are derived directly from the sense. Hobbes is said to have *confounded* thought with feeling; but thought *is* feeling: an idea is a feeling or sensation, slight or feeble in proportion to the relatively small size of the portion of the brain with which it is in connection. When the intellectual faculties are very large and much used, so great is the feeling of enjoyment in their exercise, that it amounts almost to an intellectual passion. Hobbes is also said to be a materialist, but we are not aware that he confounded an idea with its cause or the object, and as we know nothing of the essence of either, it is impossible to say wherein they differ.

LOCKE held that ideas are derived from two sources, Sensation and Reflection; he might more properly have said that most of our ideas are derived from five sources,—the object, the sense, and the three classes of mental faculties, Simple and Relative Perception, and Reflection.

He laid it down as a first principle, that the mind perceived only forms and qualities, and that our idea of matter was derived from reflection, as we could not but conceive otherwise than that there was a substratum or subject to which these

qualities belonged. Now we perceive substance as directly through Individuality as we do its primary qualities of solidity, extension, &c.; and we perceive its primary qualities no more directly than we do what he calls its secondary of colour, &c. Locke was opposed to the doctrine of innate ideas, that is, of truths independent of experience, but by innate ideas in a phrenological sense is meant not the mind's own ideas, but its own modes of thought which it impresses upon the objects of our experience.

BERKELEY. "When Berkeley denied the existence of matter, he meant by 'matter' that unknown *substratum*, the existence of which Locke had declared to be a necessary *inference* from our knowledge of qualities, but the nature of which must always be altogether hidden from us. Philosophers had assumed the existence of Substance, *i.e.* of a *noumenon* lying underneath all *phenomena*—a substratum supporting all qualities—a *something* to which all accidents *inhere*. This unknown substance Berkeley rejects. "I am not for changing things into ideas' he says, 'but rather ideas into things; since those *immediate objects of perception*, which according to you are only *appearances of things*, I take to be the real things themselves." "Berkeley therefore, in denying the existence of matter, sided with common sense. He thought, with the vulgar, that matter was that of which his senses informed him; not an occult something of

which he could have no information. The table he saw before him certainly existed: it was hard, polished, coloured, of a certain figure, and cost some guineas. But there was no *phantom table* lying underneath the *apparent table*—there was no invisible substance supporting that table. What he perceived was a table and nothing more; what he perceived it to be, he would believe it to be, and nothing more. His starting point was thus what the plain dictates of his senses, and the senses of all men, furnished."*

Berkeley believed in what we all necessarily believe, in the ideas furnished by individuality, by which we as directly *perceive* substance, as we do qualities by the faculties of form, size, weight, colour, &c. Berkeley was right so far, but wrong in the inferences he drew from his original induction.

IDEALISM. According to Locke the only reason for inferring the existence of Matter is the necessity *for some synthesis of attributes.* Berkeley assumed this synthesis to be a purely *mental one;* but as Individuality perceives matter as *directly* as we perceive attributes, no such synthesis is required, and both are wrong. "The objects of knowledge are ideas;" it is true we are only conscious or have knowledge of ideas, but reflection on that consciousness tells us that the ideas are not purely subjective, but are compounded equally of the object or cause, the sense, and the subject or

* Lewes's Bio. Hist. of Philosophy, pp. 463, 466.

intellect. We cannot resolve an idea so compounded into its elements; "it is God's synthesis, and man cannot undo it;" but it is only by assuming such idea to be simple or purely subjective, and thus confounding it with its cause, —the objective with the subjective, the ego with the non-ego—that Idealism can exist. Ideas are found without any immediate cause without ourselves, as in dreams, visions, &c., and are therefore said to be purely subjective, but such ideas, however vividly repeated, must have been received originally from *without*. Now although ideas can only be known to us in this compound state, and although we have no power to analyse them, yet it is very possible to conceive that both subjective and objective may exist separately. We cannot but suppose that the causes of our ideas, whatever they may be, may continue to exist without our perceiving them. Ideas, based upon our forms of intelligence, may cease to exist, but the world may continue and create an entirely different set of ideas in the minds of beings differently constituted. Appearances *may* be *the production of the mind* to which they appear, (Idealism,) or they may be the pure *presentation* of the things themselves (Realism); we have no faculties that tell us anything of the *purely* subjective or the *purely* objective, and the supposed differences between Realism and Idealism are vain distinctions, based upon pure assumptions.

HUME. "Locke had shown that all our

knowledge was dependent upon experience. Berkeley had shown that we had *no* experience of an external world, independent of perception; nor could we have any such experience. He pronounced matter to be a figment. Hume took up the line where Berkeley had cast it, and flung it once more into the deep sea, endeavouring to fathom the mysteries of being. Probing deeper in the direction Berkeley had taken, he found that not only was Matter a figment, Mind was a figment also. If the occult substratum, which men had inferred to explain material phenomena, could be denied, because not founded on experience; so also, said Hume, must we deny the occult substratum (mind) which men have inferred to explain mental phenomena. All that we have any experience of, is impressions and ideas. The substance *of* which these are said to be impressions, is ocult—is a mere inference; the substance *in* which these impressions are supposed to be, is equally occult—is a mere inference. Matter is but a collection of impressions. Mind is but a succession of impressions and ideas."*

As we have seen, we have a mental faculty whose function it is to give us our idea of matter; but we have none that I am aware of which gives us the idea of mind as distinct from "the succession of impressions and ideas." We are conscious of perceptions; the external cause of them we call matter, the internal or subjective, we call mind;

* Bio. Hist. Philo., p. 480.

the aggregate of the external we call the world, the aggregate of the internal the mind. The form of thought peculiar to Individuality probably originates the belief in the individuality of both, but whether in *reality* it belongs to either we do not know. Individuality may no more belong to mind, composed as it is of separate ideas and sensations, than to what we call the world; or it may belong to each only in the same sense; each separate simple idea or sensation, and each separate simple substance being alone individual. Whatever we may be supposed to know of matter in consequence of our direct perception of it through Individuality, and of its qualities through the other perceptive faculties, we certainly know nothing of mind but as the aggregate of all our ideas and sensations; and as Hume says "mind is but a succession of impressions and ideas." Hume held that there is not, in any single instance of cause and effect, anything which can suggest the idea of power or necessary connection. Our belief in power he ascribes to habit. Now precisely as Individuality gives the idea of substance does Causality give the idea of power. Eventuality takes cognizance of the succession of phenomena, —of mere antecedence and sequence; but consequence, or our perception of power in every causation, is derived from Causality. Our faculties thus tell us of substance and of power; whether they tell us truly or not we cannot say,

but we necessarily believe them. We have treated of this belief and of power more at large farther on.

KANT. Knowledge derived from objects or causes without us we call knowledge derived from experience. Kant affirmed that besides this experience we had innate ideas not derived from without, which were necessarily true, because we could not conceive them otherwise. These ideas he held to be superior to those derived from experience because they were universal and necessary, while those derived from experience were contingent; but as he believed the realities of things to transcend or to be above the range of our faculties, his philosophy was called Transcendental.

We conceive that Kant has not succeeded in proving that we have any ideas not derived from the sources we have already indicated, or if he has he certainly has failed to show that such "intuitions" are absolutely or even necessarily more true than the truths derived from exeprience.

Time, Space, and Causality, Kant holds to be innate ideas, and to have no objective reality: we have already shown whence such ideas are derived. The celebrated *categories* are Kant's mode of arriving by Reflection on consciousness at the list of Intellectual Faculties or modes of thought which Gall arrived at by observation, and they correspond to his faculties of Simple and Relative Perception and Reasoning Powers. Kant's distinction between the Understanding or Judgment, and Reason, we

have seen that phrenology confirms. Each faculty judges of its own objects, as form of form, colour of colour, &c,, and in this sense animals have judgment, which is sometimes mistaken for reason: but reason is a higher power and generalizes such judgments, and traces the laws of cause and effect.

"God, the Soul, and the World, Kant holds to be the three ideas of Reason, the laws of its operation, the *pure forms* of its existence. They are to it what space and time are to Sensibility, and what the categories are to Understanding." These ideas are considered to be wholly independent of experience, and we have still to show that this is an error, and to trace the derivation to the source of all our other ideas—experience. Kant also holds that all belief, that is, all fundamental belief on which all reasoning is necessarily founded is instinctive or intuitive. In this he was quite right, as we shall endeavour hereafter to make evident. The system of Fichte, Shelling, and Hegel are open to similar criticisms, but as substantially such criticisms would be a mere repetition of what we have already laid down, it is needless to go into them.

The great question at issue was, and still is,—Have we, or have we not any ideas which are absolutely, objectively true? It is generally supposed and affirmed that "nothing is known to us as it is," that is, *per se*, but only as it appears to us, or as it affects *us*;—but if we cannot know

noumena, only phemomena—if we do not know what things really are in themselves, is it not equally unphilosophical to deny, as to affirm, anything with respect to them? Whether, therefore, our faculties give us real knowledge and things are in reality what they seem to us; whether their intimations are absolutely as well as relatively true as far as they go, and appear the same to all intelligences, and the same to creature as Creator, is what we really know nothing about. Absolute truth like Eternity may belong only to the One, and may be even impossible to all finite intelligence. Lewes says in his examination of the "Common Sense" philosophy, "No one doubts that we believe in the existence of an external world. Idealism never questions the fact. The only doubt is, whether that belief be objectively as well as subjectively true. To say that the belief in objective existence is a Fundamental Law, is simply saying that *we are so constituted* that we are forced to attribute external reality to our sensations. As well say we are so constituted that fire applied to our bodies will give us pain. We *are* so constituted. What then? Does this advance us one step? Not one. We have still to seek some proof of the *laws of our constitution* being the measure of the *laws of other existences*—still to seek how what is true of the subjective must necessarily be true of the objective." *

Bio. Hist. of Philo., 2nd Ed., 7. 522.*

But after all, this difference between objective and subjective may be a delusion—a riddle which *in the nature of things* is insoluble; for what is truth? What is real knowledge? Must not the idea of a thing and the thing itself be *always* something distinct? Can any intelligence, however high know more than how it is affected by things external? It is true we can give no "positive" answers to these questions, and we must rest satisfied with probabilities only, and it certainly does seem most *probable* that things really are what they seem to us. That our knowledge, at least as far as it goes, *is* necessary and universal. That there *is* such a thing as space, that there is a universe of suns and systems and a world in which are real rivers and trees, and light and shade, and men and animals, and all that constitutes beauty and utility; and in fact, we will not say that what is subjectively true is objectively true also, but that subjective and objective are indissoluble.* But fortunately our real interests are not left dependent upon probabilities. It is of little consequence to us how other beings may be affected by their world

* "One may say that the creation grows conscious of itself in man. What a glaring and absurd contradiction do our Byronic poets fall into, when they praise nature at the expense of man! What is nature till man is there to feel and understand? What are suns and stars, mountains and the ocean, without the human eye? What that is that lies behind the eye—marvellous brain, or something more—I do not precisely know; but I know this, that it both receives from the eye and gives to the eye. What if I am indeed no other than this fine bodily instrument made

or by ours. Man's intellectual faculties may supply him only with relative truth, but he has his own field of *absolute* truth and that is the region not of ideas, but of *pleasures* and *pains*. Absolute certainty is attainable here, for *no* "Intelligence" high or low, can confound one with the other, and our intellectual faculties are sufficient to guide us in the pursuit of one and the avoidance of the other, and that is all in which they could be useful to us, and possibly, therefore, all for which they were ever intended. Locke, who appears to us the most sensible of all our metaphysicians, seems fully to comprehend this, and in his researches stops here—He says, "How short soever our knowledge may be of a universal or perfect comprehension of whatever is, it yet secures our great concernments, that we have light enough to lead us to the knowlege of our Maker and the sight of our own duties." And again, "as to myself, I think God has given me assurance enough as to the existence of things without me; since by their different application I can produce in myself both pleasure and pain, which is one great concernment of my present state." He

sensitive to a thousand impulses—what if I am indeed this 'living lyre,' swept over by every wind, and tremulous to every ray of light—living lyre conscious of its own melody? I am still nothing less than that wondrous instrument that has converted *motion* into melody—the *thing* into a *thought*. Or, to change my metaphor, I am that sensitive mirror in which the reflected world becomes a conscious world, and knows itself as the creation of God."—Thorndale on the Conflict of Opinions, p. 359.

continues, "for our faculties being not suited to the full extent of being, nor to a perfect, clear, comprehensive knowledge of things free from all doubt and scruple, but to the preservation of us, in whom they are, and accommodated to the use of life; they serve our purpose well enough, if they will but give us certain notice of those things which are convenient to us." If then our faculties furnish us with all such knowledge as can be useful to us, we can afford to remain *sceptical* as to their correctness or power in departments in which they could be of no use. Pleasure and Pain are to voluntary motion what attraction and repulsion are to inorganic matter, and the Science of Morality is to the analysis of Pleasure and Pain what the Science of Chemistry is to the different substances that compose this globe.

CHAPTER V.

BELIEF.

"All belief, it is evident, must be either direct or indirect. It is direct when a proposition, without regard to any former proposition expressed or understood, is admitted as soon as it is expressed in words, or as soon as it arises silently in the mind. Such are all the order of truths which have been denominated, on this account, first truths. The belief is indirect when the force of the proposition, to which assent is given, is admitted only in consequence of the previous admission of some former proposition with which it is felt to be intimately connected, and the statement in words, or the internal development of these relative propositions in the order in which their relation to the primary proposition is felt, is all that constitutes reasoning. The indirect belief which attends the result of reasoning, even in the proudest demonstration, is thus only another form of some first truth which was believed directly and independently of reasoning; and, without this primary and intuitive assent, the demonstration itself in all its beautiful precision and regularity would be as powerless and futile as the most incoherent verbal wrangling."

"Without some principles of immediate belief,

then, it is manifest, that we could have no belief whatever; for we believe one proposition, because we discover its relation to some other proposition, which is itself, perhaps, related, in like manner, to some other proposition formerly admitted, but which, carried back as far as it may, through the longest series of ratiocination, must ultimately come to some primary proposition, which we admit from the evidence contained in itself, or, to speak more accurately, which we believe from the mere impossibility of disbelieving it. All reasoning, then, the most sceptical, be it remarked, as well as the most dogmatical, must proceed on some principles which are taken for granted, not because we infer them by logical deduction, for this very inference must then itself be founded on some other principle, assumed without proof, but because the admission of these first principles is a necessary part of our intellectual constitution."*

That *belief* or *faith* is something more than a mere intellectual perception there can be little doubt, and I have previously endeavoured to point out the particular part of the mental constitution to which it belongs. It must be regarded not as a mere perception, but as a sentiment dependent for its direction, like conscientiousness or benevolence

* Brown's Phil. of the Human Mind, Lecture 13, p. 78.

"The whole is greater than a part: How exceedingly true! Nature abhors a vacuum! How exceedingly false and calumnious. Nothing can act but where it is: with all my heart; but *where* is it?"—Sartor Resartus, p. 52.

upon the intellectual faculties. Like the other feelings, it is a blind instinct, and as conscientiousness, or the disposition to do right, cannot of itself dictate what is right, so the instinctive tendency to believe, equally requires the guiding and restraining hand of reason. Faith, Hope, and Charity, are virtues only when properly directed, the first to truth, the second to reasonable expectation, and the third to the real interests of mankind.

But what are these *first truths* which Dr. Brown says are believed directly and independently of reason, and from which all other belief results? We find little difference in opinion between mathematicians, and it is because they first agree upon the grounds of reasoning; they lay down certain principles or axioms founded upon their own definitions, and these stand with them in the place of *first truths*. For instance, "A point is that which hath no parts, or which hath no magnitude." "A line is length without breadth." "Let it be granted that a straight line may be drawn from any one point to any other point," that is, *from* that which has no parts and no magnitude, *to* that which has no parts and no magnitude: we may readily grant this when it has been discovered where that is. Proceeding in this way any kind of propositions may be proved. And yet, as Dr. Brown shows, it is the only way in which we can reason at all. From the want of such admitted

grounds of reasoning in Mental Science, metaphysicians have invariably arrived at different conclusions.

Phrenologists have discovered the connexion between the primitive faculties of the mind and certain parts of the brain, and by constantly repeated observations, have pointed out the relation between external objects and certain organs, and between other organs and these, so that the exact mode of manifestation of most of the fundamental powers of the mind is now known. The indications that such faculties give us, the modes of thought or intelligence peculiar to each, whether real or ideal, must be received as first truths, upon which all reasoning is founded. Belief attends the action of each faculty, and cannot be separated from it. The most sceptical, if they express doubt in words, express belief in practice.

Thus, an object is presented to the senses, a tree, for example; we are impressed with ideas of its form, size, colour, and impenetrablility, or power of resistance, and we believe it to possess all these qualities; and Individuality gives them unity and substance; so that we believe not in a separate form, size, colour, &c., but in an individual tree to which all these qualities are attached. The idea of substance, including that of extension and relative position, gives us the idea of space, and we believe that space exists, although our reasoning faculties

tell us that that to which we have given the name is only an idea, a sensation, a kind of feeling.

Again, Eventuality notices the circulation of the sap in the tree, the budding forth of the leaves, the ripening of the fruit, and so on, and Time gives the idea of succession in such phenomena; and we believe in both action and time. Causality notices the connexion of the sap with the root, and of the root with the earth, and we believe that there is a real dependence and connexion, one upon the other—a real power in the earth to sustain the tree. If we possessed only the knowing faculties, we should perceive the earth and the tree and believe in them as existences, but Causality gives the idea of something more, of the relation that they bear to one another, and we believe that the tree could not exist without the earth, or, at least, that the earth causes the growth of the tree.

Comparison observes the situation necessary for the growth of the tree; that if the tree be placed in the earth, without the root, it will not grow; and takes note of all other conditions necessary to the continuance of its being, so as to be able to apply such knowledge to other situations; and we believe that the differences and resemblances, of which Comparison gives us the ideas, exist.

Causality also traces the connexion between these ideas and the brain, between the brain and the external sense, and between the sense and something acting upon it, and we cannot but believe

that a real connexion exists between these sequences, one producing another; hence we believe in the actual existence of a something external, which something we call a tree. The idea of a tree, its properties and relations, are associated together in one idea in the mind, so that we are never conscious of it without the belief that it has a cause, that cause being the last link that we trace in the chain of sequences, and regarded consequently as an external existence.

Our reason is sufficient to show us that the greater part of those things in which we believe, are the produce of our own minds only: thus, number, space, time, action, motion, relation, the ideas of which are not formed by the senses, may be no more the real properties of substances than the names by which we designate them, which names themselves are supposed by the ignorant to be as much inherent parts of the substance named, as we are apt to suppose its relations to be.

So we believe in substance as perceived by Individuality, and in power as perceived by Causality. With respect to the latter, seeing that one event always follows another, we regard the latter as the cause of the former. As, also, we find nothing existing by itself, but everything in the relation of antecedent and consequent, we become impressed with the belief that this relation is a necessary one, and invariably look for an antecedent or cause.

"We see in nature one event followed by another. The fall of a spark on gunpowder, for example, followed by the deflagration of the gunpowder, and by a *peculiar tendency of our constitution*, which we must take for granted, whatever be our theory of power, we believe, that, as long as all the circumstances continue the same, the sequence of events will continue the same; that the deflagration of gunpowder, for example, will be the invariable consequence of the fall of a spark on it; in other words, we believe the gunpowder to be susceptible of deflagration on the application of a spark, and a spark to have the power of deflagrating gunpowder.

"Power is significant not of anything different from the invariable antecedent itself, but of the mere invariableness of the order of its appearance in reference to some invariable consequent; the invariable antecedent being denominated a cause, the invariable consequent an effect. To say that water has the power of dissolving salt, and to say that salt will always melt when water is poured upon it, is to say precisely the same thing; there is nothing in one proposition which is not exactly, and to the same extent, enumerated in the other.

"To know the powers of nature, is, then, nothing more than to know what antecedents are and will be invariably followed by what consequents; for this invariableness, and not any distinct existence, is all that the shorter term,

power, in any case expresses."*

It is true that this is all that we know of the powers of nature, but it is not all that we believe, for from the action of the primitive power of the mind, Causality, an idea of force or power is derived, and we believe, and must believe, as implicitly in its existence as in the reality of anything the idea of which we receive through the senses. Thus, "If a cannon be fired, and the shot knock down a wall, Individuality and some other perceptive faculties observe only the existence of the powder. Eventuality perceives the fire applied to it, the explosion, the fall of the building, as events following in succession; but it forms no idea of power in the gunpowder, when ignited, to produce the effect. When Causality, on the other hand, is joined with Eventuality in contemplating these phenomena, the impression of *power* or *efficiency* in the exploding gunpowder, to produce the effect, arises spontaneously in the mind, and Causality produces an intuitive belief in the existence of this efficiency, just because it is constituted to do so."†

It is true Causality gives the impression of power or efficiency, but without another mental faculty no belief would attend it. Wonder, as we have endeavoured to show before, creates belief as it invests all our ideas with a feeling of reality.

* Brown's Philosophy of the Human Mind, Lecture 6.

† George Combe.

It does more; it gives to this idea of *power* a personality; it dresses it in all the clothing that the other faculties furnish; adds to it unity, infinity, ascribes to it the tendency or design of all causation, and transforms it into a God, infinite in power and goodness.

Thus DIRECT BELIEF, that is—"where a proposition, without regard to any former proposition expressed or understood, is admitted as soon as it is expressed in words, or as soon as it rises silently into the mind," is founded and must attend upon the action of each of the primitive intellectual faculties; the indications that they give of the existence and relations of the external world being the First Truths upon which all reasoning must be based.

Belief in Testimony is merely belief in ideas furnished by Causality, that is, the action of the primitive faculty of Causality gives us a perception of a relation existing in a train of sequences, and our belief is in proportion as that relation seems sustained and unbroken. "For what is Testimony? It is itself an event. When we believe anything, then, in consequence of testimony, we only believe one event in consequence of another. But this is the general account of our belief in events. It is the union of the ideas of an antecedent and a consequent by a strong association."*

Belief in Propositions, or indirect belief, is

* Mill, vol. 1, p. 290.

founded upon a perception of relation between such propositions, and the knowledge previously furnished by the primitive faculties of the mind upon which direct belief depends. Such is the belief in God.

TRUTH.—Truth to man. is merely the record of his feelings and impressions. But what is the proof that this is true? There is no proof: we must take it for granted: we intuitively believe it, and we cannot for any *practical* purpose believe otherwise. The present condition of *self* is all of which we can speak with absolute certainty. The existence of an external world, with its properties, connexions and dependencies: with everything relating to past, present, or future; and consequently our own identity, must all be taken for granted; the only evidence of their truth being that we feel with reference to them as we say that we do.

The evidence of Truth will, therefore, be different to every individual mind; neither can that which is truth to one mind be strictly said to be truth to any other; as no two minds are exactly organized alike, and no two minds are ever, therefore, affected exactly in the same way. We have seen that our ideas depend equally upon the object or cause, the sense, and the subject or intellectual faculty; and although the object and sense may be the same, yet the intellectual faculties differing, as they do more or less in all men, the perception of the object

differs. We may readily conceive of an intelligence with faculties so differently constituted from our own, that all which we call truth should to it appear falsehood. Matter might appear to such a mind to have different properties, different relations, different dependencies. In minds constituted in other respects like our own, the addition of a single faculty might be sufficient to alter the whole appearance of nature. It is unphilosophical, therefore to suppose that the causes of ideas in us are necessarily what they appear to be; all that we can affirm respecting them is that they affect us in a certain manner; and the description of the mode in which we are affected is that which constitutes truth to us.

The "first truths" or fundamental principles upon which all reasoning is based being different in all men, our surprise need not be excited when we find that the line of argument that appears irresistible to one, utterly fails to convince another; and that two individuals seldom arrive exactly at the same conclusions. Thus, one sees only coincidence where another traces causation, and is enabled to employ the same causes to produce the same effects in different circumstances. And yet is it not the commonly received opinion that all men naturally are equally capable of judging; and are not men frequently the most dogmatical on those subjects which they are the least capable of understanding, and the most eager to refute those

arguments the force of which nature has given them no faculties to appreciate? This may be accounted for by the fact that each person instinctively believes that which he himself perceives, whether his perceptions be correct or not: and the greater part of such belief is formed at a period during which our perceptions are likely to be incorrect from their incompleteness. Belief also being instinctive, is as readily extended to the *ideal* as to the *real*, to fancied relations of cause and effect as to true ones. Thus, when the judgment is not sufficiently strong to examine correctly the grounds upon which belief is founded, prejudice will come to its aid and cause a man to maintain his point in spite of reason, and even contrary to it. But since all men think and feel and believe differently, what is to be the test of truth? We can have no other than experience. The record of the mode in which the majority of men are affected by the external world must be considered truth with respect to it. That which appears blue to the majority, must be said to be blue, although to some few who possess a peculiar development of the faculty that perceives colour, it may appear to be green or pink.

With regard to the truth of those propositions upon which experience does not directly bear,—the existence of a Deity, for example,—the only test can be the relation of such propositions to those of which experience does inform us. And here it is

that mankind fall into controversy and error; for while all agree with respect to those truths of which direct experience affords everyday proof, the evidence for those truths which require to be searched out by the reasoning powers, must appear valid or otherwise, as those reasoning powers are more or less efficient; so that what seems indubitably true to one may be considered improbable or even absurd by another who is more capable of sifting evidence. To all thus acquainted with the diversified powers of the mind, dogmatism is not only wrong, but exceedingly absurd. All that the philosopher can do is to say what he sees, and invite other people to look and see if they can see it also.

That which Mr. Combe relates of a few individuals, will be found to apply to all mankind, viz., "That there is a tendency to believe *without examination;* and that an effort of philosophy is necessary to resist belief, instead of evidence being requisite to produce it." The natural tendency of all minds is to credulity and not to scepticism, and it is necessary that it should be so, for "faith removes mountains." Ignorance believes, but philosophy doubts and examines. Of that which constitutes the belief of the great mass of mankind, one half at least may be shown to be erroneous. They believe in things and beings for the existence of which there is not the slightest evidence, and their minds are filled with imaginary relations of

cause and effect, which the experience of a life is insufficient to disprove or correct.

To searchers after truth, then, it is absolutely necessary that nothing be admitted which is not either a first truth, or founded upon a first truth. A single proposition believed without sufficient evidence is dangerous to all truth; it becomes with us a first truth, upon which we build all kinds of erroneous conclusions. If we attempt to go beyond that to which our faculties are limited, if we attempt to reason independently of those first truths which it is the province of each faculty to furnish, we immediately fall into absurdities and contradictions.

For instance, the term "infinite," used so much by theologians, is usually employed to designate that which is unlimited, boundless, to which nothing can be added or taken away. But this definition consists of words without meaning, for our faculties give us no knowledge of that which is boundless; and in reasoning upon it we necessarily plunge into obscurity. Thus, concerning "infinite" space, if this planetary system were to be deducted from the universe, we cannot suppose that the universe would be less infinite than it was before; therefore, a part is as great as the whole.

So of Infinite Duration or Immortality, as applied to beings who have begun to be: in consequence of this beginning of existence they can never be said to live for more than *half an Eternity*;

therefore that which is infinite is capable of being halved.

Again, the doctrine of Infinite Divisibility implies the same absurdity and contradiction. "Everything," as Hume says, "capable of being infinitely divided contains an infinite number of parts; otherwise the division would be stopped short by the indivisible parts, which we should immediately arrive at. Finite extension must, in this case, suppose an infinite number of parts."

Upon speculative points like these, theory upon theory has been formed, and mankind have been engaged in perpetual controversy, and will be so to the end of time, unless, by a close analysis of the powers of the mind, showing the relation that has been established between us and the external world, the boundary of our possible knowledge be determined. With the help of an analysis like this, which will acquaint us with each intellectual faculty and its function, we shall be in no danger of wasting our powers in the vain attempt to overstep this boundary: we shall possess a standard by which first truths may be determined—the want of which has led to the unwise extension of them by one party, and the equally unwise limitation of them by others, producing thereby endless errors and uncertainty respecting that science which of all others ought to be the most certain, as in it are involved the highest interests of mankind.

BELIEF IN DEITY.—The belief in supreme power

we find nearly universal in all countries yet known to us; and this Power has been "in every clime adored" as far back as written records extend. In the first ages of the world the powers of nature were deified and worshipped under every variety of form, with attributes borrowed always from man's own nature, fashioned according to the laws of his own intelligence and the degree of civilization then prevailing. Every cause that was hidden, every antecedence not evident to the senses, a spiritual Being was created to supply; the earth was peopled with fairies and genii, and there were gods of the winds, of the sea, and of the air. As man increased in intelligence, his gods diminished in number, and as his knowlege enabled him to generalise the powers of nature, he attached them to one supreme source, the Great Cause of all.

This is only in accordance with the laws of the human mind; Wonder or Faith gives the sense of reality; and wherever this sense of reality exists, there is an irresistible tendency to invest it with the forms of our own intelligence. In this manner our sensations and ideas are to us realities, and although they are known to us as a train of separate thoughts only, yet we invest them with the form of intelligence peculiar to Individuality, and we have the idea and speak of the mind of man as simple and indivisible—as one individual mind. We even individualize all things that exist, and call it the universe. So we individualize the separate

impressions of power or efficiency derivable from every separate cause, and thus form the idea of God as *one*, as a personality. But it is evident that this is to invest the Great Cause of all with an attribute derived from our particular form of intelligence, and we may as much err in ascribing to Him unity or personality as if we were to depict Him under our own particular bodily shape.

But if it be irrational to measure the infinite by powers that have relation only to the finite; to invest the Deity with our own forms of thought, our own modes of intelligence; it is, if anything, more inconsistent to ascribe to Him feelings which belong to man, and which have been given to enable him to perform his part upon this earth. Necessarily believing in a God, however, we have formed Him after our own image, not unfrequently ascribing to Him some of the lowest of our feelings in their greatest abuse. We have no faculties that can make us acquainted with God as He is, or with his mode of existence, and we only degrade Him by reducing Him to our level.

What then do we know? Almost nothing: for "who by searching can find out God?" It is a great mystery before which we must be content to bow down in awe and reverence. The "forces" or powers of nature we have seen to be indestructible, they are transmitted, they may change their form, and all the varied effects we see may be, and probably are, the result of one original force set in

motion at the beginning. But when we speak of beginnings, we immediately feel that we are out of our depth. "There is no efficient cause, or anything that exerts an agency in the dominion of nature. A cause is a thing uncaused; if produced, it must resign its title, and be ranked as an effect; consequently there cannot be a string of causes in nature: one only is so, and all the rest are only passive results."*

It is impossible to get away from this reasoning. Man's powers, mental, as well as bodily, are derived. The one only cause we call God.† But the "force" in nature is not a blind force, it is intelligent. The proof of intelligence is that it moves towards a given end or purpose: we judge of the nature of that intelligence by the object or worthiness of that purpose; the object of morality is universal happiness or good, and in proportion as the intelligence in nature tends towards that end do we

* Rev. J. W. Mailler, "Philosophy of the Bible," p. 39.

† "Sweep away the illusion of time; glance, if you have eyes, from the near moving cause to its far distant mover. The stroke that came transmitted through a whole galaxy of elastic balls, was it less a stroke than if the last ball only had been struck and sent flying? Oh, could I (with the time-annihilating Hat) transport thee direct from the beginnings to the endings, how were thy eyesight unsealed and thy heart set flaming in the light-sea of celestial wonder! Then sawest thou that this fair universe, were it in the meanest province thereof, is in very deed the star-domed City of God; that through every star, through every grass blade, and most through every living soul, the glory of a present God still beams. But Nature, which is the Time vesture of God, and reveals Him to the wise, hides Him from the foolish."—Sartor Resartus, p. 274.

say it is a *moral* intelligence and *not* a mere *primum mobile.*

We see a man working towards definite aims and we infer individual intelligence like our own, which on examination we find to be ruled by general laws ; we see also all nature working towards definite aims, and we quite as logically infer general intelligence acting on the *body* of the universe, as our intelligence does on our bodies, and governing *by* general laws, if not like men governed by them.

Many thinkers, such as Hume, Kant, Shelley, and Holyoake, have maintained that a Great First Cause is an assumption, and hold it to be quite as logical and reasonable to suppose that causes have always had their efficiency as that they ever had a beginning. It may be so, for we know nothing about beginnings, but that there is a presiding Intelligence it is very difficult to doubt. The Atheist, however, does not think so ; he assumes that there is an inherent power in each cause which has *always* existed and that in the infinite concourse and commingling of atoms in infinite time and space, the present order of things has arisen ; every thing inharmonious having a natural and necessary tendency to destroy itself, and only that which is good and harmonious being permanent or having power to continue in existence at all.

But we have something besides power—we have beauty—the garment of God : how do we account

for this? It is true the great forces in nature are the aggregate of infinitely small ones; it is the animalcules, the corals, the imperceptible power that raises the water from the deep, that work the great changes in the world; but whence come the flowers? "Methinks, if there were no other proofs of God's goodness, the flowers would supply them in abundance. Answer it to thyself, poor soul that doubtest of his love. * * Why has he made these flowers? Why does he send to thee these *little* joys, as gentle and unnoticed often as a mother's kiss upon a sleeping child? There is not, it would seem, a conceivable reason to be given for the existence of flowers (at least for their beauty and perfume), other than the intention to provide for man a pure and most delicate pleasure. Geologists tell us that in the epochs there are few traces of flowers; such as were being small and probably of the secondary colours, mere vessels for the ripening of the seeds. Only when the human era approached, the order of the rosacae appeared, the fruit trees with their luxurious burdens, and all our brightest and sweetest flowers, till the wilderness rejoiced and blossomed as the rose. Thus as the coal and the iron, and the stone, were laid up in the dawn of time for our use to-day, so the flowers sprout up over the earth for our delight, and to deck the cradle God had prepared for his child.* This is very prettily put, but it contains the old

* Miss F. P. Cobbe, Fraser, 1861.

leaven of man's supremacy at the expense of the rest of creation. If in the epochs there were no flowers, so were there no insects. Flowers seem more by right to belong to the insect world, than to man.

It is singular how the *à posteriori* reasoning on Deity agrees with the *à priori* of Spinoza and others. According to Spinoza "There is but one infinite Substance, and that is God. Whatever is, is in God; and without Him nothing can be conceived. He is the universal Being of which all things are the manifestations. He is the sole Substance, Mode cannot exist. God, viewed under the attributes of Infinite Substance, is the *natura naturans*—viewed as a manifestation, as the Modes under which his attributes appear, He is the *natura naturata*. He is the cause of all things, and that immanently, but not transiently. He has two infinite attributes — Extension and Thought. Extension is visible Thought; and Thought is invisible Extension: they are the Objective and Subjective of which God is the Identity. Every *thing* is a mode of God's attribute of Extension; every *thought*, wish, or feeling, a mode of his attribute of Thought. That Extension and Thought are not Substances, as Descartes maintained, is obvious from this: that they are not conceived *per se*, but *per aliud*. *Something* is extended: what is? Not the extension itself, but something prior to it, viz., Substance. Substance is uncreated, but creates

by the internal necessity of its nature. There may be many existing things, but only one existence; many forms, but only one Substance. God is the '*idea immanens*'—the One and All. . . . God is not the material universe, but the universe is one or part of His infinite Attribute of Extension: He is the *identity* of the natura naturans and the natura naturata."

It is a mere verbal resemblance, therefore, this of Spinozaism to Atheism. The following from Schelling's "Philosophische Schriften," accurately draws the distinction between Pantheism and Atheism:—"God is that which exists in itself, and is comprehended from itself alone; the finite is that which is necessarily in another, and can only be comprehended from that other. Things therefore are not only in degree, or through their limitations different from God, but *toto genera*. Whatever their relation to God on other points, they are absolutely divided from him on this: that they exist in another and he is self-existent and original. From this difference it is manifest that all individual finite things taken together cannot constitute God, since that which is in its nature *derived*, cannot be one with its original, any more than the single points of a circumference, taken together, can constitute the circumference, which as a whole, is of a necessity prior to them in idea." "These are but the innumerable individual eyes with which the Infinite World Spirit beholds himself."

Schiller says "Nature is an infinitely divided God," and again, "The Divine One has dispersed itself into numberless sensible substances, as a white beam of light is decomposed by the prism into seven coloured rays. And a divine being would be evolved from the union of all those substances, as the seven coloured rays dissolve again into the clear light-beam. The existing form of Nature is the optic glass, and all the activities of spirit are only an infinite colour-play of that simple divine ray. Should it ever please the Almighty to shatter the prism, then the barrier betwixt himself and the world would fall to ruin; all spirits would disappear into one infinite spirit, all accords would melt into one harmony, all streams would rest in one ocean. The attraction of the elements gave to nature its material form. The attraction of spirits multiplied and continued to infinity, must finally lead to the abolition of the separation, or (may I utter it) create God. Such an attraction is Love."*

Fichte says, all "appearance," whatsoever we see in the world, is but as a vesture of the "Divine Idea of the world," for "that which lies at the bottom of appearing."

Emerson in his Essay on "Compensation" says, "Everything in nature contains all the powers of nature; everything is made of one hidden stuff. The true doctrine of Omnipresence is, that God reappears with all his parts in every moss and cob-

* Philosophical Letter, p. 40.

web; thus the universe is alive."

In one thing only all the most advanced minds agree—viz., that it is as impossible to disconnect God from the material living universe, as it is to disconnect the Soul from the corporeal living body; still we know nothing "Positively;" the great mystery is still veiled. A very clever writer on the Nebular Hypothesis, in the Westminster, (July, 1858), observes, "It remains only to point out that while the genesis of the solar system, and of countless other systems like it, is thus rendered comprehensible, the ultimate mystery continues as great as ever. The problem of existence is not solved: it is simply removed farther back. The nebular hypothesis throws no light upon the origin of diffused matter; and diffused matter as much needs accounting for as concrete matter. The genesis of an atom is not easier to conceive than the genesis of a planet. Nay, indeed, so far from making the Universe less wonderful than before, it makes it more wonderful. Creation by manufacture is a much lower thing than creation by evolution. A man can put together a machine; but he cannot make a machine develop itself. The ingenious artisan, able as some have been, so far to imitate vitality as to produce a mechanical pianoforte-player, may in some sort conceive how, by greater skill, a complete man might be artificially produced; but he is totally unable to conceive how such a complex organism

gradually arises out of a minute structureless germ. That our harmonious universe once existed potentially as formless diffused matter, and has slowly grown into its present organised state, is a far more astonishing fact than would have been its formation after the artificial method vulgarly supposed. The nebular hypothesis implies a First Cause, as much transcending the mechanical God of Paley, as this does the fetish of the savage." The doctrine of the later Stoics was that the entire body of matter unfolded itself from a principle of life as inherent in its constitution as the property of vegetation in the seed: it advanced from inorganic to organic, and thence through a series of ages to the highest intelligence in man. We cannot say we see how this theory differs from the above, or from the modern "theory of Development," and although it certainly appears most in accordance with all modern discoveries in Geological science, yet we cannot say with the writer in the Westminster, that it appears to us to show more power, or to excite more wonder that intelligence should be millions of years evolving than days in creating; the same *general* laws of Deity, and the same direct operation would appear to be at work in both cases. Anaxagoras says (500 B.C.), "In the beginning there was the Infinite, composed of homœomeriœ, or elementary seeds of infinite variety. But the mass of elements were as yet unmixed. What was to mix them? What power caused them to become

arranged in one harmonious all-embracing system? This power he declared to be Intelligence, the moving force of the universe. He, on the one hand, had rejected Fate, as an empty name; on the other, he rejected Chance, as being no more than the Cause, "unperceived by human reasoning."* The most advanced theories of the present day appear to go little beyond this guess of Anaxagoras's more than 2,000 years ago.

BELIEF IN REVELATION.—We have shown that each man's own judgment is, and must be to himself, the standard of truth; that what appears to him to be true, is, for the time at least, truth to him. This is simply making reason the test of all truth, and it may be interesting to inquire whether we have, or can have, any higher standard. There are many who say "the revealed word of God" is the standard of truth, and we are called upon to "submit our reason to revelation." But this fundamental principle of priestcraft is an error, and we never are or can be called upon to submit our reason to anyone or anything. Reason was given to man for his guidance, and it must be supreme in everything. Admitting fully that "the revealed declarations of God" are the highest standard of truth, it is "reason that has to determine where such "revealed declarations" are to be found, and not only so, but to interpret them afterwards, and there is

* Lewes's Biographical History of Philosophy, p. 66.

no *possible* means of determining that to be Revelation which is *opposed* to reason. There has been much useless discussion as to the possibility of working miracles, for granting to the fullest extent their possibility, what do they prove? It has usually been considered sufficient evidence that men were "sent of God" if they had this power of working miracles. But supernatural power contains no evidence in itself of whence such power is derived. There may be a hundred sources from which such powers might be derived besides the One Supreme. There may be a hundred intelligences between us and Deity, with power little short of the highest, and such may not *necessarily* wish our good or have no interest in deceiving us. The fact is, we have no means whatever of discriminating between the power of God and the devil, but by the tendency of such power; that is, the purpose for which it is used; and our reason is the only means of determining this tendency. The Jews accused Christ of working miracles by the aid of Beelzebub, and if we know it was not so, it is from the tendency of that teaching which the miracles were wrought to confirm. Baxter says all creeds come directly from the devil. How are we to discriminate between angels of light and darkness, supposing the wings and the horns and hoofs are myths? Who is to say what are the powers and intelligence of either? and if the existence of such "principalities

and powers" be admitted, who is to say what "revelations," let them be accompanied by whatever signs and wonders they may, necessarily come from God? Can we be too cautious not to accept anything, from whatever apparent source derived, that may appear to derogate from His character? and have we not the right to say in *all* such cases to all unknown powers and intelligences, "Jesus I know and Paul I know, but who are ye?" No, there can be no sufficient *external* evidence of a Revelation; it must be *internal;* as Christ says, "If any man will *do* his will, he shall know of the doctrine whether it be of God," and this is the only test. Power is and can be no evidence of anything but itself, and each separate fact can only be proved by its own evidence. Experience, that is, conformity to the "order of nature," is the *only* test of truth. Mankind have always worshipped power and they still continue to do so, but there is no necessary connection between power and truth, or between power and goodness, and as we know nothing of the moral tendencies of created intelligences not of this world, we are called upon all the more to be true to the light of *reason* which *our* Creator has implanted within us. If the powers of Good and Evil—we speak with all reverence—are as equally divided as the common belief supposes, how is it possible to distinguish between them otherwise? It is quite impossible to accept any power, or reve-

lation, or inspiration, as coming from God that is not in harmony with His creation, and with our highest feelings,—for those were implanted in us by our Maker. New acts of really *divine* power must always be in harmony with the old, for it is impossible that *any authority* can establish anything at variance with natural truth: that is, with the laws of God as inscribed in the Book of Nature. Consequently we find enlightened Protestants of the present day quietly abandoning whatever may run counter to this reason and moral sentiment, to the established facts of science, or to the daily experience of human nature, just as the infallibility of the Pope was given up ages ago. It follows, that no miracle, or supernatural power merely, could prove the doctrine of a future state, for, as we have said, the doctrine could be *proved* only by its own evidence, viz., experience that people do live again after this life; and the only miraculous attestation of such a doctrine that could be accepted as *proof*, would be to introduce us to those who have gone before us. Mere power, then, in any shape, cannot attest a Revelation; after all it must be the accordance of such Revelation with the known order of God's providence, and *reason* only can show what that order is. Reason also can alone test the various claims to "Inspiration" which are advanced for the sacred writings of all nations, and Revelation and Inspiration being recognised, reason only can interpret them and

determine their *true meaning.* Reason is thus the supreme arbiter here as in everything else, and the Protestant principle of the right of private judgment requires to be carried much farther than it has hitherto been,—and if we are not called upon to surrender our judgment to anything on earth, still less are we called upon to do so for anything beyond the earth, because we are still less able to determine its claim upon our faith. God has not left us without a sufficient test of what may come from Himself, but this test is and can only be the too often much despised Reason.

CHAPTER VI.

CONSCIOUSNESS, IDENTITY, ASSOCIATION.

With reference to the truths called "first truths," although they must be placed at the foundation of all *practical* reasoning and belief, they are merely instinctive indications given us for our guidance under the circumstances in which we are placed upon this earth, informing us of the temporal relation between external things and beings possessing our particular organization: and as we have faculties that test the evidence of the senses, so the evidence of one intellectual faculty, or class of faculties, may be tested by others in the same mind. These instinctive indications may primarily be classed under the heads of Consciousness, Identity, and Association.

Matter is known to us only as the cause of certain sensations which we call by various names, as solidity, extension, &c., but whether this cause be material or immaterial, substance or mere force, we have no means of determining. The Mind is only the aggregate of all the sensations of which a being is conscious; individuality and unity being given to it by a form of our own intelligence.

By Consciousness we mean Sentience or Feeling, as distinguished from the absence of feeling.

Plants show a kind of sensibility, but, as far as we know at present, they have no feeling. Consciousness includes every kind and degree of feeling, from that of the first protoplastic monad to man. It is dependent upon Life, and increases in power and intensity in proportion to the enlargement and complexity of the nervous system. With increased size of brain we have varied functions, with strength of feeling in proportion to size and quality, until in man we have all the variety of sense, thought, intellect, emotion, and propensity, all of which are modes of sentience or feeling, and constitute our Consciousness. It is a mere truism, therefore, to say that our individual consciousness is all we know or can know; for all other things are known to us only as they appear in our Consciousness, which appearance, so far as we know, tells us nothing of the reality. A thing (object) cannot be like a thought. All that we know of what is outside ourselves (*i.e.*, our own consciousness), even of its very existence, is only more or less probable inference. With reference to such things we cannot say "I know;" only "I believe;" we *know* only how we are affected by their different modes of manifestation. Furthermore our Consciousness tells us nothing of its own essential nature, and therefore we cannot say how it differs essentially from anything else; and all systems *based* upon such supposed differences (between Matter and Spirit, material and immaterial, &c.)

are in reality baseless. We do not know whether our thoughts are material or immaterial; we know only the thoughts. Consciousness is the medium through which all other things must be viewed by us, and no doubt it is a very limited medium. There may be thousands of things around us that do not appear there, either directly or by their effects. What we call Spirit does not appear directly in our Consciousness, but only indirectly by its effects. It is perceptible to us in no other way. There is much of what is now called the Spirit-world that may yet grow into direct consciousness by our getting organs by which we can perceive it. To what extent our Consciousness tells us the truth we do not know, although we are obliged to trust it for all practical purposes. It appears to me to be a special medium through which we view things for a special purpose. All feelings resolve themselves into either pleasure or pain; to be perceptible they must be either one or the other; and so far only, probably, are they entirely reliable; all else is more or less illusion and delusion.

SELF CONSCIOUSNESS is Reflection on Consciousness. It is one part of the mind taking cognizance of the other. A man feels, and knows that he feels; he analyses the nature of the feeling. This is not the case with animals. It is this difference between Consciousness and Self-Consciousness that has so mystified and muddled the subject, and led to such a diversity of opinion upon it. Reflection

on Consciousness only is called knowledge. A simple act of consciousness is a Perception without a Percipient: it is only from Reflection on Consciousness that we get a Percipient.

With respect to Unity of Consciousness, although there are two hemispheres to the brain, and although there must be a great variety of thoughts and feelings going on in the brain at once, yet consciousness is single, a chain or succession of thoughts and feelings which appear to us but as one. In what way these varied thoughts and feelings are so combined as to form one thread, we do not exactly know. Some think we have an organ of Consciousness, but such a varied succession of feelings could not proceed from one organ. The unity of Consciousness is probably owing to our being able to reflect upon, to attend to, only one feeling at a time. It is perhaps the function of what Phrenologists call the organ of Concentrativeness that gives this power of association and attention. This organ is especially deficient in some special cases of madness, where the patient has little or no power of combining ideas. May it not be the function of this part of the brain to draw all the varied threads of consciousness together and present them as a single thread? Each successive idea or feeling is thus a compound one, compounded of *all* the feelings present at that time. Michelet tells us of the "spider that from the extremity of its body (formed of four screw plates or

tubercles which can be drawn in and out like telescopes) ejects by its movement a very little cloud, that increases in size from minute to minute. This cloud is composed of threads of an infinite tenuity; each tubercle secretes a thousand, and the four—by combining together their four thousand threads—make the unique and tolerably strong thread of which the web is woven." * Our single thread of consciousness may probably be woven in the same way. "When people speak of the eager gluttony of the spider" —says Michelet—"they forget that it must either eat a double quantity or soon perish; it must eat to recruit its body, and eat to renew its thread.' The thread of our consciousness is equally dependent on the supply of food.

Some people think that it is the special function of the Mind to produce, not only this Unity of Consciousness at any given moment, but also the unity we ascribe to all our thoughts and feelings. No doubt such a sense of unity is a function of the mind. This assumed unity has, however, no real existence. Mind is a mere abstraction, standing for the aggregate of all our thoughts and feelings; and it has no existence apart from the succession of thoughts and feelings which constitute our Consciousness. There is not Mind *and* Consciousness. Each separate thought and feeling is a separate entity, each having its portion of the Divine

* The Insect, p. 215.

Existence, just as each separate "organic unit" of the body has its own separate life and soul: the sense of individuality and unity being given by a form of our own intelligence.

What we term Perception, Conception, Memory, Imagination, Judgment, are only diversified sensations, different in their degree of intensity and in their character to the feelings resulting from the action of the Propensities and Sentiments, but still mere sensations, We are not justified in designating the mind as the *cause* of sensations; for of cause we know nothing but as the invariable antecedent, and the invariable antecedent of these sensations is, so far as we have yet discovered, the action of the brain. Nor are we justified in saying that the Mind is material, because that would be equivalent to saying that Sensation is material, which would be to make the cause and effect the same. All facts, however, justify us in saying that Sensation is caused by that which we call material, in the only sense in which we can use the term cause.

The Senses are merely the medium of communication with the brain. The Mental Faculties are the Intellectual Faculties and the Feelings. The Intellectual are those that perceive existence — Individuality, Form, Size, Weight, and Colouring; those which perceive the relations of external objects — Locality, Order, Number, Eventuality, Time, Tune, and Language; and the Reflective Faculties of Comparison, Causality, and Congruity,

which compare, judge, discriminate, and perceive congruity or purpose.

The Feelings are the Self-protecting, the Self-regarding, the Social, the Moral, the Æsthetic, and the Religious. Memory is the result of the changes which thinking and feeling make upon the brain or upon its modes of action; these are deeper in early life; and in old age, when the brain is less susceptible to such impressions we often recur to these early memories. Instinct is memory transmitted through organisation to offspring. The mark of a cut made upon the body is repeated however often the particles that form the body may be changed, so Memory repeats the past, but it is only a faint repetition; the consciousness of twenty years ago is no more the same than a cut on the body, made twenty years ago, is the same in appearance a when first made.

"Consciousness," says Mr. Combe, "means the knowledge which the mind has of its own existence and operations."* In this sense, Consciousness belongs to man alone; for though the brutes possess feelings and ideas—though they are endowed with perception, conception. memory, and a kind of judgment, yet there is not the slightest evidence that they are conscious of such states of mind; they seem to experience mere trains of sensations, and to be impelled by them to action, without having any idea of their existence.

* System of Phrenology, p. 647.

The question has often and naturally arisen, how is it that with a plurality of organs, and each of them double, Consciousness is invariably single; so that we are never conscious of more than one feeling or idea at the same time.

The answer is simple, viz., that however great may be the variety of feelings and ideas occurring in the mind simultaneously, they make but one *sensation.* A compound sensation it may be called, because composed of other sensations which may be distinguished separately when occurring consecutively, but not the less a simple and indivisible sensation at the moment of our being conscious of it; in the same way that a musical chord is not the less a single sound, because the notes of which it is composed may be struck successively, each producing a separate sound.

But it has been objected, that the mind has, in fact, the power of taking cognizance at the same moment, of the component parts of its compound sensations; for instance, that when, in a band of music, the different instruments combined make but one sound, a practised ear will listen to two or three of the instruments separately; but if this process of listening be carefully analysed, it will be found that the ear merely follows the different instruments one after another, so rapidly, that the idea of succession is lost, and the separate acts of attention appear simultaneous.

The notion of the simplicity and indivisibility of

the mind itself seems to have originated from the observation of this law of our nature, viz., that more than one feeling or idea cannot exist simultaneously in the same mind, but, of whatever organs they may be the produce, they blend and make but one sensation.

IDENTITY. It has been previously explained that all our knowledge must be derived from the instinctive indications of our Intellectual Faculties, which indications must be admitted as first truths in reasoning on all practical subjects, although they may not be intended to inform us of the real nature of things, but merely of the relation established between ourselves and the external world. Some of our faculties, our reasoning powers, for instance, are capable of passing judgment upon the other organs as to whether their indications be correct or not, and they suffice, in several instances, to show that what some of our faculties would represent to us as real existences, have no place but in our own minds.

It seems to be necessary to our present mode of existence, not only that we should have the power of individualizing, but that we should be able to attach a certain idea of *sameness* to individual existences, so that what appeared to be an individual yesterday seems to be that self-same individual, and no other, to-day, and will continue to be so. Without this sense of Identity, the world would seem but an assemblage of flitting phantoms, and

all would be confusion and chaos; but that it is merely a feeling given to us for wise purposes, there being nothing answering to it in reality, our *reasoning powers would render probable.* Philosophically speaking, nothing with which we are acquainted remains the same for two seconds together. The same river flows on for ever, yet the same water never passes the same spot, and no one has ever really been twice on the same stream. The atoms of which bodies are composed are in strict union with the atmosphere, and are continually blending their particles with everything around them. Organized bodies are perpetually changing their structure by the vital processes of waste and reproduction; and if the mind continued the same for any perceptible time, we should lose all consciousness of its existence; for it is only by its successive changes that it is cognizable to us at all. No idea or feeling of the mind can ever be said really to be repeated, for whatever may be the character of memory, it never presents ideas, in every respect, as they at first occurred; either they differ in intensity or in their association with other ideas. So that, in fact, at no two perceptible periods of an individual's existence is the mind strictly the same.

What is it that constitutes the sameness between the infant and the old man—between a person when possessing sound health and vigorous intellect, and when weakened in mind and body by disease?

How is it, that although we perceive the process of change continually going on in ourselves throughout our whole system, so that from one important period of our lives to another we seem to be altered beings; yet still the feeling of Identity clings to us? Whence we know not—unless we believe it to proceed from a principle of our nature; to be the result of an intuitive or instinctive action of faculties, indications of which must always be admitted as the grounds of all practical reasoning, and taken for granted as *they cannot be tested.*

The "I," or SENSE of IDENTITY or PERSONALITY is mainly dependent upon memory. The delusion with respect to our Mind, that it is something in itself apart, and more than the aggregate of our thoughts and feelings, is fostered by the sense of Identity or Personality, but there is not Consciousness and the "I." The "I" is only a unit in the sequence of our consciousness. A feeling, the instant when it exists, is not recognised as ours. We have a feeling which gives the belief in the external world as really existing as we perceive it; and we have a feeling which refers our consciousness to ourselves and gives the belief in Identity, although neither body nor mind are ever *the same.* The body is constantly passing from the inorganic to the organic world and *vice versâ;* the mind also is constantly passing from what we call physical to mental force, and *vice versâ.* It is the mysterious power we call Life—a selecting and

assimilating power, dominated by the organism which enables this to take place, and which properly constitutes Identity. As long as Life continues, the creature may be said to be the same, however varied the form. The egg, the grub, the pupa, and the butterfly are the same being. When Life departs and the individual is no longer bound together by this mysterious tie, the Identity is destroyed. The essential Identity underlying both body and mind is Life—the same Life. Life, Force, Spirit, are identical. Our powers, both bodily and mental, are most of them derived from ancestors, hereditarily transmitted in the vast chain from the monad to the man, the memory of their previous existence having been lost; but not altogether so, for, as Wordsworth says:—

> Our birth is but a sleep and a forgetting:
> The Soul that rises with us, our life's star
> Hath elsewhere had its setting
> And cometh from afar.
> And not in utter nakedness,
> But trailing clouds of Glory do we come
> From God who is our home.

Ours is the "Future State" of the long chain of Being that has preceded us.

It is clear, however, that whatever our reasoning powers may tell us with respect to the instinctive action of our faculties, we still must put implicit faith in their indications, and since it is necessary for us to believe that there are individual existences, and that they possess identity, it is not put within

the power of the strongest intellect to shake this belief in practice, whatever it may do in theory.

ASSOCIATION. Much has been commonly attributed to Association, which an intimate knowledge of the primitive faculties of the mind proves, in no way, to belong to it. Feelings, Propensities, and Sentiments have been supposed to be formed by it. The observation of the fact that the Intellectual Faculties are necessary for the guidance of the feelings, for their direction in action, may have generated this error. Our thoughts have also been supposed to follow each other in an established order, and metaphysicians have endeavoured to base education upon general laws of such associations. But so great is the diversity in minds that such general laws may never be discovered, and the causes that determine a train of thought, a succession of ideas in one individual, can seldom, if ever, be applicable to another. But though the importance of the principle of Association has been, in some cases, misunderstood, it cannot be overestimated. We have seen that it is upon a very narrow stratum of ideas that the external world, as it appears to us, is built; the ideas derived directly from the senses, such as sounds, smells, tastes, and touch, and from the organs of some of the perceptive faculties, are probably all that the other mental faculties have to act upon to create within us the whole order and beauty of nature, or the whole picture of the world as it appears to

us. Any defect in the power of association of ideas would disturb the whole of this harmony.

But it is the association of feelings with ideas to which the highest importance attaches. The propensities and sentiments being mere blind impulses, and depending upon the intellectual faculties for their proper direction, every variety of erroneous association between the intellect and feelings is formed in early life, before the reason has been taught, or is capable of judging for itself of the correctness of the connexion. Such associations are common to all the feelings, and until they can be broken, tend on all occasions to mislead the judgment. One of the most common illustrations, and one familiar to every one, is the association so frequently formed between darkness and danger. Stories of ghosts and other frightful absurdities are related to children, until they fear to be left alone in the dark. As they grow older they may reason very correctly upon the groundlessness of such fears, but darkness does not the less excite their feeling of Cautiousness. So strong is the association in some cases, that there are instances on record of physically and morally brave persons who, after being in twenty battles without being conscious of fear, have yet dreaded to be left in the dark. There is a great variety of objects to which the same feeling may be as erroneously attached, and there are few persons who have not some antipathies, compounded of hatred and fear,

that have no better foundation. "Some persons have what is called an antipathy to a spider, a toad, or a cat. These feelings generally originate in some early fright. The idea of danger has been, on some occasions, intensely excited along with the touch or sight of the animal, and hence the association so strongly formed that it cannot be dissolved. The sensation, in spite of them, excites the idea and produces the uneasiness which the idea imparts."*

False associations with the feeling of Conscientiousness are still more injurious in their tendency. This feeling gives us no knowledge of what is right or wrong, but merely approves the right, and gives the disposition to act in accordance, when it is known to us what is right. In early childhood, before the judgment is active, it must be associated with what the tone of society approves; and whether the standard of morality be high or low, it is not the less difficult to break the association in after-life, and to make us *feel* that to be wrong, which we have been early taught to regard as right.

This law of the mind has been the great prop of superstition in all countries and ages; for the religious feelings, like all the others, are capable of any direction. The feeling of Veneration, which

* Mill, vol. 1, p. 75.

There can be little doubt that such erroneous associations do not always originate with the individual, but that the state of the brain, on which they depend, is transmissible to offspring.

gives the disposition to venerate and respect, to worship and adore whatever we may be taught to consider worthy of such sentiments, may be associated equally in the infant mind, with a wooden idol, the sun, the moon, an animal, a prophet, a saint, a crucifix, or the God of the universe. Accordingly, there is scarcely anything that some superstition has not made to usurp the place of the Most High in the minds of the ignorant and deluded. "He in whom Veneration is powerful," says Mr. Combe, "and to whom the image of a saint has been from infancy presented as an object to be venerated, experiences an instantaneous and involuntary emotion of veneration every time the image is presented to him, or a conception of it formed; because it is now the sign which excites in him that emotion, altogether independently of reflection. Until we can break this association, and prevent the conception of the image from operating as a sign to excite the faculty of Veneration, we shall never succeed in bringing his understanding to examine the real attributes of the object itself, and to perceive its want of every quality that ought justly to be venerated." The same law applying, not only to the image of a saint, but to all creeds and dogmas, each sect of religionists have always shown themselves anxious to take advantage of it, by impressing the minds of the young with the doctrines of their particular persuasion, and

associating their religious feelings with them, before the feebly-developed reasoning power is capable of forming a judgment for itself. Veneration, Hope, and Wonder, jointly compose the religious feelings, and in this way, may be made to take any direction; that is, a child may be taught to worship anything, however unworthy; to hope for anything, however unreasonable; and to believe anything, however monstrously absurd. Such associations, once formed, are not easily broken, and until they are, a person is disqualified from forming a philosophical examination of the grounds of his belief. Who does not see that such is the mode in which religious belief is generally propagated in all countries; that people are made to *feel* and not to *reason* upon the subject, and that such feelings constitute with each nation, whether Chinese, Hindoo, Mahometan, or Christian, the *internal evidence* for each particular religion, whether true or false? Feeling, therefore, can never be adduced as a proof of the truth of any religion; since this *internal evidence* is professed alike by the advocates of each nation's particular creed,

The law of association also explains another mental phenomenon, viz., sudden conversion, as it commonly takes place. A strong religious impression has been produced in childhood; the religious feelings, with Cautiousness, have been associated with particular creeds, with particular

interpretations and passages of Scripture, but circumstances have, for a time, overcome those impressions, and such feelings have given place to others. The animal propensities have probably assumed the ascendancy; but the early association has not been broken, any more than the association of fear with darkness is broken because forgotten in the day-time. An allusion to the formerly-cherished creed—a passage of Scripture—a single word — is often sufficient to bring back these early impressions with redoubled force; and alternate fits of sorrow and remorse for former backslidings, and of joy from the natural rebound of the feelings from a state of deep depression, are the consequence. In most cases, however, the discarded worldly propensities will at times regain the ascendancy, which accounts for the frequent sinning and repenting during such states of feeling.

They who are ignorant of the natural mode of action of the mental powers, suppose that there is something supernatural in such phenomena; but it will be found, upon investigation, that all cases of "conversion" and "religious experiences," are strictly in accordance with the general laws of mind, and have no title to be classed amongst things miraculous. This knowledge of the mental constitution seems to be absolutely necessary to rescue some minds, and those, too, naturally strong ones, from the depths of superstition, and to dispossess them of the belief that they are the

instruments of divine and spiritual influences. Thus, in cases where the religious feelings have been cultivated to the exclusion of others, and where means have been taken to keep them predominant by the continued and invariable repetition of devotional exercises, by "coming out of the world," and by constant attendance upon public religious services — the judgment, meanwhile, being systematically excluded from having any share in their regulation — the high enjoyment resulting from the natural exercise of such feelings is imagined to be of a supernatural character. And when these feelings, proceeding principally from Veneration, Hope, and Wonder, are internally active, without any apparent external stimulant; when strong faith, brilliant hopes of eternal felicity, and a feeling of self-abasement take possession of the mind, it is not to be wondered at that the conviction is irresistible that such aspirations proceed from more than natural causes, and that the Spirit of the Most High possesses the heart. And so, in truth, it does, and ever does; but God "acts not by partial, but by general laws."

It is thus that each religion has its "internal evidences," which, being planted in the inmost recesses of the heart, render any external evidence unnecessary; and, in fact, are capable of resisting it, and of supporting any amount of positive contradictions and absurdities.

"The name given to the intellectual ideas which enter into the composition of religion is THEOLOGY. It means the notions which we form concerning the Being to whom, or the objects to which, reverential and devotional emotions should be directed.

> 'Lo the poor Indian! whose untutored mind
> Sees God in clouds, or hears Him in the wind.'

This is the theology of the Indian. The Hindoos and the Mahommedans have embodied their theology—in other words, their notions concerning the objects to be reverenced and worshipped—in books. The emotional faculties of the people being trained to reverence, as Divine revelations, the narratives and dogmas which these books contain, the compound becomes in their minds religion. Hence, an individual may be highly religious, and know nothing of theology beyond the narratives and dogmas which have been entwined with his religious emotions from his infancy: while another may be a profound theologian, acquainted with the original languages of Scripture, skilled in all the controversies which have taken place concerning the authors by whom its different parts were written, the time and order of their appearance, their title to the attribute of inspiration, and the true meaning of their texts, yet not be religious. In point of fact, experience shows that, in many instances, the more an individual knows of these subjects, the less religious, in the common

acceptation of the word, he becomes — *i.e.*, his reverence for the special dogmas and observances, which in his youth he was trained to regard with religious awe, diminishes.

"The difference between religion and theology, which I have here endeavoured to indicate, may be farther illustrated by comparing them to the warp and woof of a web. The weaver fixes in his loom, first, long threads stretching out directly from his own position, and these are called the warp. Then he puts thread upon a shuttle, which he ever and anon casts between the long threads, and these cross threads are called the woof. The web or cloth is composed of two series of threads closely pressed together. Now, in our present problem, the native sentiment of reverence and devotion may be likened to the warp. It is the foundation or first element of the web. The theological ideas may be considered as the cross thread or woof. As the shuttle adds the woof to the warp to make the cloth, the intellect adds theology, or particular notions about God, to the emotion, and the two combined constitute what we commonly call religion. The Hindoo religion is the primitive pure emotion, with such intellectual ideas as the priests of the country have been able to weave into it. The Mahommedan and Christian religions may be described in similar terms; and thus it is that the composite web of reverential emotion and

intellectual ideas which each nation has formed for itself, is called its religion. The compound nature of this web is not usually perceived by its votaries. The Hindoo regards his sacred web as altogether pure religion; and the Mahommedans, and the Christian, of whatever sect, do the same.

"The primitive emotion, when energetic and excited, is so overpowering, that it carries the whole mind captive. When it acts blindly, it dethrones reason, stifles conscience, and enlists every passion to vindicate the honour and glory of the Being whom it has been trained to reverence. When the woof of error has been added in infancy, and the web of superstition formed, every thread—that is to say, every notion concerning God, and his priests, and man's duty to both—becomes sacred in the eyes of the devotee, and stirs the emotion into a glow of rapture if gratified, and of pain, accompanied by indignation and fury, if offended. In this state of mind, barbarous nations plunder and slay in honour and to the glory of their gods.

"In Christian nations, analogous phenomena appear. We all profess to draw our religion from the Bible; but in Scotland, one woof is woven into the warp, in England another, in Ireland a third, in Germany a fourth, in Russia a fifth, and so on."*

* Science and Religion, by G. Combe, p. 18.

CHAPTER VII.

ON THE CONNEXION OF THE MIND WITH ORGANIZATION.

Many important deductions result from our knowledge of the connexion between the Mind and Brain: and many facts there are now on record that point to general principles yet to be discovered, which, in all probability, are of equal, if not of much greater moment than those with which we are now acquainted.

One of the most important of the practical principles derivable from the knowledge of this connexion is, that all the physical laws that tend to increase the health of the body generally, and of the brain as a part of its organization, must tend also to increase the health and strength of the mind. It is found, by experience, that, as the muscles of the body become larger and stronger by use, so the brain increases in activity and size by judicious exercise—and with it the mental powers. The brain also grows or acquires firmness, health or strength, *unconsciously*, that is, without conscious exercise, both in sleep and when awake, and the processes of thought in which we have been previously engaged unconsciously attain clearness and strength, and when after rest—when a

subject even has been laid aside for weeks or even months, we find ourselves advanced in it and thinking easier.* So also the feelings take a bent or direction not known until new circumstances call into conscious manifestation the new condition the organ has acquired. †

It requires a definite amount of force to be supplied to the brain to produce consciousness; when there is less than a given quantity it does not take place. There is only a certain amount of force supplied by the food, and when this is greatly employed elsewhere, as for instance, in

* "It has often happened to me," says Sir Benjamin Brodie, "to have been occupied by a particular subject of inquiry—to have accumulated a store of facts connected with it, but to have been able to proceed no further. Then, after an interval of time, without any addition to my stock of knowledge, I have found the obscurity and confusion in which the subject was originally enveloped to have cleared away, the facts seemed all to have settled themselves in their right places, and their mutual relations to have been apparent, although I have *not been sensible* of having made any distinct effort for that purpose." —Psychological Inquiries, by Sir B. C. Brodie.

† "That our feelings towards persons and objects may undergo most important changes without our being in the least degree aware, until we have our attention directed to our own mental state, of the alteration which has taken place in them, a very common but very characteristic example of this kind of action is afforded by the powerful attachment which often grows up between individuals of opposite sexes, without either being aware of the fact; the full strength of this attachment being only revealed to the consciousness of each when circumstances threaten a separation, and when each becomes cognizant of the feelings entertained by the other. * * We continually speak of the 'feelings' which we *unconsciously* entertain towards

the all-important action of assimilation, or putting in the new matter, the brain has a deficient supply, and unconsciousness or sleep intervenes. Habit mainly regulates when this shall take place. Also in dreams, the force that has been engaged elsewhere returns to the brain at irregular times and in varied quantities, lighting up different parts of the brain, and therefore of our consciousness irregularly, and in this way arises the extraordinary discrepancies of our dreams. Thus we feel no fear in the midst of the greatest danger, cautiousness is asleep, &c., &c. Sometimes more than the usual power is supplied to the Intellect, and we are cleverer when asleep than awake. It is a singular thing that almost all my own nightmare dreams are difficulties in travelling, which I myself never experienced; but my father, a very shy man, travelled a great deal in early life, and was just the person to feel these difficulties, and no doubt has transmitted this aptitude of brain to me.

another, and of our not becoming aware of them until some circumstances call them into activity; so that it would seem as if the material organ of these feelings tends *to form itself* in accordance with the impressions which are habitually made upon it, and that we are as completely unaware of the changes which may have taken place in it, as we are of those by which passing events are registered in our minds (in the memory), until some circumstance calls forth the conscious manifestation, which is the 'reflex' of the new condition which the organ has acquired."—Dr. Carpenter's Human Physiology, pp. 609-10, 5th edit.

Peculiar dispositions, aptitudes, and tendencies of the mind, as well as general bodily constitution, are transmitted from parents to offspring.

It is also known that activity and power of mind depend greatly upon quality of brain. Some are capable of great mental endurance, whilst others sink under the slightest exertion; some are active, others slow: all of which differences are dependent, not so much upon organization, as upon quality of brain. It has not yet been discovered what it is that causes these varieties.

Of the action of the mind upon the body, and the body upon the mind, and of the causes and modes of this mutual influence, many very curious facts have been registered, but our present knowledge is insufficient to enable us to generalize them and turn them to much practical account.

Nervous energy, however generated, or from whatever source derived, seems equally essential to thinking and feeling as to digestion; for whenever it is drawn off to assist in digestion, or other mere bodily offices, the power of thinking and feeling is proportionally decreased. Deep study and digestion mutually impede each other. So, if the nervous energy is spent in bodily exercise, great mental activity is impossible. A certain portion only of nervous fluid, or whatever else it is, is generated, and if used in one direction cannot be used in another.

Thus the activity of one mental organ is quieted

by calling another into exercise; so also deep study or great activity of the anterior lobe of the brain decreases the energy of that portion of it connected with the feelings, and the undue indulgence of a propensity weakens and frequently prevents the proper predominance of the moral feelings.

There are cases in which this nervous energy appears to be deranged, as in epilepsy; or in which it seems to be increased almost without limit, as in the paroxysms of passion or madness, or in the temporary excitement occasioned by the use of stimulating drinks; during which time persons naturally weak seem to acquire a supernatural strength, so as often to require the force of several strong men to restrain them.

Each organ of Propensity and Sentiment appears to exercise its peculiar influence upon the body, and to have its particular set of muscles attached to it. This influence produces what is called the natural language of the faculty; appearing when it is strongly marked, not only on the countenance, but throughout the whole person. Who is not more or less acquainted with the impress of Benevolence, of Veneration, Firmness, Conscientiousness, Hope, Wonder, Self-Esteem, Love of Approbation, Combativeness, Cautiousness? This natural language of the faculties gives rise to a great variety of important mental phenomena; for each feeling has not only a strong influence over most of the bodily functions, but is also,

when manifested in this way, intelligible to others, and has the power of calling into activity the same feeling in them: thus harshness produces harshness, and kindness kindness; it is in this way that good or bad feelings may be stimulated, and this kind of sympathy become an important element in moral training. There is a manifest difference in the influence of the speaker who feels forcibly what he is expressing. and who therefore throws the natural language of that feeling into his manner, and the one who delivers the same speech heartlessly, and without feeling his subject.

"True sympathy," says Mr. Combe, "arises from the natural language of any active feeling exciting the same feeling in another, *antecedently to any knowledge of what excited it in the person principally concerned;* and this is sufficient to account for the origin of panics in battles and in mobs, and for the electric rapidity with which passions of every kind pervade and agitate the minds of assembled multitudes." The epidemical mental diseases that sometimes pervade particular countries and districts, manifesting themselves by suicide, tumults, riots, acts of violence, and fanaticism, may be accounted for partly in this way and partly by nervous disease, bordering on madness, caused by mental excitement and religious emotion. Imitation, Mental Imitation, Veneration, Hope, Wonder, Cautiousness, when called into violent and continued action under

abnormal conditions, produce the most unlooked for and extraordinary effects. Thus we have the Crusades, and more extraordinary still, — the Children's Crusade in 1212. The Plague or Black Death, which between the years 1347 and 1350, carried off in Europe full 25,000,000 of people, produced the Brotherhood of Flagellants; in Germany, the St. Vitus's Dancing Mania; and in Italy the same effect was said to have been produced by the bite of the tartantula, a large spider. The St. Vitus's Dance was attended by a religious element; in the tarantism this element was wholly wanting. This mania continued through the 15th and into the early part of the 16th century, and we are told that it frequently happened, as with sceptical spiritualists of the present day, that unconcerned and mocking spectators were drawn into the vortex by an irresistible impulse; — thus a Bishop of Foligno allowed himself to be bitten by a tarantula, professing himself utterly sceptical, but the usual symptoms soon began to show themselves, and he, like the others, was obliged to dance to obtain relief; so also were many others of the clergy, who altogether disapproved of dancing; music and dancing being the sole means of cure. The Revivals in America and Ireland are similar phenomena, and the Shakers, Jumpers, Barkers, Spiritualists, are no doubt, in some degree aided more or less by imposture, similarly affected. Women, from their more excitable temperaments,

are the soonest affected, and the mania always increases with the accession of numbers.*

The nerves connected with the brain are everywhere distributed over the body with the minutest care, and are also intimately connected with each other throughout the whole system. Every impression occurring at the extremity of the system is instantaneously propagated to its centre; and for every action of the mind there is a corresponding action outwards in the organs intended to administer to its gratification. If this intimate connexion

* A writer in "Fraser," writing on Mental Epidemics, says—"Fanaticism, credulity, fear, sympathy, have combined to spread the infection; the element of imposture has seldom been wholly wanting. From the united operation of these agents disease has extensively resulted; disease, partly physical, partly mental, depriving the patient, for a time at least, of all power of self-control, and propagating itself by the very sight of its symptoms. Hysteria, and the kindred affections, are as certainly present in the most recent of these demonstrations as in the most ancient. Physiological laws have undergone no change. Dr. Hecker remarks—'Demonomaniacs' convulsions, somnambulism, catalepsy, emotional disorders of every kind, are manifested at the present day in all places where fanatical sects pursue their practices, with quite as much importance as at any other times, only in more limited circles. In these cases it is easy to observe that in the great majority of the lookers-on, nearly the same excitement is evinced as in any previous century; and those morbid phenomena are very commonly regarded as the revelations of a most hallowed inspiration, and even as miracles, when they are often nothing more than the physical consequences of a nervous irritant. Practical psychology seems in many circles not yet to have got out of its infancy.' Especially it may be added, the pathology of *religious* emotions deserves deeper study than it has perhaps ever yet received.' —Fraser, April, 1862, p. 500.

and communication be interfered with, either by being checked or suspended, some particular form of disease is the consequence. It is with respect to these kinds of diseases that miraculous cures are often said to be performed; for any strong mental emotion that shall send the nervous current through the system with more than ordinary force, will frequently restore the nervous communication that has been impeded, and cure the disease consequent upon it. Implicit belief, or faith, itself a strong feeling, is necessary to call the other faculties into the simultaneous action required to produce a strong mental emotion; faith, therefore, is the first thing necessary; nothing can be done in such cases without it. If we observe even the ordinary effects of the mind upon the body, we must feel convinced that the combined action of some of our strongest feelings, in such extraordinary cases, is sufficient to produce the so-called miraculous cures on record. We see how readily tears or blushing are produced by the slightest mental emotion: we witness the ordinary effects of grief in deranging the system, and the opposite effect of joy and a happy state of mind in promoting a cure. In fact, no emotion takes place in the mind without some temporary effect upon the bodily system; which ordinarily passes unobserved from the want of the recognition of the strict communication that exists between the mind and the body.

Amongst the most extraordinary of the pheno-

mena connected with this subject are undoubtedly "sleep-waking" and "sleep-walking." Under the influence of somnambulism, people are said to read and write with their eyes shut, and in the dark, and to do other wonderful things. This is accounted for on the supposition that one sense, under particular circumstances, may be so excited and become so exalted, as to supply the place of another. Thus Dr. Carpenter, speaking of what Mr. Braid calls hypnotism, says:—"The exaltation of the muscular sense, by which various actions that ordinarily require the guidance of vision, are directed independently of it, is a phenomenon common to the mesmeric, with various other forms of artificial as well as natural somnambulism." He has repeatedly seen, he says, Mr. Braid's hypnotized subjects write with the most perfect regularity, when an opaque screen was interposed between their eyes and the paper, the lines being equidistant and parallel; and it is not uncommon for the writer to carry back his pencil or pen to dot an *i*, or cross a *t*, or make some other correction in a letter or word. Mr. B. had one patient, who would thus go back and correct with accuracy the writing on the whole sheet of note paper; but if the paper was moved from the position it had previously occupied on the table, all the corrections were on the *wrong* points of the paper as regards the *actual* place of the writing, though on the *right* points as regarded its previous

place. Sometimes, however, he would take a fresh departure, by feeling for the upper left-hand corner of the paper; and all his corrections were then made in their proper positions, notwithstanding the displacement of the paper.

In the phenomena classed under the head of electro-biology, the will of one person appears to become completely under the control of another.

Many of the phenomena of Animal Magnetism, or Mesmerism, are attested by such high authority as to leave no room for doubt as to their general truth. We quote the following page from Dr. Elliotson: — "'Among all the phenomena,' says Professor Dugald Stewart, 'to which the subject of imitation has led our attention, none are, perhaps, so wonderful as those which have been recently brought to light, in consequence of the philosophical inquiries occasioned by the medical pretensions of Mesmer and his associates. That these pretensions involved much of ignorance, or of imposture, or both, in their author, has, I think, been fully demonstrated in the very able report of the French academicians; but does it follow from this that the *facts* witnessed and authenticated by those academicians should share in the disgrace incurred by the empirics who disguised or misrepresented them? For my own part, it appears to me that the general conclusions established by Mesmer's practice, with respect to the physical effects of the principle of imagination (more par-

ticularly in cases where they co-operated together) are incomparably more curious than if he had actually demonstrated the existence of his boasted science; nor can I see any good reason why a physician, who admits the efficacy of the *moral* agents employed by Mesmer, should, in the exercise of his profession, scruple to copy whatever processes are necessary for subjecting them to his command, any more than he should hesitate about employing a new physical agent, such as electricity or galvanism.'"

"The result of Gall's investigation was this:—'Neither we nor any other dispassionate observers, who have been present at the famous experiments of which such wonderful accounts have been given, have witnessed anything supernatural or contrary to nature: we ought therefore to abandon the belief of the metamorphosis of nerves (the performance of the function of one nerve by another) to those who are better organised for the marvellous than ourselves. . . . . How often in intoxication, hysterical and hypochondriacal attacks, convulsions, fever, insanity, under violent emotions, after long fasting, through the effect of such poisons as opium, hemlock, bella-donna, are we not, in some measure, transformed into perfectly different beings, for instance, into poets, actors, &c.?' 'Just as in dreaming the thoughts frequently have more delicacy, and the sensations are more acute, and we can hear and answer; just

as in ordinary somnambulism we can rise, walk, see with our eyes open, touch with the hands, &c.' 'We acknowledge a fluid which has a special affinity with the nervous system, which can emanate from an individual, pass into another, and accumulate, in virtue of particular affinities, more in certain parts than in others.' 'We admit the existence of a fluid, the subtraction of which lessens, and the accumulation of which augments, the power of the nerves; which places one part of the nervous system in repose, and heightens the activity of another; which, therefore, may produce an artificial somnambulism.'"

"A rigid mathematician, La Place, observes, that 'of all the instruments which we can employ, in order to enable us to discover the imperceptible agents of nature, the nerves are the most sensible, especially when their sensibility is exalted by particular causes. It is by means of them that we have discovered the slight electricity which is developed by the contact of two heterogeneous metals. The singular phenomena which result from the extreme sensibility of the nerves in particular individuals have given birth to various opinions relative to the existence of a new agent, which has been denominated animal magnetism, to the action of the common magnetism, to the influence of the sun and moon in some nervous affections, and, lastly, to the impressions which may be experienced from the proximity of

the metals, or of a running water. It is natural to suppose that the action of these causes is very feeble, and that it may easily be disturbed by accidental circumstances; but because, in some cases, it has not been manifested at all, we are not to conclude it has no existence. We are so far from being acquainted with all the agents of nature, and their different modes of action, that it would be quite unphilosophical to deny the existence of the phenomena, merely because they are inexplicable in the present state of our knowledge.'"

"Cuvier fully admits Mesmerism:—'We must confess that it is very difficult, in the experiments which have for their object the action which the nervous system of two different individuals can exercise, one upon another, to distinguish the effect of the imagination of the individual upon whom the experiment is tried, from the physical result produced by the person who acts upon him. The effects, however, on persons ignorant of the agency, and upon individuals whom the operation itself has deprived of consciousness, and those which animals present, do not permit us to doubt that the proximity of two animated bodies in certain positions, combined with certain movements, have a real effect, independently of all participation of the fancy. It appears also clearly that these effects arise from some nervous communication which is established between their nervous systems.'

" I have no hesitation in declaring my conviction that the facts of Mesmerism which I admit, because they are not contrary to established morbid phenomena, result from a specific power. Even if they are sometimes unreal and feigned, and, when real, are sometimes the result of emotion,—of imagination, to use common language; but that they may be real and independent of all imagination, I have seen quite sufficient to convince me. . . . . To ascribe the phenomena which I have witnessed to emotion and fancy, to suppose collusion and deception would be absurd. They must be ascribed to a peculiar power; to a power acting, I have no doubt, constantly in all living things, vegetable and animal, but shown in a peculiar manner by the processes of Mesmerism. I have witnessed its power at least three times a week for two months; and should despise myself if I hesitated to declare my decided conviction of the truth of Mesmerism, I am willing to believe that a sleep-waker may prophesy morbid changes in himself with accuracy, as the boy mentioned by Gall predicted the termination of his fit if his friends would lead him into the garden, and the girl mentioned by Lord Monboddo, predicted the cessation of her disease with equal accuracy. . . . . But I have never witnessed more than what, it is certain, takes places in health and disease. I have seen persons sent to sleep, I have felt and

heard others declare they had tingling, and heard some declare they had various other sensations and pains, I have seen twitchings, convulsions, and spastic contractions of muscles, loss of power of muscle, and the most profound coma; and I have seen these evidently and instantly removed by the process. I have seen one sense restored in the coma by the process, so that the person was insensible in taste, smell, sight, and yet heard and answered questions well. I have seen paroxysms of sleep-waking and ecstatic delirium, which had been originally induced by its disturbance of a system already epileptic, put an end to evidently, and in general quickly, by Mesmerism. But I have not witnessed persons seeing through walls or paste-board, nor tasting or smelling with the epigastrium or fingers; nor speaking or understanding languages they had never learnt; nor telling the circumstances past, present, and to come, of persons they had never heard of before. . . . No marvel has yet presented itself in my experience: nor has any good been yet effected in the diseases of my patients; but the perfect coma induced in some of them would be an inestimable blessing in the case of a surgical operation, which I am positive might have been performed without the slightest sensation on some of the female patients, exactly as took place at the Hotel-Dieu, where a cancerous breast was removed in Mesmeric coma from a

poor woman, without her knowledge. I have no doubt that I shall in time see all the established phenomena of sleep-waking,—writing, reading, and doing endless things, even better than in the waking state. But, before I see, I cannot believe more.*

Most physiologists are now prepared to admit with Dr. Carpenter, 1st, A state of complete insensibility, during which severe surgical operations may be performed without the consciousness of the patient. 2nd. Artificial somnambulism, with manifestation of the ordinary power of mind, but with no recollection in the waking state of what has passed. 3rd. Exaltation of the senses during such somnambulism, so that the somnambule perceives what in his natural condition he could not. 4th. Action during such somnambulism on the muscular apparatus, so as to produce, for example, artificial catalepsy; and 5th. Curative effects. Dr. Carpenter, however, has not yet seen sufficient evidence for belief in the higher phenomena of clairvoyance. Others, however, go much farther; thus, Walther, the Professor at Laudshut, quoted by Gall, "for a description of the stages of Mesmerism, in the highest of which (clairvoyance,)

* Elliotson's Human Physiology, p. 677, et seq.

Hospitals for the cure of disease by Mesmerism have been established under Dr. Elliotson's guidance and direction.

time and space no longer present obstacles to the penetration of the magnetised, — who sees as distinctly into the interior of the magnetiser's body as into his own,—the reason of which is, that all the nervous system is an identity and a totality—a pure transparence without cloud, an infinite expansion without bounds or obstacles. Such is universal sense; and as in the waking state the soul is more closely and intimately united with the body, and natural sleep is a more intimate communication of our soul with the universal soul of the world; so in magnetic sleep our soul is united in the most intimate manner with the soul of the world and with the body, and with the latter not by means of the nervous system only, but immediately in all its parts and members, so that life is no longer a particularity, but original life.'"*

Dr. W. Gregory thus summarizes his belief in his Letters on Animal Magnetism:—"I think we may regard it as established; first, that one individual may exercise a certain influence on another, even at a distance; secondly, that one individual may acquire a control over the motions sensations, memory, emotions, and volition of another, both by suggestion, in the conscious, impressible state, and in the magnetic sleep, with or without suggestion; thirdly, that the magnetic sleep is a very peculiar state, with a distinct and

* Elliotson's Human Physiology, p. 674.

separate consciousness; fourthly, that in this state the subject often possesses a new power of perception, the nature of which is unknown, but by means of which he can see objects or persons, near or distant, without the use of the external organs of vision; fifthly, that he very often possesses a very high degree of sympathy with others, so as to be able to read their thoughts; sixthly, that by these powers of clairvoyance and sympathy, he can sometimes perceive and describe, not only present, but past, and even future events; seventhly, that he can often perceive and describe the bodily state of himself or others; eighthly, that he may fall into trance and extasis, the period of which he often predicts accurately; ninthly, that every one of these phenomena has occurred, and frequently occurs, spontaneously, which I hold to be the fundamental fact of the whole enquiry, Somnambulism, Clairvoyance, Sympathy, Trance, Extasis, Insensibility to pain, and Prevision, having often been recorded as natural occurrences. Tenthly, that not only the human body, but inanimate objects, such as magnets, crystals, metals, &c., &c., exert on sensitive persons an influence, identical, so far as it is known, with that which produces Animal Magnetism; that such an influence really exists, because it may act without a shadow of suggestion, and may be transferred to water and other bodies; and lastly, that it is only by studying the character of this influence, as we should that

of any other, such as Electricity or Light, that we can hope to throw light on these obscure subjects."

The last proposition refers to the discoveries of Baron Reichenbach, who has shown by a great number of experiments, that there exists in all bodies, and throughout the universe, a peculiar principle, analogous to magnetism, electricity, light, and heat, yet distinct from them all, to which he gives the name of *odyle*. It is most manifest in powerful magnets; next in crystals, and exists in the human body, the sun, moon, stars. heat, electricity, chemical action, and, in fact, the whole material universe. Those who are most sensitive to this influence are persons of feeble health, especially somnambulists; but it is found that about one-third of individuals, taken promiscuously, and many in good health, are sensible of it; and it was by a series of observations on persons of all classes and conditions for years, that the facts have been elicited.

Baron Reichenbach says, "There is nothing in these observations," which he had just detailed, "that, after the contents of the preceding treatises, can surprise us; but they are certainly a fine additional confirmation of what has been stated in regard to the sun and moon, and also of the fact that the whole material universe, even beyond our earth, acts on us with the very same kind of influence which resides in all terrestrial objects;

and lastly, it shows that we stand in a connection of mutual influence, hitherto unsuspected, with the universe; so that in fact the stars are not altogether devoid of action on our sublunary, perhaps even on our practical world, and on the mental processes of some heads."

That Mesmerism *may* be true in all its stages, we think can scarcely be disputed by those who have followed us in our investigation into the present extent of our knowledge of both mind and matter. The phenomena alluded to in this chapter, relating both to animal magnetism and to sympathy, in its various modes of manifestation, seem all to emanate from one source, and to point to some nervous agent, some general power or force, or perhaps some fluid, which, if it exist at all, must perform a most important part in the human constitution; the discovery of which will be a vast step gained towards the knowledge of all the influences that affect and rule over the mind of man.

If we allow ourselves to enter the field of speculation there is much to be said. I have heard of great wonders, upon testimony the most respectable, but I have witnessed nothing more than what may be accounted for from the heightened action of the sense, or of the mental faculty; sight and hearing greatly increased, and the abnormal, not the normal condition of the mind, in action. We do not know of what the natural

faculties are capable, if greatly enlarged or greatly excited. The large size of the organ of number will enable an idiot to calculate mentally what another can scarcely do with the slate, and the large size of the mathematical faculties in Sir Isaac Newton enabled him to anticipate results that took hours to work out in the regular way. The building instinct of animals seems to result from some peculiar constitution of the organ of constructiveness. Cats and dogs can find their way home across hundreds of miles of country, without any assistance from the finger posts, being able to do so apparently from the peculiar or exceptional action of the same organ of Locality which enables man to find his way with facility in proportion to the size of the organ. There is nothing probably more wonderful in Mesmerism than the faculty manifested by the carrier pigeon; it is taken hundreds of miles away, and then released; it ascends into the air, makes two or three turns, and then flies *straight* home again. Some of the phenomena of Mesmerism, if true, would seem to annihilate the ordinary modes of thought in time and space, enabling us to know the past, and bringing us into an immediate contiguity with the absent as with the present. Might not this be through the action of some rudimentary organ, intended for service in some very advanced state of the world's civilization, and which being more largely developed in some

individuals than in others, is abnormally excited by the aid of Mesmerism, and casts its shadow before: or, might it not be by the odylic force, which makes what we call solid matter, perfectly transparent to sensitives? As the heavenly bodies in their immeasurable distance act upon our brains, not only through the force of light, but through the odylic force, may not our brains also act, and be acted upon, by other brains at a distance? Electricity unites two batteries, and almost as quick as thought carries a message across the Atlantic. Why may not the more subtle force of odyle unite two brains? The electric battery of the brain carries its mandates instantaneously through the nerve wires to all parts of the body: why should they stop there? I believe there are many facts to show that they do not, but they want generalizing. Many phenomena would seem to indicate that the partition-wall of individuality, which separates the mind of man from that of mankind, can be broken down, and we may become all-knowing and intelligent, as regards all that has ever formed part of the knowledge of the race. But deductions from the phenomena connected with this subject must, for the present, be regarded as mere speculations.

As to the phenomena of what is called "Spiritualism," people of well-known character and undoubted powers of intelligence and habits of philosophical observation, tell us that after six or

eight years' careful investigation in private families, and after sitting in many hundreds of "circles," they are obliged to come to the conviction that the phenomena are genuine, and that there are both forces and intelligences which do not come at present within any recognised law. Of course, there is much deception, and still more self-delusion, mixed up with the subject; but it seems almost impossible not to come to the conclusion that there is a residue of truth. The question then is, whence come these phenomena? From whom, or what, are they derived? Here there is a great difference of opinion, the great majority, as has ever been the case since the world began where the causes are hidden, ascribing them to spiritual agency. We are supposed to prove, every time when by an act of the will we move a limb, that spirit moves matter. Now, we know nothing of the nature or essence of "force," and we may call it "spirit" if we like; but we do know that precisely the same force that moves the steam-engine, moves the body, and that this force is generated by the union of carbon and oxygen and the consequent evolution of heat. Whatever may have been the *origin* of all motion, *this* force is unattended with intelligence; but late investigations have *proved* that vital forces are correlated from physical, and mental from vital; and further investigation of the correlation of forces may show whence the particular force is derived that is displayed in

these so-called spiritual manifestations. "Each manifestation of force can be interpreted only as the effect of some antecedent force: no matter whether it be an inorganic action, an animal movement, a thought, or a feeling. Either this must be conceded or else it must be asserted that our successive states of consciousness are self-created. Either mental energies, as well as bodily ones, are quantitatively correlated to certain energies expended in their production, and to certain other energies which they initiate: or else nothing must become something, or something must become nothing."* It is probably to this correlation that we must look for the force displayed in these extraordinary phenomena: but whence the intelligence? This, further investigation, I think, will prove to be merely the reflex and reflection of our own embodied intelligence, as manifested in the abnormal conditions of mind to which I have alluded in this chapter. The conditions requisite for its manifestation are precisely those attending the preter-natural states of mind attending mesmeric action, such as clairvoyance, electro-biology, &c., &c., in which given constitutions and temperaments are necessary, and the failures consequently are more numerous than the successes. The mind acts through the brain and the senses ordinarily are necessary to set the brain in motion; but that it may be acted upon

* Herbert Spencer.

directly by some other force, and without the aid of the senses, appears to be now an established fact; also, the nervous force, not generated but eliminated by the brain, and guided by the will, moves the body; but of what nature is this force? We know it is the correlate of physical forces, but what other "form" it may take, or how far and to what extent it can act upon other things and other brains, and consequently other intelligences, outside the body, is not yet known; but that it has such power to act, I think is more than probable. Very much lies beyond the ken of ordinary sense and vision, and our five senses are rather clumsy instruments to deal with the imponderables. The microscope shows a material world within them, and a sensitive nervous system not only sees what is not apparent to ordinary sense, but appears even to break down the boundary of sense, and to reveal a world beyond.

There is quite a new world lying open for our investigation in this direction, and its pursuit is not calculated, *ultimately*, to lead us back into the bonds of superstition, but forward in the path of Cerebral Physiology and the true Science of Mind.

It might fairly have been expected that the light of Science and general Education would have dispelled for ever the darkness of superstition and fanaticism, but this cannot take place till the Science of Mind is much advanced, so as to lay

bare the true causes of the spiritual emotions which generate, or lie at the root of, such states of mind.

SUMMARY AND CONCLUSION.

THE freedom of will, and of action, with which we suppose ourselves to be endowed, is a delusion. For ages men believed the sun to go round the earth, because it seemed to do so. A similar delusion is at the base of our Ethical system, because we *seem* free. Whence, then, the source of the delusion? Our apparent freedom consists in the absence of all physical restraint, and in our power therefore to do as we please; but what we please to do depends upon our mental constitution and the circumstances in which we are placed. The forces of nature which culminate in mind, re-act on nature, as an intelligent power, and thus the hand of necessity is hidden, but it is not the less there, acting with undeviating regularity and resistless force. It is true that the "liberty" seems infinite, and action inexhaustibly various; yet the limitation is complete, and the mighty controlling power ever present, although unseen and unnoticed, and pressing with the lightness of a feather.

Nothing, then, under the circumstances, could have happened but that which did happen,; and the actions of men, under precisely the same cir-

cumstances, must always issue in precisely the same results. We may dismiss then the past, with all its vain regrets, and we must learn to judge of our position by what it really is and may be, and not by what we vainly suppose it might have been ; for nothing is more certain than that we could not have acted differently in any act of our lives, with the state of mind and circumstances then existing. Half the misery in life arises from not seeing and knowing this, and from the feeling that we *could* have done otherwise, might have done otherwise, and ought to have done otherwise ; and half the crime results from the feeling of revenge, based on the same error.

"Let the dead past then bury its dead," for the past could not have been different, and comes not back again ; the present, the future, only are in our power ; for the experience of the past—the consequences of our actions,—alters both the mind and circumstances, and makes a different result possible.

Hence the doctrine of Philosophical Necessity, or the Law of Consequences, becomes of the highest importance, — teaching as it does, that for every consequence, or effect, there is an antecedent cause, which is always equal, under like circumstances, to produce the same effect, and can produce no other ;—thus making us, as we attain the knowledge of such causes, masters over our own condition for good or ill.

The various superstitions fostered in the minds of the ignorant, in all ages and countries, have taken their rise in the misunderstanding of this law. Spiritual agents of every imaginable kind, Gods of the Woods and Streams, of Earth and Air, Genii, Fairies, Angels, Devils, Immaterial Souls, have all been brought forward to account for effects whose causes lay remote from ordinary sight; while each of these agents has been gifted with a *free-will*, or power of acting, or not, under similar circumstances; so that the uniformity of the laws of nature has been lost sight of, or has been unknown. All uncivilized nations, and even such as have attained considerable knowledge, refer all natural effects inexplicable to themselves, to the power of spirits or demons. No rational means are therefore taken to secure the blessings, or avert the ills, which come and go at the caprice of these mysterious powers; but charms and offerings, sacrifices and prayers, are used to appease their wrath, or propitiate their favour.

Good and evil have been represented as depending upon the influence of the Stars, of Fate, of Original Sin—upon the conflicting power of Satan with that of the Spirit of God—rather than as the natural and necessary consequences of our own conduct. It has been overlooked that our Creator, in giving us Reason, or a capability of foreseeing consequences, has given us power over both good and evil, and that such a gift would have been

rendered comparatively useless, if not fatal, if He had permitted the established course of nature—upon which the exercise of reason is dependent—to be interfered with by influences obeying no fixed law, or none, at least, upon which man could calculate.

Since about the year 1700 no one has been burnt for witchcraft in our enlightened country; but the Devil, according to the most favoured creed, is still supposed to be powerful among us. The true character of evil is disguised, and in our popular religious instruction natural effects are attributed to anything but their real and efficient causes. Our moral and religious teachings are still largely mixed with the superstitions of the dark ages, instead of having for their object to make known the "Law of the Lord"—the Physical, the Organic, the Moral Law,—with the natural pains and pleasures connected with it. May we not hope, however, that the time approaches when God shall be known in His works, and a Spirit of Evil no longer be supposed to divide the sovereignty of the earth with Him; when Chance, already dismissed from the physical, shall be banished from the moral world; when especial influences, no longer expected in the one, will not be looked for in the other?

Herein consists the difference between "Necessity" and Fatalism. The fatalist believes that everything

is written in the book of fate, and must happen as there written, and it is useless therefore taking any steps to avoid it; thus paralysing all effort: on the other hand, the necessarian believes that for every effect there is a cause, which is equal at all times to produce the result desiderated, and that, therefore, the knowledge and use of these causes put fate in his own hands. It is true that what is written in the book of fate must come to pass; since that is no more than saying that what will happen will happen; but if we were permitted to read this book, we should find that the difference of faith in the fatalist and necessarian was itself the efficient cause of an entirely different fate to each believer.

But the necessarian must still use motives; and as in practice he must praise and blame and love and hate as others do, this, it is said, is the same thing as if he continued to believe in free will. It is true he must still use motives, but he knows that if he does not use efficient ones, he cannot succeed; whereas the believer in free-will thinks it always a chance whether he shall succeed or not, and if he blames any one, it is generally any one but himself, to whom the fault properly belongs.

Responsibility can have no reference to the past, which could not have been otherwise, and cannot be recalled; it consists only in the natural and necessary consequences of our actions. These consequences are the same, and the responsibility is the

same, therefore, whether a man is a free agent or not. The consequences, that is, the pain or punishment is the same, whether we are pushed into the fire, fall in, or put ourselves in voluntarily, the object of the suffering being our own good—to keep us from being burnt.

Punishment, therefore, must be regarded only as the means to an end, and, except for our good, is unjust and unnecessary. Retributive justice, as it has been wrongly called, is simply revenge, and as an element in our penal codes has always done more harm than good, as the action of our revised codes, from which it is omitted, abundantly testifies.

Sin is based upon the erroneous supposition that we could have acted otherwise than we did: and since all punishment is for our good, forgiveness of sins would be an injury.

Evil is the natural and necessary limitation of our faculties, and our consequent liability to error; and pain, which we call evil, is its corrective. It is our Guardian and Guide, our Schoolmaster, our Stimulus to Action and to all those efforts by which the strong and good are preserved and the weak and bad destroyed, and by which the world goes ever on to better and better.

All experience, it is said, proves man to be a free agent, which means simply that he has the power to do as he pleases. But his actions, or what he pleases to do, result from his natural

character and the circumstances in which he is placed. It is clear, then, that what we have to do is to improve the character, and to make a wise disposal of all the circumstances that influence it. Locke says, "As far as man has power to think or not to think, to move or not to move, according to the preferences or direction of his own mind, so far is a man free." Since, then, the only "freedom" we have is limited to action in accordance with our natural powers and capacities, our aim must be to develop fully these powers and capacities, and to remove all impediments, external and internal, to their free and complete action. There must be no external compulsion from physical impediment, or internal compulsion from defect in the mind itself; no obstacle to the full exercise of our natural powers both of body and mind. Education in its full meaning is the developing and perfecting of all these powers.

We in England have not much to complain of in the way of external compulsion, and to this fact there is not only *our own* testimony. M. Scherer lately (May, 1862) observed in the *Temps*:—"England is the classic land of liberty; and for this reason it is a holy land—a land which more than one exile has turned to with gratitude. We do not now speak of political institutions, but of civil liberty, of the respect for the rights of all, of independence of exertion, of the space left open for individual action, of the mildness of the laws, of

the fewness of regulations. Elsewhere regulations are the rule; elsewhere liberty exists only where it is expressly stipulated; but in England it is liberty which is everywhere, and always supposed. Elsewhere, civil life is encircled by a network, invisible but inextricable, of restrictions; but in England every man speaks, teaches, prints, meets, associates, builds, travels, exercises his calling in industry and commerce, fills the professions, carries out all his designs, without hindrance from anything whatever but the equal right of his neighbour."

J. S. Mill, in his work on Liberty, justly contends that "one very simple principle is entitled to govern absolutely the dealings of society with the individual, in the way of compulsion or control, whether the means used be physical force in the form of legal penalties, or the moral coercion of public opinion. That principle is, that the sole end for which mankind are warranted, individually or collectively, in interfering with the liberty of action of any of their number, is self-protection. That the only purpose for which power can be rightfully exercised over any member of a civilised community, against his will, is to prevent harm to others. His own good, either physical or moral, is not a sufficient warrant." We have nearly arrived at this in England.

As to our mental freedom, that is another thing: very little has yet been done towards perfecting our natural powers, or bringing them into

harmonious action. Our natural powers, both bodily and mental, we derive from our parents; much therefore depends upon race, upon breeding. Now the art of breeding has been carried of late years to a most extraordinary perfection among animals. The most exquisite hot-house plant does not more surpass its original weed than some animals now surpass their ancestors in symmetry and grace. Short of turning one species into another, the breeder can do anything with his material. The scientific application of physiological principles has revolutionised the whole system. But at present this has been confined to the brute creation; all attention to natural law has been ignored in the breeding of the human being; and yet more depends upon the original constitution than upon the training or education afterwards. Mental power and capacity depend upon the nervous system, and very little more than the direction of that power and capacity upon education; and the perfection of brain and nervous systems, and even mental aptitudes are transmitted from parent to offspring, and are dependent upon the physiological principles that have revolutionised our Cattle Shows. No education or training will turn a bull-dog into a pointer, yet the human educator expects to work quite as great changes in human beings. From systematically ignoring the laws of cerebral physiology, both the educating and breeding of human beings are the

merest chance and empiricism, and our liberty is thereby as much limited in some directions as that of the lame to run or the blind to see.

The first thing then to aim at is a healthy and well-developed body and brain; and next, to see that the force generated by the healthy activity of the bodily functions shall be applied to the purposes intended, and properly distributed, in due proportion, according to the offices to be performed. This balance between muscular, vital, and nervous power—between bodily labour and head work—has never yet been attained, if it has ever been attempted. This has been mainly owing to ignorance of the fact that vital forces are the correlate of physical forces, and mental of vital, and that "from given amounts of such forces neither more nor less of such physical and psychical changes can result."

We seldom, therefore, attain the *mens sana in corpore sano;* either the body or mind is stunted and imperfectly developed. Below a certain temperature the tadpole grows, but does not develop into the frog; so some human beings, from want of the due balance of force, remain great tadpoles all their lives, while the hot-bed of civilization precociously transforms others into the smallest possible frogs. Herbert Spencer, in his admirable chapter on Physical Education, says, "It is a physiological law, first pointed out by M. Isidore St. Hilaire, and to which attention has been drawn by Mr. Lewes in his essay on *Dwarfs and Giants,*

that there is an antagonism between *growth* and *development*. By growth, as used in this antithetical sense, is to be understood *increase of size;* by development, *increase of structure*. And the law is, that great activity in either of these processes involves retardation or arrest of the other. A familiar example is furnished by the cases of the caterpillar and the chrysalis. In the caterpillar there is extremely rapid augmentation of bulk; but the structure is scarcely at all more complex when the caterpillar is full-grown than when it is small. In the chrysalis the bulk does not increase; on the contrary, weight is lost during this stage of the creature's life; but the elaboration of a more complex structure goes on with great activity. The antagonism, here so clear, is less traceable in higher creatures, because the two processes are carried on together. But we see it pretty well illustrated among ourselves when we contrast the sexes. A girl develops in body and mind rapidly, and ceases to grow comparatively early. A boy's bodily and mental development is slower, and his growth greater. At the age when the one is mature, finished, and having all faculties in full play, the other, whose vital energies have been more directed towards increase of size, is relatively incomplete in structure; and shows it in a comparative awkwardness, bodily and mental. Now this law is true of each separate part of the organism, as well as of the whole. The abnormally rapid advance of any

organ in respect of structure, involves premature arrest of its growth; and this happens with the organ of the mind as certainly as with any other organ. The brain, which during early years is relatively large in mass but imperfect in structure, will, if required to perform its functions with undue activity, undergo a structural advance greater than is appropriate to its age; but the ultimate effect will be a falling short of the size and power that would else have been attained. And this is a part-cause—probably the chief cause—why precocious children, and youths who up to a certain time were carrying all before them, so often stop short and disappoint the high hopes of their parents." Properly speaking there is no *antagonism* between growth and development when the animal force is duly distributed; it is only when the balance is disturbed, and one is carried on at the expense of the other. If any passion—amativeness especially, that being the greatest consumer of force of all,—is precociously developed, and indulged, it is at the expense of the growth of the body. Early precocity is the use of mental force at the expense of the vital, and unless the balance is restored, the children cursed with it seldom live. On the other hand, agricultural labourers, and the nomad population generally, have vital power at the expense of the mental; consequently any injury to the bodily system is more easily repaired, but the mind is sluggish, and the feelings dull, and the sense of

pleasure and pain is less keen, and approaches nearer to that of the brute creation.

In our Educational systems due regard must be had to the requirements of growth, development, and training, and great care must be taken to preserve the balance of power, so that one shall never be allowed to go on at the expense of the other. During rapid fits of growth, there is both bodily and mental prostration, and neither can be forced without injury to the whole system: there is but a limited supply of vital energy, and if the demands are great in one direction, a reduction must be made in some other. The intellectual forcing systems of our Schools, where mental effort alone is looked for and appreciated, are altogether at variance with these principles, and the consequences are lamentable in the extreme, although unobserved or misunderstood from ignorance of the law we are explaining, and of the principle that education is the drawing out—the developing, strengthening, and perfecting of *all* our natural powers, and not a mere strain upon the memory and intellectual faculties, at the expense of the others.

When growth and development are finished, the same fatal error attends the distribution of force in after life, and parts of the mind are exercised at the expense of the others, until many of our highest and most delicate faculties die for want of sustenance, and we have only a crippled and im-

perfect human being.*

Let us glance at the natural direction of some of our faculties, and see how they are misused and misdirected.

First. With respect to Woman and the still much-disputed point of her greater or less superiority to man. Probably each is superior to the other in the position nature has assigned them; the difficulty has been to find that position, and for each to be satisfied with it. A man's brain weighs on an average 3lbs. 8oz.; a woman's only 2lbs. 11oz.; and, as power is in proportion to the size of the organ, that settles the question as to the relative strength of mind; but woman's brain, if it has less power, has generally more sensibility and delicacy of perception, and is calculated to do some things better than a man's. With respect to her

* "You dwarf the remaining faculties, when you develop one to abnormal size and strength. Thus have men been great preachers, but uncommonly neglectful parents. Thus have men been great Statesmen, but omitted to pay their tradesmen's bills. Thus men have been great moral and social reformers, whose own lives stood much in need of moral and social reformation. I should judge, from a portrait I have seen of Mr. Thomas Sayers, the champion of England, that this eminent individual has attended to his physical to the neglect of his intellectual development. His face appears deficient in intelligence, though his body seemed abundant in muscle. And possibly it is better to seek to develop the entire nature—intellectual, moral, and physical—than to push one part of it into a prominence that stunts and kills the rest. It is better to be a complete *man*, than to be essentially a poet, a statesmen, a prize fighter. Such an inordinate growth in a single direction, is truly morbid."

place and position in the world,* much has been said of late days about the "independence of woman," and so far as the law has aided to consign her over to man as his property, too much cannot be said about her emancipation; but in fact neither man nor woman were intended to be independent. Woman, like the ivy, is supported by the stronger trunk of the man, and if when such support fails her she sometimes shoots up into an independent tree, she more frequently, like the ivy, crawls along the ground. Man on the other hand requires softening and refining by the woman. Bachelors and spinsters are not complete in themselves; man is not made by a given number of legs, arms, and other parts, but by the mind; now one-third of the mental faculties lie unused and undeveloped in the single man, and this observation applies with still greater force to single women. It requires, then, one man and one woman to constitute one human being; and together as much as possible let them do the work of the world between them. Let the business of the world be equally divided, but each keep in their own department; each is highest, best, strongest, and first there. Let both take their own road, but let not these roads be competing lines. Women should have work, but not in competition with men. From her peculiar

* The following remarks on Woman's place and work, with but little alteration, formed part of a paper read at the first meeting of the Social Science Association, October, 1857.

organization, she has her sphere; let her work be found in it. If she feed us, clothe us, bring us into the world, educate us, nurse us, and make a home what it ought to be, this is her work; and if it be done properly, surely she will have enough to do—it is at least one half the business of life. If she will do this well, she may well be released from all harder work, whether of mind or body.

Let us consider each of these points. By feeding us is not meant earning our bread, but cooking it Whatever it may suit transcendental young ladies to say, gastronomy is of far more importance to us than astronomy; and whatever truth may be found in astrology, the stars have less influence upon us than our daily pudding. Cooking is a science, and ought to be treated as such—as much so as chemistry. It has been said that if a man drinks beer he thinks beer; and whether this be true or not, we *do* know that different meats and drinks affect the mind as well as the body differently, and we ought to be fed according to the requirements of our systems. We change not with "the breezy call of incense breathing morn," or "still evening" and "twilight grey," so much as with our dietary and the state of our digestions, and moral conduct at present has more to do with eating and drinking than with principle; for as Dr. Reid says, "He whose disposition to goodness can resist the influence of dyspepsia, and whose

career of philanthropy is not liable to be checked by an obstruction in the hepatic organs, may boast of much deeper and firmer virtue than falls to the ordinary lot of human nature." Cookery, then, is a department of science open to women. I do not mean to say that they must all turn cooks, but all ought to understand the Chemistry of Food, and the Science of Gastronomy and good digestion.

The departments of nursing and early education belong alone to women, and these cannot go on properly with any employment away from home. Probably the "*Mens sana in corpore sano*" depends more upon the first year's nursing than upon all the other years put together. Whatever the lowly may think who go out to work, or the high who transfer the office to asses or other wet nurses, it is an office that cannot be performed by deputy. The mother only can properly nurse her own child, and her arms alone can furnish the cradle it requires. The same may be said of the earliest years of childhood. Women know how "to rear up children," but so far only as instinct and tradition teach them. All science were useless without such instinct; but do they know with true insight all the "wondrous powers that lie folded up" in the little being they have brought into the world—the enfolding and developing of which depend principally upon themselves? What do women ordinarily know of Physiology and Psychology, and the proper use, and therefore the abuse, of each bodily and mental

faculty; of the education of the body and the education of the feelings which especially belong to their department?

It is woman also that must furnish nurses for the sick. But this also ought to be a scientific profession, and it is time the race of Mrs. Gamps were only fossil specimens. Here a medical education to enable the nurse the better to aid nature and the doctor would be very useful, and some kind of medical degree might attend it, without assuming the masculine M.D., and such qualified practitioners might perhape better "minister to the necessities of delicate young womanhood" than the other sex. Nursing is peculiarly a woman's element, and in the arrest of disease as much perhaps depends upon good nursing as upon the physician.

Women should clothe us, or at least their own sex and children. Women are no longer spinsters, not even the unmarried. The time was when the spinning and weaving of sheets, shirts, and broad cloth were done at home; but now this is done by the steam-engine. A man by the aid of steam and machinery can do 200 times the work his wife formerly did; and surely the amount of increased production ought to have enabled him to keep his wife and children without their being obliged to add to the weekly income; and so it would undoubtedly have done if a National System had *obliged* the father to send his children to School

till the time the boys should be apprenticed to skilled labour, and the girls consigned to the mother's care to be instructed in woman's work. The wife would thus have found quite enough to do without working at a trade.* But our industrial system has now absorbed a large portion of both wife and children, and to retrace our steps will be very difficult. But if machinery now does the spinning and sewing, it was thus intended to release women to some higher occupation. Let them, then, spin the clothing for the mind. To the man belongs strength—to the woman delicacy of perception and sensitiveness: her spring of mind is more highly tempered, and vibrates to the slightest touch and to the music of the spheres. Her instincts may be trusted rather than her reason. The most beautiful thing in creation herself, it is her place to beautify all around—to add the ideal to the real. To her, then, particularly belongs the Art of Living.

The Art of Living is the most important department in life, and it is the least understood. To the strength of man belongs Production — the transforming the rough and raw material into all that the world requires. To the woman belongs the ordering and administering of these things, so as to produce the greatest economy and the

* Women cannot be brought up to trades, where highly skilled labour is required, without a long apprenticeship, and surely this would be lost labour in at least three cases out of four.

largest amount of enjoyment at home. If the wife of a poor man understood this, it would save him much more than he now gets by her earnings either away from home or at home. Too often she does not know how to buy food economically, or to cook it, or to cut out clothes, or to nurse and attend to children's complaints, or to do anything else that shows she understands the art of living happily and economically. In the higher classes, if this were understood, it would banish at once the present expensive style of living that is the curse of English society, and all the snobbery that belongs to it; and instead of a heavy, dead, cumbrous, enervating, stifling luxury, we should have beauty and grace, and poetry and the fine arts, and whatever should bring vividly before the mind all that was best worth remembering in the past, or looking forward to in the future. When women understand the art of living, they will be able to make a heaven of home upon a third of what it now requires to support our present costly conventionalism. In thus advocating the domestic employment of women, we by no means advocate their dependence upon men; what we contend for is, mutual dependence. To the women we give the highest department of all,—the Art of Living,—of making life happy; and to them also will generally belong the next highest, the cultivation in man of the spiritual and the æsthetic. The

man is too much occupied with the real to have time for the ideal, except through and by the aid of his other half—the woman.

Surely, then, there is enough for woman to do to make her properly independent in these departments, if the work is to be done well, without her appearance on the Stock Exchange, or in the farmers' market, or at the merchants' desk, or in the factory, or in competition with our parsons, lawyers, or physicians. Here is half the work of the world, if it were well done; but it has seldom been well done. Women are not educated to work well, and too many think it a degrading thing to *work* at all, at least at any useful occupation. Mrs. Bodichon in her excellent pamphlet on "Woman and Work," very truly says, "People are grasping after some grandiose task, something 'worthy' of their powers, when the only proof of capacity they give is to do small things badly."

But women, we are told, want work, and 6d. and 1s. a day at shirt-making and slops is but poor pay; but all unskilled labour is badly paid, and an agricultural labourer gets little more. Let them qualify themselves to do their own work in the way it ought to be done, and the supply, as the Economists tell us, will beget the demand.

But the law, it is said, "has tied the hands" of one-half of mankind, and condemned the larger number of women to "inactivity and frivolity." We suspect there is considerable exaggeration here;

but if there are such unjust laws, they should be repealed, and women be placed before the law upon a perfect equality with men. Nature has legislated upon this subject, and so distinctly that man may save himself the trouble. A woman's proper work can be found only at home. Napoleon said long since, "The old systems of instruction are worth nothing," and when he asked what was wanting that the youths of France should be well educated, Madame Campon replied "Mothers." But mothers have not been supplied, for where are women qualified to bring up their own children properly, and able in the other departments we have mentioned, to make a home what it ought to be? If a man's wife goes out to work, he has no home; the house is dirty, the children uncared for, there is no cookery, no comfort, and the public-house parlour is the working man's home. The factory system, and the way in which women are employed in England, make a home impossible, and with it goes every social and moral tie, and society falls to pieces. The only thing that enables a working man to rise, and the foundation therefore of all his other virtues, is providence, and it is in a home that this must have its source; it is there it first rises—that is the centre of all his thrift, around which everything accumulates. Many women, however, have no homes, and we are informed (I do not know on what authority) that 43 per cent. of women in England and Wales at

the age of 20 and upwards are unmarried. If those who have no homes would qualify themselves *professionally* to help those that have, there would be no fear that their qualifications would remain idle, be unappreciated, or badly paid. Let them improve the quality of what they have to offer, and its importance will be recognised, and it will be more in demand. This is the way to make them really "independent," to make them of more importance, and thus ensure to them more respect and better treatment. But by bringing their labour into competition with men in the already over-stocked labour market, they drag the married women and children in also. Instead of trying to introduce more women into trades and manufactures, our efforts ought, I think, to be directed towards extricating those who have already got themselves involved, not only without any real increase of wages or other measurable advantage to themselves, but to their positive injury: for, as John Stuart Mill truly says:—"*Cæteris paribus*, those trades are by far the worst paid in which the wife and children of the artizan aid the work. The income which the habits of the class demand, and down to which they are almost sure to multiply, is made up, in those trades, by the earnings of the whole family, while in others the same income must be obtained by the labour of the man alone. It is even probable that the collective earnings will amount to a smaller sum than

those of the man alone in other trades; because the prudential restraint on marriage is unusually weak when the only consequence immediately felt is an improvement of circumstances, the joint earnings of the two going further in their domestic economy after marriage than before."

With half the work, then, that peculiarly belongs to women, from constitution and circumstances, undone, and the other half badly done, employment in trades, and manufactures, and in professions, as is the present custom in France, would be a step backwards in civilization, not forwards.

Man has no more at present found his place and position in the world than woman; and the civilization of the present day, after all, is but a civilized barbarism.

Our great aim should be, the predominance and habitual activity of those feelings that peculiarly distinguish us as human beings; instead of which men ordinarily seek Wealth, and with it Power and Distinction, and we have occasional glimpses only of higher feelings and motives. A savage King visited a discovery ship in stark-naked majesty, with an old navy cocked hat on his head and a pair of tarnished epaulettes on his bare shoulders, the gift of some previous European visitors. All the world is now seeking distinction in the same way, only with *more* of the same things—fine clothes, a large house, many

servants, luxurious carriages, rich carpets, easy chairs, soft beds, rich wines, costly banquets. Suppose even that we reach perfection in this laudable "end and aim" of our existence, where shall we ultimately arrive? We might rival George the IV. perhaps, who was the most perfect gentleman in Europe, so far as such things could make him! *

"We thus spend our incomes," says Emerson, "for paint and paper, and not for the things of man. Our expense is almost all for conformity. It is for cake that we run in debt; 'tis not the intellect, not the heart, not beauty, not worship, that costs so much. Why needs any man be rich? Why must he have horses, and fine garments, and handsome apartments, and access to great houses and places of amusement? Only for want of thought. Once waken in him a divine thought, and he flees into a solitary garden or garret to enjoy it, and is richer with that dream than the fee of a country would make him. We dare not trust our wit for making our house pleasant to our friends, and so we buy ice-creams. Parched corn eaten to-day that I may have roast fowl for my

* "But *this* George what was he? I look through all his life, and recognise but a bow and a grin. I try and take him to pieces, and find silk stockings, padding, stays, a coat with frogs and fur collar, a star and blue ribbon, a pocket-handkerchief prodigiously scented, one of Truefitt's best nutty-brown wigs reeking with oil, a set of teeth, and a huge black stock, under-waistcoats, and then more under-waistcoats, and *then nothing*."—*Thackeray*.

dinner on Sunday, is a baseness; but parched corn and a house with one apartment, that I may be free of all perturbations of mind, that I may be serene and docile to what God shall speak, and girt and ready for the lowest mission of knowledge or good will, is frugality for gods and heroes." True freedom requires that we should be unshackled in our bodily powers, in our affections, in our understanding, in our reason and will, that the highest powers and influences of our nature may have full play; and depend upon it we are in the wrong path for this, and we have become slaves to the very worst kind of "necessity,"—to the hardest of all task-masters—conventionalism. Like Gulliver, the Lilliputians have tied us down with innumerable small strings, and if we make any effort to free ourselves, they let fly a perfect shower of their tiny arrows upon us.

What we have to seek is not wealth, and the bondage it confers, but the True, the Good, and the Beautiful. The present slaving after wealth is but selling our souls to the devil for what is *falsely* considered worldly prosperity. "All these things will I give you, if you will fall down and worship me," and how many unconsciously do so, until every high and noble and true human feeling is gradually obliterated in the all-engrossing and all-absorbing pursuit! Truly "how hardly shall they that have riches enter into the kingdom of heaven." *Exclusive* attention to business or money-making, or to any

passion or sensual pursuit, absorbs all the nervous "force;" and it is difficult, if not impossible, to revive the æsthetic and more refined susceptibilities when this has been long continued. Considering the sustained attention that the daily calling requires in the great majority, to maintain the due balance is almost impossible; still a complete character developed on all sides is what we have to aim at. The too great predominance of the æsthetic would unfit us for the commoner and coarser duties of life: and yet constant activity, steady, habitual, persevering occupation in the path of duty,* is the secret of happiness. We all desire success, and that is dependent upon strenuous effort, and effort upon mental training. No kind of excellence is easy of attainment. Then—

> "Into life's goblet freely press,
> The leaves that give it bitterness;"

and let us not forget in this conduct of ourselves, that "There are no birds in last year's nests." We have our Spring, Summer, Autumn, and Winter, and when we have arrived at the Autumn

* "We are made up of activities nine parts and passivities one—being capable of only one part in pleasure to nine parts in duty; and unless we prey upon something external, internal cravings will prey upon us. In other words, the satisfaction of active and benevolent exertions is almost inexhaustible; whereas pleasures cloy, and by repetition souring, turn to pain. Labour is the doom of all. You may avoid the manual, but you increase the mental. You may avoid the burden of the shoulders, but you increase the burden of the heart and spirits."—Elkerton Rectory," by the Rev. James Pycroft, p. 415.

or Winter of life, we cannot go back to Spring or Summer, as too many fondly hope to do who spend all their early life in making a fortune; putting off the enjoyment of it till their old age. They find too late that the tastes and pursuits that belonged to their youth cannot be renewed.

The faculties have each a distinct and diverse action upon the body and health. The predominant action of the moral and æsthetic feelings produces an internal sunshine which adverse circumstances can scarcely cloud:—

> "What nothing earthly gives, or can destroy,
> The soul's calm sunshine and the heartfelt joy,"

is the immediate result. It:—

> "Lays the rough path of peevish nature even;
> And opens in each heart a little heaven."

As our feelings increase in strength with exercise this state ought to become habitual as we grow in years, replacing the more active pleasures of youth. On the other hand, the objects of the propensities fail as we grow older, and if we have trusted to them, we have the full sense that "all is vanity and vexation of spirit." The abuse of the propensities, or these feelings in excess, constitute envy, hatred, malice, jealousy, anger, fear; and all act injuriously on the human system. Pale with fear, sick with love, bowels of compassion, &c., are no metaphors, but indicate the different ways in which the body is affected. It is better not to "bottle up" such feelings, but to let them off as harmlessly as pos-

sible; as the Apostle says, "Be ye angry and sin not." We should discharge our anger and grief in talk or muscular exercise, or else they cloud the mind and keep out mental sunshine for hours. As Jean Paul Richter says, "for a little indignation, 'The devil!' or 'All the devils!' is sufficient; but for the splenetic fever of anger, I would prescribe, 'Satan and his hellish grandmother!' and go on increasing the power of the remedy by the addition of a little 'thunder' and 'blasting,' since the healing power of the electric fluid is so well known."

Each feeling or set of feelings has its natural term of greatest activity,—the propensities in early life, the sentiments at its close. Thus it has been beautifully said, "Love is the shadow of the morning, which decreases as the day advances: friendship on the contrary, is the shadow of the evening, which strengthens with the setting sun of life." With respect to the sentiment of love which moralists so much exalt, to the exclusion almost of all others, we must not forget that we are as much called upon to hate the evil as to love the good, and that probably the former feeling played the more useful part in the earlier ages of the world; and also we must not forget that love, hate, faith, belief, are no more voluntary than the toothache is; they are not therefore the proper subjects of command. We cannot love that which appears hateful, or hate that which appears loveable, or believe that which

appears incredible. We are commanded to love God and our neighbour, but we cannot love God if his character is drawn only to excite fear, nor our neighbour from a sense of duty. He must be loveable if we are to love him. "A mere revulsion from that which is wrong would never make a fine people; and the scarecrow method of frightening folks from sin is in every way below the natural method of making them love goodness and virtue."*

Happiness is about equally dependent upon our own selves and external circumstances, and attends the legitimate exercise of every mental function. Our true interest then is to maintain the due balance between them, and to keep all our faculties in exercise with as little labour and trouble as possible. If we duly cultivate the subjective elements of our nature, we may well do without the costly objective, for our surroundings are felt according to the qualities which *we*, not they, possess, and the most essential elements of happiness, like air and water and sunshine, are God's free gifts. We may be satisfied with less than "society" at present considers a *respectable* position; we could do even without "society" itself by the aid of daily intercourse in our libraries with the great and good of all past ages. We must learn to look up to worth rather than to wealth, and to choose our acquaintance and friends from their

* Slack's "Philosophy of Progress in Human Affairs," p. 197.

talent and refinement and sympathy with our higher qualities, and not for their mere social status. In fact, we must emancipate ourselves from the slavery of conventionalism, and we may then begin to live a really honest life, in harmony with the circumstances requisite for the development and exercise of our best feelings. In this alone is true freedom, this alone would give us power "to think or not to think, to move or not to move, according to the preference or direction of our own mind:" and as mind is manifested only under certain conditions of body, we must secure as much as may be the perfection of the instrument, and keep it tuned in harmony to itself and all things around us; we must keep it out of the sphere of little troubles, and engaged as much as possible on great, or at least, unselfish objects,—if only in the search for one single truth, and in making it a little more bright for the world's cognizance—so that not a string shall jar discordantly, and then—

> "The meanest floweret of the vale,
> The simplest note that swells the gale,
> The common sun, the air, the skies,
> To us are opening Paradise."

We must not conclude without considering what bearing the principles we have laid down and applied to our knowledge of man, have also on our knowledge of God—to Deism or Theism. It is impossible to accept contradictions, such as the doctrines of Necessity and Free-will, or the doctrine

that God is all in all, and man and nature something besides. Neither is it necessary that such contradictions should be held, except to retain ancient superstitions in Ethics and Theology, which fall to the ground immediately we dare to be true to ourselves and to the supreme reason given us for our guidance. We have previously seen, then, that

"Nothing comes to pass without a cause. What is self-existent, must be from Eternity, and must be unchangeable; but as to all things that *begin to be*, they are not self-existent, and therefore must have some foundation of their existence without themselves."

"Force can neither come into existence nor cease to exist. Each manifestation of force can be interpreted only as the effect of some antecedent force; no matter whether it be an inorganic action, or animal movement, a thought, or a feeling. Either this must be conceded, or else it must be asserted that our successive states of consciousness are self-created."

"When we view the world as one universal effect, we are at once led to the contemplation of a Universal Divine Agency. Does not the infinite act on every atom? * * God never delegates His power: He cannot transfer divinity to a substance: there is no power therefore separated from Himself."

The Great First Cause must, therefore, be equally the Great Last Cause of all things—the only real

and efficient power in the universe. To be logically consistent, we must come to the conviction that God does everything or nothing. There is no such thing as Nature and God — all is God. Individuality, or anything separate from Him, is a mode of thought, and has no real existence; and this conclusion that man is nothing, —God is all—is no new doctrince, only it has never been logically and consistently carried out.

"Those modes of the Unknowable which we call motion, heat, light, chemical affinity, &c., are alike transformable into each other, and into those modes of the Unknowable which we distinguish as sensation, emotion, thought; these, in their turns, being directly or indirectly re-transformable into the original shapes." And "these as they change, are but the varied God."

"All these effects, which we commonly say are the effects of the natural powers of matter and laws of motion, of gravitation, attraction, and the like, are indeed (if we speak strictly and properly), the effects of God acting upon matter continually and every moment.'*

"He is the universal Being, of which all things are the manifestations. Every thing is a mode of God's attribute of extension; every thought, wish, or feeling, is a mode of His attribute of Thought." The whole sensitive existence is but "the innumerable individual eyes with which the Infinite

* Dr. Samuel Clarke's Works, vol. 2, p. 698, folio.

World Spirit beholds Himself." In the constancy of what we call the laws of nature, we satisfy ourselves with second causes, and cease to recognize their all-sustaining source. What we call the qualities or properties of matter, are mere force or power, and the existence of matter itself is assumed on the supposition that there must be something to which those qualities pertain or belong; but we may do without this assumption altogether, if the above view be correct, for the qualities are qualities not of matter, but of God. What we call "ultimate atoms," and their extraordinary tendencies, may as well be mere laws of force as of matter. There cannot be God *and* matter, for that which is Infinite can have no limitation;—we cannot bound or limit the infinite by anything without or beyond itself; God *must* be all in all. No doubt we shall be accused in this work of materialistic tendencies, and yet we find no room for matter at all: its existence is a mere hypothesis which we can do as well without, as it is not at all a necessary link in the chain of sequences. We find only force or power, and that not separate from its source, or from God. The only *reality* we find underlying all things is the Great Unknown.

> "There lives and works
> A soul in all things, and that soul is God."—COWPER.

The world is created within our own minds. The starry heavens, the blue canopy, the boundless

ocean, the beauties of sunshine and of the green earth, are the result of some unknown cause without us, which we call matter, but it is thus that God mirrors Himself within us—a much more perfect representation than any which man creates after his own image.

We thus regard the universe as the "manifestation of some transcendent life, to which our separate individual life is related;" and as with it we have been from Eternity, to Eternity we must remain. From God we came, and when the prism of our present individuality is broken, to God we must return. Our senses give us but a glimpse of that "vast chain of being which with God began." Philosophers tell us that in what appears solid, inert matter to us, the ultimate atoms are separate from each other, and revolve in constant motion round a centre, like our solar system, and it was Sir Isaac Newton's opinion that the solar universe might present, to some sense, an appearance like that which solids present to us, for that the distances of the stars from each other are probably not greater in proportion than the atoms of what we call solid matter. As far as we can trace it, the same law, the same force, pervades the whole: the universe is one: from an atom to a world.

"To Him no high, no low, no great no small."

The differences that *we* make in that respect are purely subjective, the result entirely of our own

form of intelligence. It is true we have nothing before us but individual phenomena; "but examine all these individual phenomena, and you will find that each one exists only as a part of some whole; you will find that the whole is as necessary to the parts, as the parts to the whole; and it is this unity that brings us to the great truth,—that a Divine Idea lies at the origin of all things." *

"The true doctrine of Omnipresence is," as Emerson says, "that God re-appears in all His parts in every moss and cobweb: thus the universe is alive. Everything in nature contains all the powers of nature." All the phenomena of the universe have also their counterpart in man's organization. As the ancients held, "he is microcosmos, an abstract or model of the world." We have the most varied mechanical, and the most delicate chemical action, incessant circulating fluids, life, sense, and feeling; and thought governing the whole, like the Great Soul of Nature. Thus did God make man in His own image, for it is as impossible to disconnect God from the material living universe, as it is to disconnect the soul from the material living body. All we see is but the vesture of God, and what we call laws of mature are attributes of Deity.

And now it may be asked, are we to rest here? What of Religion? And it would appear that the

* Thorndale, p. 416.

principles laid down do not tend to separate us from Him, but rather to bring Him nearer to us; for "we are indeed the offspring of God,"—direct and immediate, and inseparable from Him. "In Him only do we live, and move, and have our being," and "we feel within ourselves His energy divine." We cannot speak too modestly where—the order of nature being all we can know, we must feel at every step beyond our depth, and where the most we can say is that this or that view appears to us the more probable. It is true we have little sympathy with that phase of Christianity which expresses itself in the cry of "Save your souls; each man his own dirty soul for himself," which Kingsley says is the cry of modern Christendom; or with the childish anthropomorphic view by which man creates God, instead of God man—making a sort of Jupiter Tonans in human lineaments, and invested with human passions; but we feel ourselves a part

> "Of that stupendous whole,
> Whose body nature is, and God the Soul."

But where so great a mystery remains still unveiled, we feel that the Poets are the best theologians, and best express our creed. Accordingly we say with them :—

> "I cannot go
> Where universal love not smiles around—
> Sustaining all you orbs, and all their suns;
> From seeming evil still educing good,
> And better thence again, and better still,
> In infinite progression."—THOMSON.

"What prodigies can power divine perform,
More grand than it produces every year,
And all in sight of inattentive man?
Familiar with the effect, we slight the cause;
And in the constancy of nature's course,
And regular return of genial months,
And renovation of a faded world;
See nought to wonder at. * *
All we behold is miracle; but seen
So duly, all is miracle in vain. * *
From dearth to plenty, and from death to life,
Is Nature's progress when she lectures man
In heavenly truth; evincing, as she makes
The grand transition, that there lives and works
A soul in all things, and that soul is God.
The beauties of the wilderness are His
That make so gay the solitary place
Where no eye sees them. And the fairer forms,
That cultivation glories in, are His.
He sets the bright procession on its way,
And marshals all the order of the year;
He marks the bounds which Winter may not pass,
And blunts his pointed fury; in its case,
Russet and rude, folds up the tender germ,
Uninjured, with inimitable art;
And ere one flowery season fades and dies,
Designs the blooming wonders of the next."

COWPER—*Task: 6th Book.*

"Cease, then, nor order, imperfection name:
Our proper bliss depends on what we blame.
SUBMIT.—In this or any other sphere,
Secure to be as blest as thou canst bear:
SAFE in the hand of one disposing Pow'r,
Or in the natal, or the mortal hour.
All nature is but art, unknown to thee;
All chance, direction, which thou canst not see;
All discord, harmony, not understood;
All partial evil, universal good."—POPE.

APPENDIX.

APPENDIX.

THE following portion of the original work, which formed a third section on "Social Science," is here reproduced on account both of its historical interest and of its practical application of the foregoing principles to important social problems.

ON THE PRESENT CONDITION OF SOCIETY. We have examined the Constitution of Man, and the laws of his Physical, Moral, and Intellectual Being: and we have observed that the laws of Mind are equally fixed with those of Matter.

Morality we have defined to be the science which teaches men the means by which they may live together in the most happy manner possible, the fundamental moral law being the production of the largest sum of enjoyment to all; and we have shown that man must necessarily obey such laws, when he discovers the connexion between them and his own well-being, as it is the law of his existence to follow that which will produce the greatest happiness.

The province of Moral Science is thus to teach us what our duties are, and it is the province of Social Science to place us in circumstances that will best enable us to perform them.

We have first, therefore, to examine the present condition of Society, in order to ascertain how far it is in

accordance with those principles which have been shown to be essential to the production of the greatest amount of happiness. As the working Classes are by far the most numerous part of the population in all countries, their condition must constitute the principal object of regard. Hitherto the Working Classes have seldom been viewed in so important a light; they have been looked upon (too much by Political Economists, and their Rulers), as means only to the production of the largest amount of wealth, not as means to the largest amount of happiness. Political Economy is without a moral sense; it has no conscience, and its calculations are based upon the supposition that each man as necessarily seeks his own individual interest as that a stone falls to the ground; but Trade Unions and Co-operative Societies show that the Working Classes are gradually coming to the conviction that there is a higher law, which will not allow us to pursue our interests separately, and which makes it imperative that we should do as we would be done by, and seek the good of our neighbour *as well* as our own. When this conviction becomes general Political Economy will require to be re-written. Athens, in the time of Pericles, contained 30,000 free citizens and 400,000 slaves: what these slaves were to the free state of antiquity, have the working classes been to us; for necessity has been, and is now, a harder taskmaster than any mere instrument of human tyranny. But the time for their emancipation must come, when the steam-engine shall take the place of the slaves, and do the drudgery of Society, and when all the higher and nobler parts of their nature, that peculiarly distinguish them as men, shall have full scope, and they shall no longer be regarded as the mere hewers of wood and drawers of water.

DENSITY OF THE POPULATION. With a single exception, England is the most densely peopled country in Europe. On good authority we have—

	Area.			
England ...	50,153	16,921,880	= 337	persons to 1 sq. mile.
Wales, ...	8,167	1,005,721	= 123	,, ,,
Islands in British Seas	394	143,126	= 363	,, ,,
Scotland ..	31,324	2,888,742	= 92	,, ,,
Ireland	32,512	6,515,794	= 200	,, ,,

Without going minutely into detail with other countries, we learn that Belgium has 382 inhabitants to the square mile; Saxony 328; Holland 242; Italy 208; Germany and Prussia 188; France 171; Austria 145; all Europe 82; Spain 81; Turkey 71; Russia 27; Norway and Sweden 16.

NUMBERS.—In absolute numbers, the population of Great Britain and the islands in the British seas, was on the 31st March, 1851, 21,121,967; and of the United Kingdoms 27,637,761. As to the rate of growth, it has been calculated that the population of the same countries was, in—

1651	6,378,000	
1751	7,392,000	= 1,014,000 increase in the century.
1851	21,185,000	= 13,793,000 ,, ,,

The course of events, during the last fifty years, is well worthy of attention. The numbers of the people were, in—

1801	10,917,433	1831	16,564,138
1811	12,424,122	1841	18,813,786
1821	14,402,643	1851	21,121,867

Thus, within the half century there has been an addition of ten millions of people, which nearly equals the produce of the preceding eighteen centuries.

Between 1841 and 1851, 27 counties in England and Wales showed sensible diminution, which extended

itself more or less over the greater part of Ireland, the north of Scotland, the north of Wales, and the west of England.*

"Above a third of the population of England and Wales resided in 1851, in towns, having a population of 20,000 and upwards. In 1851, the Population of towns in Great Britain, was 10,556,388. In the villages and detached dwellings in the country, 10,403,109. In England and Wales there were 5.5 individuals to a house; while in the great towns there were 6·5, and in the Metropolis there were nearly 8 individuals to every house."—M'Culloch.

WEALTH. Sir Archibald Alison, in his Principles of Population, vol. 2, p. 48, tells us that "the returns of the Income Tax, in 1812, showed in Great Britain

127,000	persons	with	an	income	from	£50 to £200
20,000	,,	,,	,,			£200 to £1,000
3,000	,,	,,	,,			£1,000 to £5,000
600	,,	,,	above	£5,000;		

152,600 persons in all, possessing an income of above £50 a year; or 60,000 souls dependent upon persons in that situation. To so small a number is the immense wealth of Britain confined." The number is now, he says, greatly increased, but probably does not exceed 300,000. On the other hand, there are 3,440,000 heads of families, and 16,800,000 persons, living on their daily labour. "These facts," says Sir Archibald, "are deserving the most serious consideration. They indicate a state of society which is, to say the least, extremely alarming, and which, in ancient times, would have been the sure forerunner of national decline."

* For the above facts, and for several others in this section, we are indebted to a paper by Jno. Gates, Esq., F.R.G.S., read before the British Association, "on our National Strength," and published in the Journal of the Statistical Society, December, 1855.

Mr. McCulloch estimates the whole income of the Kingdom at £370,000,000.

With reference to the mode in which the Annual Income is distributed, from the best sources of information at my command I come to the conclusion that one-seventh of the population take rather more than three-fifths, that one-third take two-thirds, and that thus for the use of land, machinery, capital, for superintendence and liberty to work, for distribution and protection, the working man gives eight hours' labour out of every twelve. He appears to give to the landowner and capitalist half or six hours; to the retailer one hour, and to Government one; that is supposing he pays half the taxes—Government expenses being about one-sixth of the whole annual income. I presume the annual income of the Kingdom and the annual produce mean the same thing; and that for all we receive from abroad we give an equivalent in our produce in exchange. Commerce, then, merely means exchange, and exchange, although it facilitates production, really adds nothing to it; neither does trade, which is distribution. The actual producers bear a smaller proportion to the whole population of the Kingdom than is generally supposed, although the actual number as shown by the last census (1861) is not yet at my command.

"The wealth of England has been estimated, but it must only be taken as an approximation to the true amount. The value of the cultivated soil, that is, the labour and wealth that is in the soil, is estimated at £1,700,000,000; mines, at £120,000,000; roads, canals, and other means of communication, at £500,000,000; dwellings, factories, and kindred erections, at £550,000,000; annual agricultural produce in land, the surplus of former years, and agricultural implements,

at £230,000,000; horses, cattle, sheep, and other live stock, at £242,000,000; manufactured goods, new and in use, at £200,000,000; mercantile shipping, at £40,000,000; foreign merchandize paid for, at £50,000,000; fisheries, foreign and domestic, at £5,000,000; being a total of nearly £3,700,000,000. Now this is a sum of which few persons understand the extent. But suppose it was before us in sovereigns, and that we could count twenty in a minute for twelve hours in the day, it would take about 800 years to get through them. This immense sum, however, does not include the coin which is in circulation in the British Isles. The gold and silver is nearly £40,000,000, besides copper, bank notes, bills, and other mediums of circulation. The gold, also, which is in the coffers of the Bank of England is not included. The amount of this fluctuates, but it is seldom less than £15,000,000. Now this £40,000,000 of gold and silver, which is in actual circulation, and the £15,000,000 in the Bank of England, and other sums similarly situated, will amount to nearly £60,000,000 more. Here, then, we have a realized capital of £3,760,000,000 of productive property in the British Isles. This amazing sum is all at work in the three kingdoms, and forms our capital in trade. But besides this, we have an enormous sum in what may be called unproductive property. This may be enumerated as follows:—Waste land, public buildings, churches, chapels, hospitals, prisons, arsenals, forts, military stores, dockyards, ships of war, &c. All this is estimated at being equal to the national debt, about 750 millions. It may, therefore, be said that, notwithstanding our enormous debt, which we must remember is not owing to foreigners, but to Englishmen, we have the entire of our productive capital of three billions seven

hundred and sixty millions clear, independently of what other nations owe to us. Now this large sum, which represents everything that is useful and agreeable, and which affords subsistence and comfort to twenty-eight millions of people, is the result of labour. In other words, it is the difference between a desolate country, such as this once was, and its present condition. What mine, therefore, was ever so rich in gold, as the mine of industry? England has maintained all her inhabitants, supported all her wars, repaired all her disasters, and, after all, has a clear property of £3,760,000,000 in hand, or £134 sterling per head for every man, woman, and child, in the three kingdoms, besides her foreign property. It is also supposed that Great Britain and Ireland are saving, upon an average, about £60,000,000 every year."

Occupations. With regard to the occupations in Great Britain, and number of Persons engaged in them, from the Census in 1851, some curiosities occur. The milliners and dress-makers, for one sex only we may presume, nearly equal the boot and shoemakers for both sexes. In time of peace the carpenters and joiners outnumbered the forces both by land and sea. The tailors outnumbered the butchers, bakers, and brewers, taken collectively. The laundresses nearly equal the tailors, and, according to Dr. Lyon Playfair, the washerwoman's interest in a dozen shirts amounts to £7 16s., or more than double that of the producer, the cotton-spinner, and the shirt-maker. Messengers, porters, and errand-boys are 101,425. For every inn-keeper, licensed victualler, or beershop-keeper, there seems to be a poor seamstress or shirt-maker. The coopers are rather more than the clock and watch-makers (20,245 and 19,159.) Medical men and their assistants are 18,728. The brewers are

18,620. The clergy of the Established Church 18,587. The police 18,348, Lawyers 16,763. The druggists and the surgeons differ little in numbers, but there are rather more drug-vendors than milk-sellers.

HEALTH. The *mean* lifetime, or the average number of years that males live, in England, is rather more than 40 years Hence the majority of us live only about two-fifths of the years others attain to, (100) or, may we not rightly say, three-fifths of our appointed time? The average duration of life is 45 years in Surrey, but 25 only in Manchester and Liverpool. Thus, one individual in the former place is equal nearly to two in either of the latter.

Great as is our infant mortality and sickness, yet the proportion of children constantly ill is not by one-third so great as it was a century ago.

"Relative vigour will not increase in the same ratio as population, in consequence of sickly children reared.

"There are on an average 2·5 years of sickness to every death, or, 2·5 persons constantly ill, to one annual death: and in a population of 17,000,000 in 1846, there must have been about 744,600 persons down with sickness: one million and a quarter in the United Kingdom. The mortality in the Metropolitan Workhouses, was 29·1 per 1,000; in the country, 18 per 1,000.

Mr. Cowper, in his defence of the General Board of Health, in Parliament, said, "he had a list of 45 towns in which sanitary works had been completed, and it appeared from that list that there was a great decrease in the rate of mortality, since the completion of those sanitary works. In Coventry, the mortality had fallen from 27 to 24 per thousand; in Darlington, from 28 in

1852, to 23; in Derby, from 28 to 23; in Swansea, from 22 to 19; and so on. The Registrar General, in his Report, said that the effects of the sanitary measures which had been recently taken were beginning to be apparent, and that the mortality in 1,000 had fallen from the average of 23, in the ten years between 1846 and 1855, to 21 in 1856."

"The physiological changes in the human body intimate that it was framed to continue in healthy action for 70 or 80 years: yet owing to hereditary weakness, or a vicious tendency, and the imperfect adaptation of parts of the external world to its organization, a certain number of every generation fall sick, and of these a certain number die at all ages; in such a ratio, however, that from birth to the age of puberty, the sickness and mortality decline; while from puberty they increase slowly, in a geometrical progression, up to the 50th or 60th year, and then more rapidly to the end.

According to Mr. McCulloch, the average mortality of the Kingdom in six years, ending 1846, is 1 in 46.

Dr. Farr calculates that there are, every year, over 100,000 premature or avoidable deaths in England, and more than 1,000,000 persons who suffer from serious illness, also the direct result of neglecting the laws of health. In the extra-metropolitan portion of Surrey, less than 18 persons in 1,000 die annually, while in certain manufacturing districts, the death rate is twice as high, or about 36 in 1,000; and throughout the whole of England, it is now, on an average, 22 in 1,000. In comparing the districts in which the death-rate is low with those in which it is high, some particular form of disease has been found to characterize the latter. In certain districts in England six times more people die from disease of the lungs than in others, owing

principally to want of proper ventilation, and to the action of certain work and manufactures upon the lungs. In many cases, now, this has been partially remedied, nevertheless, "Phthisis, or consumption, is the greatest, the most constant, and the most dreadful of the diseases that afflict mankind, and is the cause of nearly half the deaths between the ages of 15 and 35." The total number of deaths registered in the year 1857, under this head, was 50,106; if we add to these the deaths from all other diseases of the lungs, the number amounts to 124,082, or 30 per cent. of the whole number of deaths. This fearful mortality from one disease Mr. Porter ascribes to the following causes:—

1. The unhealthy nature of certain employments.

2. The bad arrangements, as respects ventilation, in manufactures and works of all kinds in which large bodies of the labouring classes are employed.

3. The quantity of drink taken by this class of people.

4. The apathy shown to the position in which they are placed as to sanitary matters, and the prejudices on the part of the operatives generally against all suggestions for the removal of the causes of the evils that injure them, in many conditions of life, particularly in the case of printers, millers, stonemasons, and persons employed in the manufacture of metals.

5. The defective sanitary arrangements as regards the Army.

6. The propagation of the disease by the marriage of those hereditarily affected with phthisis.

Compositors we are told frequently fall victims to phthisis at the early age of 30, and probably 40 would be too high a mean age to assign to them as a body.

Dr. Knight, of Sheffield, has shown that the grinding

and polishing of steel causes phthisis in an unusually short period; and that out of 250 workmen engaged in the occupation of polishing steel, 154 suffered from affections of the chest; and that there was no case of a person engaged in polishing forks reaching his 36th year, —magnets, wire masks, currents of air, and moisture, having been successively tried for the purpose of arresting the passage of the metallic particles to the lungs, but without diminishing the mortality.

To give an idea of the excessive mortality among the operatives employed in the Sheffield grinding trade, I may mention that, in the fork-grinding branch—which is stated to be the most destructive—Dr. Holland found that, out of 1,000 deaths occurring among persons between the ages of 20 and 30, while the proportion in England and Wales was 160, among the Sheffield fork-grinders it was 475. In the next decade of ages, 30 to 40, a similar disparity was observed, the proportion in England and Wales being 136, among the fork-grinders 410. The mortality in this branch of the trade was, therefore, very nearly three times as great as that among the general population of the country; the death-rate from pulmonary affections, per 100,000 males, being, for England and Wales, 569, while for Sheffield it was as high as 839, and nearly the same for Birmingham, viz., 838.

The Registrar seems to consider that the great mortality among butchers may be owing to the decaying matter by which they are surrounded in the slaughter-house and its vicinity. About this, however, there seems some difference of opinion. The Registrar observes that the red injected face of the butcher is an indication of disease—to the ordinary observer this

might be an indication of robust health. Similarly with respect to brewers' draymen; their appearance would indicate that they were blessed with strong constitutions; this is not, however, the case.

The workmen employed in flour mills are grievous sufferers from a spasmodic affection of the lungs, caused by the inhalation of minute particles of dust with which the atmosphere of most flour mills, as usually constructed, is impregnated.

Hugh Miller, himself originally, I believe, a stone-mason, states that few of the Edinburgh stone-cutters pass their 40th year unscathed, and not one out of every 50 ever reach their 45th year. It is considered, however, that there is scarcely any employment where proper precaution would not very much reduce the present evil consequences, and that ignorance greatly increases the excessive mortality. From the 20th Report, published in 1857, it appears that the number of persons signing the marriage register with marks was no less than 105,778—the proportions per cent. being of the men 72, and of the women 61 only, who were able to write their names. The percentage has doubtless greatly increased during the last five years still the ignorance was dense enough to make Mr. Close, the Dean of Carlisle, declare that, in his opinion, the education of the children of the working classes should be made compulsory. He says, "slowly and reluctantly, and after struggling against this necessity for nearly 40 years, I am an absolute convert to this necessity." This opinion has doubtless long been shared by many other sensible men.

Mr. Porter says, however, "Notwithstanding the evident unnecessary sacrifice of life in this country, there is no doubt that a gradual progressive increase in

the mean duration of life has been maintained for some centuries past—with one exception, the 17th century—but it is probably only within our own time that any considerable increase in the longevity of the mass of the population will be apparent; and this will be owing as well to the improved habits of life of the people as to the reform in sanitary matters—to the improvements in the dwellings of the labouring classes—the greater attention that is now being paid to drainage—the abolition of intramural interment—the establishment of baths and wash-houses—to the shorter hours of labour that are becoming daily more general, owing in a great measure to the exertions of the "Early Closing Association,"—to the establishment of national play-grounds, and the encouragement to indulge in manly exercises, of which the shorter hours of labour now more readily admit—and to the greater care that is now devoted generally to the promotion of the well-being of that large section of the community which the labouring classes form.

General Condition of the Working Classes. M'Culloch says that "the labouring classes have been the principal gainers by the improvements in the arts and sciences, as well by the large numbers of them who have succeeded in advancing themselves to a superior station, as by the extraordinary additional comforts that now fall to the share even of the poorest families." That they have been large gainers there can be no doubt, and that the poor can now obtain many things that were considered, fifty years since, as luxuries, even by the rich, and which even kings could not two centuries ago command, cannot be denied; still the classes above them have undoubtedly had the largest share of the enormous wealth that has been created in England from the commencement of the century. The condition of the

working classes, however, has very much improved during the last twenty years, since the publication of the first edition of this work, and a higher standard of living and comfort has been permanently established among a great many of them. They are better clothed, fed, lodged, and have increased habits of providence and forethought.

By the working classes I mean those who are dependent upon wages, and the difference in their condition among themselves is as various almost as in the classes above them. This depends principally upon the nature of the occupation. Unskilled labour, and the occupations that admit of the employment of women and children, are the worst paid. Mr. J. S. Mill truly says, "those trades are by far the worst paid in which the wife and children of the artisan aid the work. The income which the habits of the class demand, and down to which they are almost sure to multiply, is made up, in those trades, by the earnings of the whole family, while in others the same income must be obtained by the labour of the man alone. It is even probable that the collective earnings will amount to a smaller sum than those of the man alone in other trades; because the prudential restraint on marriage is unusually weak when the only consequence immediately felt is an improvement of circumstances, the joint earnings of the two going further in their domestic economy after marriage than before. Such accordingly is the fact in the case of hand-loom weavers. In most kinds of weaving, women can and do earn as much as men, and children may be and are employed at a very early age; but the aggregate earnings of a family are lower than almost any other kind of industry, and the marriages earlier."

These facts are strikingly exemplified in Coventry,

where the population is divided between the Watch and Ribbon Trades. In the former women are not employed, and are generally to be found at home in attendance upon their families and husbands; children also are not employed, except as apprentices; in the latter women and children are both employed, and at a very early age. Both work in factories, but in the watch trade men only are employed; in the ribbon trade men, women, and children are indiscriminately mixed together. Early marriages are the rule, and young children are left at home in charge of a child or old woman, and a fearful infant mortality is the consequence.* If a girl of 14 or 15 disapproves of the conduct of her parents, from their not being sufficiently tolerant of the morals of the young gentleman with whom she keeps company, or from other causes, she will leave home and take lodgings, sometimes even next door. The 8s. to 12s. a week which she earns makes her thus early independent. If it is the latter

* Speaking of these children Dr. Greenhow says, children left by their mothers during so great a part of the day are fed in their absence on artificial food, which is for the most part unsuited to their digestive powers. The children are thus almost entirely spoon fed, the mother being able to nurse them only at night and early in the morning. To remedy the illness caused by mismanagement, various domestic medicines are administered, more particularly some kind of opiate, such as Godfrey's Cordial, or laudanum. From a return procured by the Mayor, at Dr. Greenhow's request, it was ascertained that twelve retail druggists, in Coventry, sold at least ten gallons of Godfrey's Cordial weekly; equal to 12,000 doses. Coventry is probably no exception to other manufacturing towns. In what country then does infanticide prevail to a greater extent than here, for I understand that half the children die before the age of 5 years? Think also of the weakened constiutions of the children who do survive! No wonder that our manufacturing population grow up feeble, sickly, and small in stature; there is enough in this cause alone to counteract all our improved sanitary arrangements, so that if we have an average longer life, we have a deteriorated race in the factory districts. The spread of hereditary constitutional diseases through cow-pox matter may also tend to this result in the country generally.

sum she earns, she will probably spend 8s. a-week in board and lodging, and 4s. in dress and nightly dissipation; if the former sum, the additional income may perhaps be derived from some other source—not always moral. But there is a great improvement going on even in this class; for as the provident operative soon becomes a small master, so the most respectable weavers save, purchase their own machinery, leave the factories, and bring up their families most respectably.

The Agricultural Labourers are put down at 1,460,896, and it is calculated that 26 per cent. of the men and 8 of the women, twenty years of age and upwards, with 8 per cent. of the boys and 3 per cent. nearly of the girls, under twenty years of age, are employed in agricultural pursuits. To these may be added the 375,551 who call themselves labourers only. Since the large influx of the Irish has ceased, and emigration has been more systematically carried on, the condition of this class has much improved, still we do not hear that an able-bodied man gets more than 12s· 6d. per week (except at harvest times), and not that all the year round, as the days during which he is unemployed must considerably reduce the annual average. National Schools, the influence of the Clergy, Clubs, Clothing Societies, &c., are acting very beneficially on this class, and the children, at least, are growing up a different race.

The most numerous class of operatives is that employed in the manufacture of clothing of all sorts, cotton, silk, ribbons, trimming, cloth, hose, linen, lace, &c., and when the factory system and factory operatives are spoken of, it is to this class the terms are usually applied.

The Domestic Servants, as long as they continue

servants, are comparatively well off, as they are at least well lodged, clothed, and fed, and it is from this source the funds in the Savings' Banks are principally derived. Servants who marry, having been accustomed to the comforts and luxuries of the higher class, and not having been brought up to any trade, are frequently worse off than their fellow operatives.

The Builders would appear to constitute the flower of our working classes. As this calling requires both strength and skill, and women are not employed, it is the best paid of all, and a man, if he is steady, usually earns enough to keep his wife and home comfortable, and to educate his children. A man knows exactly what he can earn, and what therefore he has to depend upon, and he is more provident and thrifty than those whose "comings in" are attended with greater uncertainty.

It is the Agricultural Labourers and Factory Operatives whose condition appears to be much the worst. The following statements, descriptive of the condition of these classes principally, and of the effects of the incessant toil to which they are reduced, in the deterioration of the race in both bodily and mental constitution, were made by Dr. John Conolly, of Hanwell, in a course of lectures on Education, delivered at the Philosophical Institution, Birmingham, in the spring of 1839,* and their interest and value principally depend upon their being founded on personal experience, derived from long practice amongst the poor in both

* These lectures were never published, and I am considerably indebted to their author for having allowed me to use them so extensively. I have retained the account here given in my 2nd edition because, although undoubtedly great improvements have taken place both in factories and among the country labourers, yet too much of it is still true, and it shows the condition of things from which we started less than a quarter of a century ago.

town and country. The enlightened and philanthropic lecturer defined the end of Education to be the improving and perfecting of every human being, in every bodily and mental faculty; and his object in the following quotations was to show the counteracting circumstances which make education in this sense quite unattainable by the mass of the people.

"The large manufactories of Lancashire, and some parts of Scotland, present a combination of the evils incidental to the condition of the working man, and on a large scale.

"Too early employment—too long employment—too much fatigue—no time for relaxation—no time for mental improvement, —no time for the care of health—exhaustion—intemperance—indifferent food—sickness—premature decay—a large mortality."

"There is every reason to believe the frame of body and mind of persons employed in manufactories, where they are on their feet all the day, in a heated atmosphere, and living on poor diet, becomes so feeble and irritable as to lead, as a matter of course, to intemperance and disorderly passions, and to an actual degeneration of the species; so that the mortality becomes very great, and the sickly and imperfect state of a great proportion of the children who *are* reared, is such that a greater and greater deterioration in each generation is inevitable. The visitor to the large manufactories sees little of the misery they entail. The sick and feeble are at home; in miserable houses or in cellars. Those who are present are interested by the coming of strangers, and their general appearance, it is only fair to state, bespeaks animation and pretty good health. The visitor sees them for half-an-hour, but he cannot forget that *as* he sees them—on their feet, and in continual, although not perhaps laborious exertion, they remain during the whole of every day except Sunday. For the consequences he must go to their homes; he must inspect their food; their lodging, accommodations; he must observe what are their relaxations, and, if they can so be called, their pleasures. Still more—he must examine their children, and particularly when all the causes acting upon them have brought them into the public Charitable Institutions; and then he will see what neglect and over-work can do for an industrious, and even an intelligent class of people.

"He will find these children, for the most part, not deficient in intelligence; but also for the most part, *sickly*. The remarkable thing, indeed, if the poorest children are looked at, in the workhouses and asylums (the children of parents reduced to indigence, or gone to an early grave, entirely worn out)—the remarkable fact is, that there is an *universal* appearance of sickliness among them; a healthy face and figure is an exception:—the spectator is surrounded with pale blue, flabby faces, inflamed eyes, diseases of the scalp. Many little creatures sit over the fire, with faces of old people; shrivelled, wasted, wretched objects, with slender limbs, a dry, harsh, loose, coarse skin; large joints, prominent eyes and jaws:—these little creatures are cold and feeble and fretful, and utter plaintive cries like a suffering animal. Ask the medical officers concerning these circumstances, and you will learn that the children are well fed, well lodged, well clothed, and allowed proper exercise in the open air, and the older children are instructed in a school. Education, physical and moral, is not neglected; but it is working on materials too imperfect to be much improved. The organization is frail and incomplete · the stock of life is barely sufficient for a few years. If the children are attacked with acute illness, they can neither bear the disease nor the remedies: the loss of a little blood is fatal to them. Chronic affections cling to them. Curative processes cannot be set up. The medicating power of Nature is not active in their frames. The tissues of their bodies are all unfinished pieces of Nature's workmanship, and prone to disease: their hearts are feeble, and blood is not vigorously circulated, nay, it is not healthily elaborated in their bodies; and the regulating nervous system is as faulty as the rest of their economy. Herded together, without parental care, and the thousand little offices comforting to early childhood, their affections have a small range, and their countenances are blank and melancholy. They are even the victims of diseases never seen amongst the comfortable classes of society. Every common disorder leaves consequences not to be got rid of—measles and smallpox leaving opthalmia and blindness.

"All this is distressing, but not wonderful. In many a region, misery and exposure produce a marked physical degeneration, and even create diseases scarcely known in other circumstances.

"It might lead me away from my immediate subject, if I were to state how often epidemics of all kinds prevail among the poor alone. Yet you cannot be too often reminded that as such diseases find a reception in miserable courts and alleys, and from thence spread over the more happily circumstanced families, so *also* the moral infirmities allowed to grow among any part of a population, spread their infectious influence all around. There is, however, another, and a very large portion of our community, whose state, although often boasted of, is not, in my opinion, more favourable to the preservation of *perfect* life of body and mind than that of the manufacturing poor. I mean the labouring poor of agricultural districts. What I say concerning these poor people is the result of much observation of them, and I consider it a duty to lift the veil from a subject surrounded by many respectable prejudices. I know that they are kindly visited and assisted by the wealthier classes living in the country, and charity waits upon them in every shape, in sickness, or for the education and clothing of their children. Indeed but for this charity—and often, but for the boundless charity of the clergyman alone—the people would be utterly lost. But their extreme poverty, and their constant labour, so influence them, that the majority—I am sure I speak within bounds—have never the enjoyment of health after forty years of age. A thousand times in the course of dispensary practice, I have felt the mockery of prescribing medicines for the various stomach complaints to which they are so liable, and which are the product of bad food—insufficient clothing—wearing toil—and the absence of all hope of anything better in this world."

"The peasant's home is not the abode of joy or even of comfort. No 'children run to lisp their sire's return, or climb his knees the envied kiss to share.' The children are felt to be a burden, ill-fed, ill-clothed, and lying on beds worse than the lower animals; they are ragged or clothed by charity; untaught or taught by charity; if sick, cured by charity; if not starved, fed by proud charity; of which they bear the marks in the fantastic uniformity of their dress, or in the prison-look imparted by the general order under which they live, that their clustering hair shall be cut close to their heads, lest they should grow up fond of admiration. Observe their look of humility, of discontent,—their abject curtseys. In such a

habitation—in the poor-house—is it possible to apply Physical and Mental Education? Its very elements are repelled from such a place. Dulness of the mental faculties, obtuseness of the moral feelings, and sickly bodies, can alone be formed." . . . "In agricultural districts, boys are very early employed in the fields; and their minds become utterly vacant. The scenes in which they live have no charms for *them* They toil early and late in certain services; *never* live well; are condemned to poverty if they marry. For them also physical and mental education is quite out of the question.

"The girls are no better off—many of them work labouriously; and marry the poor labourers we have spoken of. Others become servants. Servants in underground or back kitchens—no out-of-door exercise—no friends—no followers—no visits to others—no mental or other variety—yet every virtue expected from them, and a good humour which not even the inconsideration and injustice and caprice of others can ruffle."

"In the case of the manufacturing labourer, the necessary poverty is, I presume, by no means so pressing; their wages are better; they buy provisions in towns, at better advantage; but their exhaustion from over work, and their living surrounded by temptations to seusual gratifications, and particularly to intemperance, conspire to make them as destitute as the agricultural labourer. The latter, excluded from many temptations, *never* receives enough to support a family: his food is just sufficient to prevent divorce of soul and body for the best years of his sad life; if sickness assail him or his children he has no hope but the poor-house; and after toiling until he is old, the yawning poor-house still awaits him. On the brink of that gulf he has ever been, and he sinks into it at last."

"I lately accompanied a friend over a large and well-conducted Union Workhouse in an agricultural district. The persons whom I saw there were of two kinds; aged and helpless men who had toiled with the certain prospect of pauperism before them all their lives long; and younger men, who appeared to be deficient in intellect. Of the women, several also were old and helpless; a few were young, and of these, several, I am inclined to think more than half, were idiotic. There were nurseries and schools for the boys and girls. In the nurseries I was shocked with the spectacle of little laughing idiots, the children of idiotic mothers; but in the older children, with a few exceptions so striking that

one felt surprised to see them there, the children presented coarse features; their heads were singularly low and broad, as if they had a broad shallow brain; and in several instances the upper dimensions of the head were so evidently defective, that no one could help observing it. Every physiologist, nay, every ordinary observer, would say, of such a shaped head, that it was associated with very small intellectual power; and the figure of the head, taken with the faculties and expression of the face, was too manifestly such as every observer would say prophesied ill for the future character of the individual. Great care might possibly do much; but when you consider these evils of birth, and the unavoidable privations and neglect to which these human beings must be exposed as they grow up, the *awful* consideration presents itself that they are pre-doomed, from childhood—from birth—*before* birth—to ignorance and helplessness, or to crime; to the lowest toil—to want—to premature death, or to pauperism in age."

"As in the agricultural workhouse, we find the human brain brought to a very low state of development, and the faculties of the mind very limited, so in the manufacturing workhouse we find the results of causes of degeneracy acting on a population whose faculties are kept in greater activity, but whose bodies are deteriorated, and whose offspring are prone to every evil that belongs to an imperfect structure of every tissue of the body, and to the imperfect action of the organs which circulate the blood, or which elaborate the chyle, or which should renew and repair the perpetual waste; so that, even in them the brain cannot long continue healthy and efficient. If the children in the agricultural workhouse were taken out and brought up ever so carefully, I believe that a very small proportion of them would exhibit a capacity of much mental improvement. If the children in the manufacturing workhouse were separated, and brought up in families where every article of diet and regimen was very carefully attended to, many of them would be found incapable of continued life beyond a few years. They might escape some of the worst forms of disease which now carry them off in infancy, but a considerable proportion would eventually perish of some form or other of tubercular disease—consumption—or disease of the mesenteric glands. With these, then, you see how limited must be the effects of the best physical and moral education that could be devised, even if it could be at once and in every case

applied. And so long as these classes remain in this state, disease and premature death, and many moral evils which disfigure life, *must* be perpetuated. Of both these classes of the poor a proportion will still live to be thirty or forty, and become, unhappily, the parents of children who will inherit their infirmities of mind and body, and their tendencies fo disease; until, by the gradual augmentation of the evil, successive families are extinguished. Less time is required for their total extinction than is commonly supposed. Sir A. Carlisle says, that where the father and mother are both town-bred, the family ends with the third generation.

"My reason for dwelling on these points is, that I would fain show the mockery of expecting, by anything which philanthropy can devise, the production of mental power, or even of virtue, any more than of healthy bodies, in the children of a very considerable portion of all the most civilized communities of Europe, in their present condition; and that until this condition is so modified that the human economy can be healthily exercised, no physical education—no general instruction—no scheme of benevolence—can train these children into healthy adults. *You cannot engraft virtue on physical misery.* To hope to plant Temperance, Forethought, Chastity, Content, in a soil where the body and soul are corrupting, where the materials of the body are advanced towards death, and incapable of the full actions of vitality, is the dream of benevolence. You must secure good food, clothing, lodging, and cheerful mental stimulus to *all* classes, before you can raise them above that condition in which they will be glad so forget their misery in any sensual gratification that offers. Until then, they must continue feeble and sickly, discontented and fretful, and prone to fly for consolation to stimulants; and, becoming parents, their children will inherit their imperfections, some dying early, others living in such a state that at length, perhaps, the intolerable magnitude of the physical and moral evil may suggest a remedy, and the means of effecting that first object of education, the formation of a healthy and virtuous people.

"It seems scarcely credible that in an age which, compared with feudal days, appears civilized, thousands of children are every year born only to be the prey and victims of disease, of early death or public punishment; their parents not able to support the life they have created, and the wretched progeny

being consigned, one may almost say, before birth, to fill the hospitals and jails ; to be swept away by diseases from which all the comfortable classes are comparatively protected, or to linger out a wretched age in the poor-house. There is no physiologist who contemplating these things, can complacently conclude, that it is *not possible* to do something better for the health and life of *every* child that is born into the world.

" I anxiously wish to avoid being betrayed into exaggeration on these points ; and I would say, generally, that there are not many occupations which would be in themselves unwholesome, if it were not for the number of hours in which it is requisite for those to be employed who live by the labour of their hands, or even by the exercise of their minds, in business. The merchant's desk, the professional man's study, the author's library, the artist's studio, the manufactory, the shop, possess nothing deadly to mankind, if human beings are not in them too long at one time ; or too laboriously exercised whilst there, or not exposed to fatigue at too early an age. It seems a sad result for an honest and industrious house-painter, that his hands and feet should become paralyzed, and that he should be liable to attacks of excruciating pain and delirium. It would seem cruel to consign a youth to such a business. but with care and cleanliness these results are, generally speaking, avoidable ; and if time be allowed in which good air may be breathed ; the working clothes laid aside ; they may be altogether escaped. Scarcely any of the evils arising from trades and occupations are unavoidable in themselves. The circumstance, therefore, that constitutes the hardness of life of the working classes, is not so much the nature of their work ; for in this, and the muscular or mental exertion required for it, there is actual benefit to the health, and pleasure to the sensations, and recreation to the mind ; but it is the absorption of *life itself into labour*, so that the body and the mind are no longer educated, no longer heeded, when life's toil has fairly begun, and the health of both must be sacrificed, and men *must die to live.*

" It would occupy too much time to take even the most passing view of the poor of large cities *not* employed in manufactures. Dr. Bateman, who wrote so much and so well on the diseases of London, tells us, what we may well believe, that in hot weather their houses are so heated and ill-ventilated, as to produce a state of faintness, depression of spirits, langour, pains in the back and

limbs resembling those from fatigue, a fluttering in the region of the stomach, vertigo, tremors, cold perspirations, and various symptoms of indigestion; with a feeble pulse. Impure air, fatigue and anxiety, contribute, he says, to produce these effects; which they chiefly do in woman. How these must influence the temper, affections, and habits, and how interfere with the proper care of their children's bodies and minds, I am sure you will readily imagine.

"Visit the same poor people in winter; you will find every cranny closed, and fever carrying off its victims in great numbers.

"Often, very often doubtless, moral evils flow from hence to the better quarters of the town, and poison the peace of happy families: often, very often, the infection of fevers there cherished, floats over the luxurious parts of the capital, and awakens the great and wealthy to the sense of the common lot of humanity.

"Nor can we from these evils ever be free until *all* receive the benefits of physical, and moral, and mental education, which they *cannot do* so long as they are steeped to the lips in poverty.

"You must give them—the poor citizen—the manufacturer—the agriculturist—*leisure* for instruction, and comforts which will prevent their being reckless; and then, fear not that they will *refuse* to be comfortable. Then they will become provident, careful of their health, prudent as to marriages, temperate, content—in short, reflecting creatures, exercising that now dormant brain, that capability and God-like reason, which their good Creator gave them, not to rust in them unused.

"From the observations I have made, you will gather that I do not believe the world to be so constituted that a large portion of mankind must, from the very necessity of nature, be consigned to constant poverty, ignorance, suffering, disease, vice, and premature death.

"I even confess, that I am shocked when I hear the sacred writings quoted with comfortable satisfaction over 'good men's feasts,' as affording assurance that there must ever be 'hewers of wood and drawers of water;' for without at all denying the necessity of these services, I have never found any reason to believe that hewers of wood and drawers of water must, as a matter of course, be starved, and sickly, and vicious, and limited in this life to half of the allotted years of men. I fear we dis-

honour the Great unseen Father of all his creatures by suppositions of this kind; and wrest the words of Scripture to some purposes which He is far from approving.

"Valueless, indeed, in my opinion, would all our own advantages be, if we could still cherish the selfish belief that for us and for our children alone such gracious advantages were conferred.

"There is nothing in the structure and capacities of any portion of mankind to sustain the notion that the same Deity who endowed them with feelings, affections, appetites, sensations, and intellect:—the same Being who accorded to rich and poor alike the gifts of light and air, has still ordained, that to any one class, and for ever, are to be denied the power to enjoy, not mere physical life alone, exempt from many miseries now incidental to their share of it, but also those pleasures of contemplation and reflection, those upliftings of the mind to Him, and all that intellectual and spiritual life, which alone give mere physical life any solid value to us. Feeling, that for us the delights of existence are increased a thousand-fold by the possession of health and by opportunities of instruction, whereby are developed countless sources of pure and elevated enjoyment, we most not—we cannot—ungratefully turn round and say that, except for a small number, the blessings of good air, good food and clothing, immunity from epidemic diseases, leisure and freedom of heart, healthy and peaceful old age, and a disposition to seek after immortal good, are for ever and absolutely denied."

The condition of the people in other countries varies considerably from our own as their industrial system differs. It approaches neither extreme of either comparative wealth or poverty. It is much more equitable and much less stirring. The changes of condition are less fluctuating: there is little change from father to son; consequently, although there is less material comfort than in England, there is more forethought and providence. In Norway and Sweden, the peasantry live a great deal in the families of their employers, and cannot and do not marry until a house falls to them in the course of nature through the death of the previous

occupier. In Germany, people are prevented from marrying early by the necessity of serving for three years as soldiers, and in many States by law, until the persons wishing to marry can show a reasonable expectation of the means of subsistence for their offspring.

Von. W. H. Reihl tells us that many vicissitudes have lately changed the dull current of German peasant life, and that "many disintegrating forces have been at work on the peasant character, and degeneration is unhappily going on at a greater pace than development. In the wine districts especially, the inability of the small proprietor to bear up under the vicissitudes of the market, or to insure a high quality of wine by running the risks of a late vintage, and the competition of beer and cider with the inferior wines, have tended to introduce that uncertainty of gain which, with the peasant, is the inevitable cause of demoralization." With the German peasant he says "Custom holds the place of sentiment, of theory, and in many cases of affection." But he adds, "The more deeply we penetrate into the knowledge of society in its details, the more thoroughly shall we be convinced that a universal social polity has no validity except on paper, and can never be carried into successful practice. The conditions of German society are altogether different from those of French, of English, or of Italian society, and we cannot apply the same social theory to these nations indiscriminately."

In France, Mill tells us the peasant proprietors, of which, including their families, there are some 21 millions, know exactly what inheritance they have to leave their children; "the peasant knows that the law will divide it equally among them; he sees the limit beyond which this division would make them descend from the

rank which he has himself filled, and a just family pride, common to the peasant and to the nobleman, makes him abstain from summoning into life children for whom he cannot properly provide. If more are born, at least they do not marry, as they agree among themselves which of several brothers shall perpetuate the family."

In Switzerland, a similar prudential check prevails.

The working classes in America are generally very well off, as unskilled labour is much in demand, and, therefore, highly paid; but there is a great mass of squalid poverty in New York and other large cities of the Union, and the best of our working men and cleverest operatives who go out there often return. It is not the rate of wages, but what can be purchased with them, that is the criterion of well-being.

Of the mere material condition of the poor of other countries, however, Sir A. Alison says—

"It has been observed that the paupers of England are better fed than the labouring poor of the Continental States; it may be safely affirmed that, in every gradation of rank above the workhouse, the difference is still more remarkable. Mr. Young observes that 'the labouring classes in France are 76 per cent. worse clothed, fed, and lodged, than their brethren in this country; and it is a remarkable fact, that, with the increase of agricultural wealth in the former country since the Revolution, a corresponding change in the diet of the peasantry has taken place. Notwithstanding this change, however, it is calculated by the latest political writer in the two countries, that the quantity of butcher-meat, butter, and cheese consumed in Britain is 50 per cent. greater than in France. A comparison of the food of the poorer classes in Poland, where the peasantry live entirely on inferior grain, while their splendid harvests of wheat are transported untouched to the London market, with that which is consumed by the same classes in Sweden and Switzerland, where ages of comparative freedom have diffused opulence through the rural population; or of that daily in use among the Irish poor, with that which for ages has subsisted among the opulent

yeomanry of England, is sufficient to demonstrate the truth of these observations.' "

" 'Traversing the country South of Moscow,' says Clarke, 'it is as the garden of Eden, a fine soil, covered with corn, and apparently smiling in plenty. Enter the cottage of the labourer, and you find him, though surrounded by these riches, often in want of the necessaries of life. Extensive pastures often furnish no milk to him; in autumn the harvest affords no bread to his children; every road is covered with caravans bringing the produce of the soil to the lords of Petersburgh and Moscow, while the cultivators who raised it are in want of the necessaries of life.' "

In the rich and fertile plain of Lombardy, where three crops annually repay the labour of the husbandman, and the means of perpetual irrigation are afforded by the streams that descend from the adjoining mountains, want and indigence generally prevail among the peasantry. Inhabiting a country which abounds in wine, it is seldom they drink anything but water; their clothing is scanty and wretched; their dwellings destitute of all the comforts of life. On the public roads, in the villages, in the cities, the traveller is assailed by multitudes of beggars, whose squalid looks and urgent importunity attest but too strongly the abject distress to which they are reduced. On the mountains, as on the plains, he perceives the traces of a numerous population, and the benignity of the climate clothes the wooded slopes with innumerable villages, whose white walls and elegant spires give a peculiar charm to Italian landscape; but within their walls he finds the well-known features of public misery, and the voice of distress supplicating for relief, in scenes which, at a distance, appear only to teem with human happiness."

" Provisions are incomparably cheaper in Poland and in Russia than in this country; but are the Polish or Russian peasants half as comfortably fed, lodged, or clothed, as the corresponding classes in this country? Every one knows that, so far from this being so, or obtaining any benefit whatever from the cheap price of provisions in their own country, they are in truth the most miserable labourers in Europe, and feed upon scanty meals of rye bread, in the midst of the splendid wheat crops, which they raise for the more opulent consumers in this country. In the Southern provinces of Russia, wheat is often only ten shillings a quarter, form the total want of any market. But what is the conse-

quence? Why, that wages are so low that the Cossack horseman gets only eight shillings and sixpence a year of pay from Government. Wheat and provisions of all sorts are much cheaper in Ireland than in Great Britain; but nevertheless, the Irish labourers do not enjoy one-half the comforts or necessaries of life which fall to the lot of their brethren on this side of the Channel."

"The mere necessaries of life are sold almost for nothing in Hindostan and China; but, so far from obtaining any benefit from that low rate of prices, the labouring classes are so poor as to taste hardly anything but rice and water; and wages are so low, seldom exceeding twopence a day, that every sepoy, foot-soldier, and horseman has two, and every native, three, attendants to wait upon his person."*

WAGES, AND THE LAWS WHICH REGULATE THEM.—Thus we see that the majority of the people in all countries, with differences dependent upon local situation, government, laws, and institutions, are everywhere the same—they are everywhere poor, ignorant, and overworked; although a great improvement has taken place in their condition during the last quarter of a century.

We have seen that in this country the working man gives for the use of land, machinery, capital, for superintendence and liberty to work, for distribution and protection, eight hours' labour out of every twelve.

Society, at least in this country, is divided into Capitalist and Labourer — into those who possess everything, and those who possess, comparatively, nothing. When the poor man comes into the world, he finds it already occupied; every part of it, except uncultivated regions inaccessible to him, is already appropriated. All the means by which labour is made available to production are private property, and all that is left to him is the strength of his body, the use of his limbs. His labour, therefore, is all that he has to

* Alison, vol. 1, pp. 202, 200, 435, 454; vol. 2, 419, 420.

exchange for the means of subsistence, for lodging, food, and clothing; what he shall receive for it, will depend upon the bargain he shall be able to make with those who possess the means of setting him to work. This bargain will be more or less in his favour as his labour may be more or less wanted. But should the capitalist have no need of labour, should he already have as many things as he wants, or as many for the time as he can profitably dispose of, he who has only labour to give in exchange for food, must starve, or depend upon charity for support, although, if set to work, he could produce many times as much as he can consume.

No one would cultivate a field if another might reap what he had sown, and the fruits of the earth would scarcely be allowed to come to maturity, if no one were interested in preserving them to their full time.

Man has to earn his bread by the sweat of his brow, and labour is in all cases necessary to production. Without the labour of cultivation, the earth would support very few inhabitants. However abundant the raw materials for clothing and lodging, labour must fit them for the purposes required. There must also be capital, land, houses, implements, and machinery, to make this labour available to further production. There must also be an accumulation of capital, that is, more than enough to meet the wants of existing individuals; for the rising generation, the young unable to produce for their own support, must be provided for.

The object of the institution of the present law of property was, therefore, to provide for this accumulation, and it is a very clumsy instrument for this purpose, and, as we have seen, a very unequal division of the produce of labour takes place under it.

Now what is the law by which this division takes

place? The Political Economists tell us. Mr. James Mill says—

"In the greater number of cases, especially in the more improved stages of society, the labourer is one person, the owner of the capital another. The labourer has neither raw material nor tools. These requisites are provided for him by the capitalist. For making this provision the capitalist of course expects a reward. As the commodity, which was produced by the shoemaker, when the capital was his own, belonged wholly to himself, and constituted the whole of his reward, both as labourer and capitalist, so, in this case, the commodity belongs to the labourer and capitalist together. When prepared, the commodity, or the value of it, is to be shared between them. The reward to both must be derived from the commodity, and the reward of both makes up the whole of the commodity. Instead, however, of waiting till the commodity is produced, and abiding all the delay and uncertainties of the market in which the value of it is realized, it has been found to suit much better the convenience of the labourers to receive their share in advance. The shape under which it has been most convenient for all parties that they should receive it, is that of wages. When that share of the commodity which belongs to the labourer has all been received in the shape of wages, the commodity itself belongs to the capitalist, he having in reality bought the share of the labourer and paid for it in advance."

This at once shows very plainly the source of the power of the capitalist; for why does it suit the convenience of the labourer to receive his share in advance? Simply because having nothing but the fruits of his labour to live upon, he cannot wait till the "joint property" is realised, and he is obliged, therefore, to take whatever the capitalist, who can wait, chooses to give; and if he did not—so plentiful, ordinarily, is the supply of labour—another would. I am quite aware of, and fully appreciate, all the advantages of Capital, as explained by the Economists; its tendency to fly away if not well treated, and how much more easily it takes

wing than Labour can do. I also fully appreciate a wise and energetic superintendence and direction of Capital, and I know that accumulations will not be made, and Capital will not increase rapidly unless there be sufficient inducement. Still I am of opinion that, if one-seventh of the population take two-thirds of the "joint produce," it is a little more than can be said justly to belong to them; and that whenever it may "suit the convenience" of the workmen to take a little more of that which they are at least *equally* instrumental in producing, there is a wide margin left for the improvement of their condition.

But what determines the share of the labourer, that is, the wages he shall receive? The demand for labour, and the supply—that is, the work to be done, and the number of hands to do it.

"Let us begin by supposing," says Mill, "that there is a certain number of capitalists, with a certain quantity of food, raw material, and instruments, or machinery; that there is also a certain number of labourers: and that the proportion in which the commodities produced are divided between them, has fixed itself at some particular point.

"Let us next suppose, that the labourers have increased in number one-half, without any increase in the quanity of capital. There is the same quantity of the requisites for the employment of labour; that is of food, tools, and materials, as there was before; but of every 100 labourers, there are now 150. There will be 50 men, therefore, in danger of being left out of employment. To prevent their being left out of employment they have but one resource; they must endeavour to supplant those who have forestalled the employment; that is, they must offer to work for a smaller reward—wages, therefore, decline.

"If we suppose, on the other hand, that the quantity of capital has increased while the number of labourers remains the same, the effect will be reversed. The capitalists have a greater quantity than before of the means of employment; of capital, in short; from which they wish to derive advantage. To derive

this advantage they must have more labourers. To obtain them, they have but one resource—to offer higher wages. But the masters by whom the labourers are now employed are in the same predicament, and will of course offer higher to induce them to remain. This competition is unavoidable, and the necessary effect of it is a rise of wages. . . . .

"From this law, clearly understood, it is easy to trace the circumstances which, in any country, determine the condition of the great body of the people. If that condition is easy and comfortable, all that is necessary to keep it so is to make capital increase as fast as population; or on the other hand, to prevent population from increasing faster than capital. If that condition is not easy and comfortable, it can only be made so by one of two methods; either by quickening the rate at which capital increases, or retarding the rate at which population increases; augmenting, in short, the ratio which the means of employing the people bear to the number of people.

"If it were the natural tendency of capital to increase faster than population, there would be no difficulty in preserving a prosperous condition of the people. If, on the other hand, it were the natural tendency of population to increase faster than capital, the difficulty would be very great; there would be a perpetual tendency in wages to fall; the progressive fall of wages would produce a greater and a greater degree of poverty among the people, attended with its inevitable consequences, misery and vice. As poverty and its consequent misery increase, mortality would also increase. Of a numerous family born, a certain number only, from want of the means of well-being, would be reared. By whatever the proportion the population tended to increase faster than capital, such a proportion of those that were born would die: the ratio of increase in capital and population would then remain the same, and the fall of wages would proceed no farther.

"That population has a tendency to increase faster than, in most cases, capital has actually increased, is proved, incontestably, by the condition of the people in most parts of the globe. In almost all countries, the condition of the great body of the people is poor and miserable. This would have been impossible if capital had increased faster than population. In that case wages must have risen; and high wages would have placed the labourer above the miseries of want.

"This general misery of mankind is a fact, which can be accounted for, upon one only of two suppositions: either that there is a natural tendeney in population to increase faster than capital, or that capital has, by some means, been prevented from increasing so fast as it has a tendency to increase. This, therefore, is an inquiry of the highest importance."—Mill, p. 43.

The *natural* rate of increase in a population is about 3 per cent., at which rate it is doubled in 24 years. The actual increase in our population has been 1.329 per cent. annually for the fifty years 1801-1851, and it has doubled in 52 years. The question is, has capital increased as fast? The value of real property assessed to the property and income tax for Great Britain was, in 1851, £105,524,491; in 1814-15 it was £60,138,323; so that it has at least doubled in 50 years, the same time that population has,—for personal property has increased in about the same proportion or perhaps a little faster than real. At 3 per cent. per annum, compound interest, the value of capital is doubled in 24 years, so that while 100 people have become 200 in 53 years, £100 invested and *allowed to accumulate* at 3 per cent. would become £479. "If we take this indication," says the report of the Census Commissioners, "the means of subsistence have increased faster than the numbers of the population." We cannot say that we see what indication this furnishes, as it gives no data as to how much of the capital of the country was *allowed to accumulate* or how much was consumed; it only tells how much it would be if allowed to accumulate. The increase of capital depends upon what is saved, and it is scarcely likely that 3 per cent. of the whole income of the country would be saved; about half that seems to accord with actual fact. But population has not increased at half the rate it has a *natural* tendency to do, and it has probably therefore been kept down by its

pressure on the means of subsistence. That capital has increased as fast as population has *actually* increased, is no proof to the contrary. Political economists are probably right, then, when they say that the cause of the poverty of the working classes and the general misery consequent upon such poverty is owing to "the *natural* tendency in population to increase faster than capital," and which natural tendency therefore requires to be checked and to be brought, like all our other natural propensities, within the bounds of reason; but "that capital has, by some means, been prevented from increasing so fast as it has a tendency to increase" is also true, and the impediments to this increase require to be removed.

Division of the Produce of Labour. The consequence of the present mode of division of the produce of labour is that the working classes are always kept so near the borders of poverty that causes are constantly arising to push them over, and we have seen the evils to which this poverty gives rise; and on the other side we have all the luxury, the folly and extravagance and waste which enormous wealth produces in the classes above them.

There are two ways by which it is thought a more just division of the produce of labour may be brought about. The one recommended by the Political Economists is, so to raise the condition of the operatives that they may feel the advantages of their improved condition and resolve to maintain it by provident marriages and providence in all other departments. By thus checking the increase of their own numbers, labour will become scarce, and they can make better terms if not their own terms, with the capitalist. This plan

is not at present popular with the workmen. The other plan is that the working classes should possess themselves of land, capital, and machinery, either by clubbing their joint means or borrowing at interest, and then dividing the joint produce of their labour either equally or in proportion to capability and earnings. This last plan is the much dreaded Communism and Socialism, and it has attained a firm footing in the imagination of the operatives both here and abroad. It might be thought that there was a third course—an appeal to the justice of the employers of labour themselves. But the employer *could* not if he would, and *would* not if he could, raise wages. He could not, because competition will not allow one capitalist to pay much higher wages than another;* and although there are exceptions, it is not easy to make friends of workpeople—the master is obliged to keep a tight hand, or he would soon be put at a fatal disadvantage with his competitors; and he would not if he could, because he considers the present arrangement between capitalist and labourer as the natural and proper order of Providence, and because he knows that, with the present standard of Education among working men generally, more time and additional wages would, by the majority, be probably spent in dissipation, to the injury of the workman himself. So far as this is true it shows that, besides the root of the evil, the soil in which the root is placed is of equal consequence, and that the working classes must work

* As an illustration of the effects of a rise of wages, we may mention that a halfpenny a yard upon a ribbon is 1s. 6d. per piece, and as a weaver makes 10 pieces a-week of broad ribbon, if this halfpenny a-yard were added to his wages, it would be 15s. per week—about double his present income. This would soon be again given to the public by the large looms which are now being introduced, and which will enable a workman to make 15 pieces where before he made 10.

out their own salvation, and in the process they will be fitted for maintaining any more elevated position to which they may attain Wherever, from peculiar circumstances, the masters have been in the hands of their workpeople, the trade has always been damaged ; the workpeople objecting to the introduction of machinery, or to a greater sub-division of labour, or in other ways preventing its extension.

Co-operation and Organisation of Industry. With reference to the two plans already mentioned, for a more equal division of profits, they may be said to represent the objective and subjective, that is, what a man can do for himself, and what can be done for him by external circumstances. The feeling of society is now divided between these two theories ; the few being of opinion that a man can only help himself, and that very little can be done for him—in fact, that everything must come from within, whilst the many are of opinion that a great deal depends upon circumstances and upon the organisation of industry. In my opinion, these are but different *points of view* of the same question—the different sides of the same shield—and both parties are right and both wrong. That "action and reaction are equal and contrary," applies as much to the moral world as to matter ; and the two states, the internal and external, act and re-act equally upon each other. The last twenty years have witnessed a great change for the better in the condition of the working classes. A nearer approach to free trade, and an extensive emigration, have kept them well employed, and, in some instances, made labour scarce. Many have raised themselves to the condition of masters and capitalists, and great savings have been made and invested in Freehold, Building Land, and

other Societies. As much as 200 thousand pounds have been saved in such Societies by the working classes, in Coventry, during the last 15 years, and there is a general air of increased comfort in lodging, clothing, and food, and this improved condition in very many cases, in my opinion, is likely to be maintained. On the other hand, all attempts at Co-operation, and for the working classes to become their own masfers, have hitherto failed. Mr. Robert Owen's "New Moral Worlds," both in America and England, the Leeds Redemption Society, and other experiments in Communism, have all failed. Whenever there has been a sufficient tie, either of Religion or Fanaticism, to keep men together, such Societies have always been an economical success; but among the working classes at present there is no tie,—there is no principle strong enough to overcome the individualism, the selfishness, and ignorance, that pretty universally prevail. When the moral nature, which is at present all but rudimentary, shall be fully developed,—when a man's desire to do right is as strong as his propensities now are,—when he is as much pinched by his conscience if he neglects to do right, as he now is by his stomach if he neglects to work for his living, some form of such Societies may become possible: but not before. The working classes have attempted various other minor forms of Co-operation. Tailors and other trades have combined to work for themselves, and divide the profits between them. Others have associated to supply themselves with the necessaries of life at first-hand, and have become their own millers, grocers, and provision and coal dealers, but at present with very little success, and, perhaps I ought rather to say, with a marked want of success, as success has been the exception and failure the rule. The Co-operative stores at

Rochdale,—where I understand there is a large-headed and large-hearted manager, who gives, almost gratuitously, the whole of his time to the Society,—have been a great success; also there has been success at at Leeds. At Coventry, a Society, numbering 1,000 men, under my own presidency and inspection, has failed. Mr. Vansittart Neale also, I understand, has lost many thousand pounds in his benevolent efforts to establish and aid such Societies over the country at large. The principle at present, in my opinion, most likely to succeed in giving the workman a more just share of the joint produce, is to give him a share of the profits in the establishment in which he works This is successfully practised, I am told, in many trades in Paris. Under this system he is paid his wages as usual; is not allowed to interfere in the management; and the additional profits he receives are a premium upon his good behaviour and additional skill. I am glad to find the attention of the first of our Political Economists, Mr. John Stuart Mill, called to this question. Writing on the "Probable Future of the Labouring Classes," he says, "confining ourselves to economical considerations, and notwithstanding the effect which improved intelligence in the working classes, together with just laws, may have in altering the distribution of produce to their advantage, I cannot think it probable that they will be permanently contented with the condition of labouring for wages as their ultimate state. To work at the bidding and for the profit of another, without any interest in the work,—the price of their labour being adjusted by hostile competition, one side demanding as much and the other paying as little as possible,—is not, even when wages are high, a satisfactory state to human beings of educated intelligence, who have ceased to think

themselves naturally inferior to those whom they serve.

"The problem is, to obtain the efficency and economy of production on a large scale, without dividing the producers into two parties with hostile interests, employers and employed, the many who do the work being mere servants under the command of one who supplies the funds, and having no interest of their own in the enterprize except to fulfil their contract and earn their wages."

"It is this feeling, almost as much as despair of the improvement of the condition of the labouring masses by other means, which has caused so great a multiplication of projects for the 'organization of industry,' by the extension and development of the Co-operative Joint-Stock principle: some of the more conspicuous of which have been described and characterised in an early chapter of this work. It is most desirable that all these schemes should have opportunity and encouragement to test their capabilities by actual experiment. There are, in almost all of them, many features in themselves well worthy of submitting to that test; while, on the other hand, the exaggerated expectations entertained by large and growing multitudes in all the principal nations of the world, concerning what it is possible, in the present state of human improvement, to effect by such means, have no chance of being corrected except by a fair trial in practice. The French Revolution of February, 1848, at first seemed to have opened a fair field for the trial of such experiments, on a perfectly safe scale, and with every advantage that could be derived from the countenance of a Government which sincerely desired their success. It is much to be regretted that these prospects have been frustrated, and that the reaction of the middle-class against anti-

property doctrines has engendered for the present an unreasoning and undiscriminating antipathy to all ideas, however harmless or however just, which have the smallest savour of Socialism. This is a disposition of mind of which the influential classes, both in France and elsewhere, will find it necessary to divest themselves. Socialism has now become irrevocably one of the leading elements in European politics. The questions raised by it will not be set at rest by the mere refusal to listen to it; but only by a more and more complete realization of the ends which Socialism aims at, not neglecting its means so far as they can be employed with advantage. On the particular point specially considered in the present chapter, these means have been, to a certain extent, put in practice in several departments of existing industry; by arrangements giving to every one who contributes to the work, whether by labour or by pecuniary resources, a partner's interest in it, proportionally to the value of his contribution. It is already a common practice to remunerate those in whom peculiar trust is resposed by means of a per centage on the profits; and cases exist in which the principle is, with the most excellent success, carried down to the class of mere manual labourers."

"The value of this 'organization of industry' for healing the widening and embittering feud between the class of labourers and the class of capitalists, must, I think, impress itself by degrees on all who habitually reflect on the condition and tendencies of modern society. I cannot conceive how any such person can persuade himself that the majority of the community will for ever, or even for much longer, consent to hew wood and draw water all their lives in the service and for the benefit of others; or can doubt, that they will be less

and less willing to co-operate as subordinate agents in any work, when they have an interest in the result, and that it will be more and more difficult to obtain the best workpeople, or the best services of any workpeople, except on conditions similar in principle to those of Leclaire (who gives in Paris a share in the profits.) Although, therefore, arrangements of this sort are now in their infancy, their multiplication and growth, when once they enter into the general domain of popular discussion, are among the things which may most confidently be expected."

Of course Mill is here alluding only to what is possible in the future for the labouring classes; all who know the present low moral and intellectual condition of the great majority must know that any change of that sort is impossible at present, except in exceptional cases. "To that complexion may they come at last," but it must be through years of discipline. Measures for improving the condition of the people at present, have only had the effect of increasing their numbers, without much improving their moral state. They have not maintained the advanced position; but have only peopled up to it. Mill most truly says "no remedies for low wages have the smallest chance of being efficacious, which do not operate on and through the minds and habits of the people. While these are unaffected, any contrivance, even if successful, for temporarily improving the condition of the poor, would only let slip the reins by which population was previously curbed."

I have worked with the working classes at all measures for improving their condition for a quarter of a century, but have never yet found them capable of conducting their own affairs. If their affairs were of a trading

kind, they were jealous and niggardly of the pay of those who were principally instrumental in making them succeed, and what was ordered by a Committee one week or month was too frequently undone the next. There was no permanency or persistency. If their affairs were of other kinds they fell out among themselves, and could not long be kept together. The worst feature of ignorance is intolerance, and the worst of the working classes is that they cannot agree to differ. They are for the utmost freedom of thought and liberty of opinion, but denounce as knave or fool every one who does not think as they think. They are too generally suspicious of each others' motives, and find it very difficult to rise to the comprehension of a disinterested feeling. I have heard a philanthropist defined as a person who acts from no motives at all. I have heard the most damning denunciations of government pay and patronage,—of aristocrats helping themselves and their relations out of the public purse; but I have known the same persons order a larger quantity of tea and sugar for a tea-drinking than could possibly be used, that they might divide it among themselves at *half* price afterwards. Of course there are many and glorious exceptions. During the last 20 years I have witnessed great improvement in the condition of the working classes; year by year the state of a large number is permanently improved, and if the present peaceful and prosperous state of the country should continue this must rapidly increase. From the small number of producers and the unequal mode of distribution there is ample room to improve the physical condition of the operatives, and although I have lost all faith in any single remedy for all their ills, I have an increasing conviction that no effort is thrown away, but that all

measures for their improvement are working together for their good; gradually and slowly bringing about a time in which all may enjoy what hitherto has been the exclusive privilege of the favoured few. I say *slowly*, because conduct depends more upon individual organisation than upon opinion, however enlightened, and the organisations have yet to be grown.

MEASURES PROPOSED FOR THE AMELIORATION OF THE CONDITION OF THE PEOPLE. We cannot now complain that the interests and condition of the people are neglected; but an immense amount of philanthropy is thrown away from being misdirected. The evils we have pointed out are now forcing themselves into general recognition, and all parties have their pet schemes for their amelioration, in Political or Social Reforms, in Emigration, and Education.

POLITICAL REFORM. The people have lost their faith in Reformed Parliaments, and there is a very general feeling that Government can do little more than it has done, and that the people must take their affairs into their own hands. They see that in all countries the condition of the great body of people—of the working classes—is, with slight differences, the same. In all, the wages of labour are—relatively to what each produces, and to what such wages will purchase—equally low: and yet some of the countries to which we have before alluded possess all for which politicians of the Liberal school are contending. If wages are higher in America than in the old world, it is owing, not to their liberal institutions, or to anything in which their Government may differ from ours, but to the scarcity of labour in proportion to the vast tracts of half-cultivated and uncultivated land. But the lower wages in England

will purchase there more of all that is best worth living for than the higher wages of America will in that country. Our political agitators and first-class workmen are quite aware of this, and refuse to go.

CHARTISM. Consequently, we hear very little now of the Charter. The late Union, however, of the working men for the purpose of obtaining what is called the Charter, the chief object of which is an extended suffrage, demonstrated how utterly incapable this class was of undertaking the management of its own affairs. Whatever may be the opinion with respect to the desirableness of placing political power in the hands of the majority, it cannot be doubted, that in the hands of a majority such as our working classes in their present condition constitute, it would tend more to their injury than benefit. Whatever exception may be made in favour of some few amongst them who have far outstripped their brethren in reason and intelligence, it may be asserted that, as a class, they have no knowledge of the foundations upon which society is built; of the steps by which we have arrived at our present stage in civilization; of the original necessity to the advancement of the race of that which now strikes them as a glaring abuse; of the mutual sacrifice of our natural liberty which is hourly called for, to ensure to us the advantages of living in society at all. They have no knowledge of the causes of the evils that oppress them, and where, therefore, the remedy should be sought. Scarcely any two among them agree as to what should be done, had they the necessary power. It is quite impossible, as society is now constituted, that they, with their limited means of acquiring information, and the incessent toil to which they are subjected, can acquire

sufficient knowlege for their own governance, or perhaps even to choose those who are qualified. Legislation requires more knowledge than any other profession. A legislator ought to be intimately acquainted with the constitution of human nature; the constitution of society; the history of civilization; with the particular character of the people, and of the institutions of the country for which he would legislate. This is a knowledge to be acquired only by long and arduous study, the time for which is denied to the multitude. Universal suffrage, including all that can make that suffrage available, will be excellent and necessary, when the people know how to use it; but a great improvement in their physical condition must take place before this can be the case. Changes brought about by the representa tives of the people in ignorance of the causes of oppression, would only make things worse, by affecting the order, tranquillity, and security necessary to the spread of knowledge, and to the improvement which can be based only upon such knowledge.

Extension of the Suffrage. A judicious extension of the suffrage is certainly called for, and would make the legislating class more dependent upon the people and therefore more solicitous to educate them and to attend to their interests; but this extension ought by no means to be overwhelming in its influence, swamping all other classes in mere numbers, or ignorance and prejudice would rule instead of knowledge.

Is not this, therefore, evidence of some fallacy in the views of this party, if indeed the object of their measures be to raise the condition of the people? In questioning, however, whether the measures of what is called a liberal and enlightened policy do often or always conduce to this end, and in endeavouring to show their

exact bearing upon the condition of the people, we would not wish to appear to condemn such measures, or to represent them as containing no good. It is impossible not to be aware of, and to appreciate, the benefits that have been and will be conferred by them upon all possessing property; it is obvious also that increased production must reflectively, and in a minor degree, benefit those who have no property, but who live by the wages of labour; and that it will raise many of the latter class into the former; but that such policy will not materially ameliorate the condition of the majority, may, we think, be demonstrated.

TAXATION. First among the remedies of this class to which the people are taught to look for relief, is the lessening of Taxation, Cheap Government, and the taking off the duties on everything that the working man finds necessary for the support of his family. The national debt and our heavy taxation, it is said, press down our people into the dust. But in those countries where there is no national debt, and where taxation is light, is the condition of the people better? It appears a hard thing that the working man should have to pay 3s. 6d. of every pound that he earns, in direct or indirect taxation, and out of an income of £50, to pay £8 towards the government of his country, and the interest of its national debt; and yet, supposing the same rate of taxation to affect the capitalist, and that his income is £1,000 a-year, he pays only £166, leaving in the one instance £42 a-year, and in the other £834; thus reducing one party to the point of starvation, and leaving the other with every means of luxury. But were the working classes relieved from all taxation, and were those who are much better able to bear the burden made so to do, how would it affect the former? At first,

and for some time, the operative would find that his pound per week would go much farther in supplying his wants ; it would not only yield necessaries, but comforts. But soon the inevitable fluctuations in trade, a lessened demand for labour, or the increase of his own numbers, would throw him out of employment, and in order to obtain his share of the work that remained, he would offer his labour for less and less remuneration, until within a short period his wages would again be reduced to the lower rate, as we find to be the case in other countries where the necessaries of life are cheap. "The money rate of wages, wholly independent of the price of provisions from year to year, is entirely regulated by it, other things being equal, from ten years to ten years."*

One advantage he would derive—but that would also be fleeting, although, perhaps, not equally so—the demand for his labour would be more steady in consequence of additional markets abroad being opened to his employer. This, however, in many cases, would throw people out of employment elsewhere, or if their wages admitted of any reduction, would grind them down to meet this additional competition.

Under the present system the working classes are merely the instruments of production, and to relieve them of taxation would have exactly the same effect upon production as improvements in machinery ; as they would be able to live for less, they would be enabled to produce for less. This would lead to increased demand, depending, of course, upon the cheapness of the produce. No increase, therefore, of wages would take place, but a great increase of population, similar to that which has taken place in Manchester, Glasgow, Leeds, and other

* Alison, vol. 2, p. 418.

large towns, where improvements in machinery, and our consequent power of producing cheaply, have enabled us to command extensive markets. But in a short time population would be upon a par with this increased demand, and foreign competition, over-speculation, fluctuating currencies, and all the various causes that disturb our commercial atmosphere, would again throw the people out of employment, and produce the results for which we now seek a remedy.

The great political questions of the day are questions concerning more or less representation—more or less taxation—whether this or that section of the aristocracy shall have power and patronage; but they are not questions that tend ultimately to raise the condition of the people; the utmost that we can expect from the satisfactory solution of them is, that by enabling us to produce more cheaply, increased demand may give employment to the working classes for a time, when otherwise there would be none, and thus afford leisure to introduce gradually and securely other measures which can alone be effectual to the desired end.

THE FUNCTIONS OF GOVERNMENT. There is much discussion in the present day regarding the proper sphere of Government, and there are those who seek to confine its functions simply to the protection of life, limb, and property. They would have the people govern themselves in their municipalities, as they did in olden times, and they live in great dread of the foreign system of centralization and government by Bureaucracy and Functionaryism. But surely we are as much self-governed in this country by the Central Government as we should be by our local Municipal Council; and the same people who elect the Municipal Representative,

elect the Parliamentary one : and no abuse now escapes the eyes of party or the press. The foreign system no doubt is wrong, and it would be better that men should govern themselves badly, than have everything done for them, as it is on the Continent. In America we have the opposite extreme, and the lower minds rule and give the tone to society. But it would be impossible to introduce the Continental system into this country ; our circumstances are so widely different. There is no attempt here to take the government of the people out of their own hands, only to systematize and direct it, and to lay down principles based upon science and a large experience, which they are invited, not forced, to carry out. Perhaps the last place in which reforms are likely to emanate, are the localities in which they are most needed ; the people are born in and are used to their condition, and like grubs see little beyond the leaf on which they feed, and rarely dream of the "butterfly" life to come. Government, aided by the first talent, should inspect, inquire, and lay down principles ; it should be the head, the localities the hands—the head should think and originate, the hands should administer, and, in this sense, where the Government is elected by and under the control of the people's Representatives, Centralization seems to be a thing much needed in this country ; for we want knowledge, order, system, science, as opposed to prejudice, ignorance, and short-sighted selfishness and jobbery. We have no fear for the liberties of the Anglo-Saxon race ; we fear more lest the liberty of every man, as in America, should run to excess. Those who advocate falling back upon our ancient Municipal liberties seem to forget that the Railway, Steam, and the Electric Telegraph have made the nation what the Municipality used to be, and the

civilised world what the nation used to be. Whatever tendency there may be towards Co-operative industry, the tendency of the age is towards the Individuality of the Individual, and the disintegration of the old forms of society; and where this has been completely attained, and each atom (or person) in society has been relieved from its former attractions and repulsions, it will again form new combinations—it will crystalize into new and more healthful shapes. Voluntaryism is no doubt the right principle. A MAN should be allowed to do as he pleases consistently with the same liberty to others, but it is the duty of Government to see that there are no impediments in the way of his becoming a *man*. The protection of children and youug persons, therefore, properly belongs to Government, and it ought to be held responsible for the public health and education, and whatever else is required to develope it subjects into healthy bodily and mental manhood. To Government also belongs the protection of animals and lunatics. In the recognised departments of Government, in the protection of life and property, much requires to be done. Our Laws want simplifying, codifying, and amending, and if that were properly done, half the lawyers' offices in the kingdom might be shut up. The lawyers have proverbially been the conservators of "old and barbarous usages,', but this "vested interest" must be relinquished.

FREE TRADE. The one thing with which the Government has certainly no right to interfere, and with which it can only interfere injuriously, is the freedom of trade. To make at home what we can buy cheaper abroad is a waste of labour, and to be obliged by law to buy the dearer article is an injustice. All monopolies, bounties,

and prohibitions, therefore, should be abolished, and trade allowed to flow into its natural channels; each country furnishing that for which nature has best qualified it, and which costs, therefore, the least labour to produce. We should not be obliged to grow wheat upon land unfitted for it, any more than we should attempt to grow grapes and oranges in our Northern latitudes.

We must bear in mind, however, that the principal economic advantages to be derived from free trade are increased cheapness and increased demand from extended markets. Now Manchester possessed all the advantages in this respect that free trade could possibly give to any town or country. Improvements in machinery by Watt and Arkwright, and peculiar advantages of situation, opened to it the markets of almost the whole world. It was enabled to import its raw material from India, to manufacture it, to send it back again, and yet undersell the Indian who works for twopence per day, in his own market. In this department of cotton-spinning, the improvements in machinery enabled one man to do the work that it required 200 men to do before; and here one would think that if the extra produce were divided fairly between the capitalist, or owner of the machine, and the operative, there was plenty of room for the improvement of his condition. But did it increase his leisure? No. Were his wages increased for doing 200 times more than he did before? But very little; for the competition for employment of those who were at first thrown out of work by the extra productiveness of the machine, obliged him to work the same number of hours, and to be satisfied with nearly the same rate of wages as before. Where then was the advantage? The extra number of pieces produced went

to the warehouse of the capitalist, and by reducing them in price, he forced them over all the markets of the world. The reduced price occasioned a greatly increased demand; capital flowed in that direction; manufacturers and merchants multiplied and grew rich; and the number of hands employed, instead of being ultimately decreased, was increased until it reached the number of about 1,200,000, with whose condition Parliamentary enquiries have made us but too well acquainted.

The greatest advocates for freedom of trade can scarcely expect that it can do more for the country at large, than improvements in machinery and other peculiar local advantages have already done for Manchester, Leeds, Glasgow, and some other of our large manufacturing towns, and hitherto it has only had the effect of increasing the numbers of the people, without much improving their moral state; they have not maintained their advanced position—they have only peopled up to it. But the economical advantages of free trade are daily becoming greater, and year by year a large number of the operative class either become masters or are otherwise permanently raised in the scale of society. Free commerce, and increased facilities of transport on the iron way, now put the whole world under requisition for the house, clothing, and food of all classes—even the poorest. It is true that with it comes "unlimited competition," but with that also comes increased cheapness, so that the same money rate of wages goes much farther. The great drawback is, that one country may become dependent upon another for the raw material, upon the making up of which its very bread depends. As long as the highways of the world or its productive power are liable to be stopped by passion or prejudice or misrule, this

will always be a difficulty. The cotton famine, consequent on the American war has left whole districts in this country and on the Continent without the means of subsistence. But relations based on slavery could not be expected to be permanent. Whole districts also, by present arrangements, are made dependent upon the caprices of fashion, the effects of which no prudence or forethought can obviate. But notwithstanding those drawbacks, the world gains greatly by freedom of trade, and the moral advantages derived from it cannot be over-estimated.

Union of Agriculture and Manufacturing Industries. The joint effect of the want of country air and exercise and of solid food, is the predominance of the nervous system at the expense of the muscular energies, which begets mental disorder and the necessity for constant excitement, found generally at the gin and beer shops, and leading, with the precarious nature of their employment, to the improvidence which characterises so many of the class. This degeneration of the great body of our manufacturing operatives has now proceeded very far, and for that, among other things, we must seek a remedy. The foreign operative, although inferior in position to our English workman in many respects, has this advantage over him, that he is not solely dependent upon the sale of his labour for a livelihood, but has the means of using his labour to furnish himself with everything necessary to his physical well-being. His labour will always supply him with the necessaries of life, often with its comforts, and even a surplus to exchange for foreign luxuries. There is no doubt that he is in want of many things that our operatives possess, but he is not subject to the same fluctuations of income, and can

therefore calculate better his own resources, and there is little question but that upon the whole he is a more contented and happy being. The result of the circumstances in which he is placed upon his constitution, is just the reverse of the case with our operative, viz., physical predominance over the mental constitution. Now if we could unite the two states or conditions, one would so correct the other, that we should have all the advantages of both without the evils which each engenders separately. Our labourers and artizans have been divorced from the soil and made solely dependent upon the sale of their labour, the demand for which is dependent upon fluctuating causes, and will therefore frequently not furnish them with the necessaries of life. So far let us return to the old system as to put them back upon the land. Let us endeavour to unite the advantages which the rapid progress of civilization and improved machinery have already brought to the operative, with the advantages of country residence and the health of mind and body derivable from agricultural labour. Machinery is daily displacing the adult operative, and his labour will soon be too expensive a material to work into manufactures: let him therefore be employed in the garden cultivation of the land to supply his family with the necessaries of life, and let only his own surplus time and that of his family be employed in watching power-looms to furnish comforts and luxuries. Agriculture and manufactures never ought to have been divorced. Employment *solely* in the one department, injures the mind; in the other the body. There is not now, if there ever has been, the necessity for it. Machinery has been invented, and can be invented, to do all for which skilled labour is required. When a nation becomes a nation of manufacturers and

dependent upon other nations for its agricultural produce, it gives up more than it can ever receive in return, viz., the health and strength of body acquired from out-door labour. If the people of the Continental States, during the six months they are compelled to work in-doors, were to abandon their primitive mode of manufacturing, and by the aid of a factory in each district, were to make use of steam and our improved machinery, might not their condition be prosperous in the extreme? For, the same amount of labour they now employ might produce a large surplus to exchange for every foreign article required; whereas, almost all that they can now purchase after supplying themselves with the needful allowance of their own manufactures, is tobacco, tea, coffee, and sugar. If our own population, now dependent upon wages alone, could be supplied with allotments of land, either by purchase or upon lease, so that by spade cultivation their labour should always furnish the first necessaries of life, they would then have something to fall back upon during the fluctuations to which trade is, and always must be, liable. Secure of the means of supporting life, and of making it not only endurable but pleasant, they would have less to fear from the freaks of fashion, from the closing of this or that market, from this monetary crisis, or that war. In order to make the great extension of our foreign trade, implied in the Free Trade principles, *safe*, and to the ultimate interest of the majority, all—whether by this means or any other that can be suggested—should be made *independent of foreign markets*, so far as the first *necessaries* of life are concerned.*

* The *Times*, July 31, 1862, writing on the debate in the Commons on the Lancashire distress, says:—"Let us not deceive ourselves by talking of the Cotton Famine and the Civil War in America. What we now behold we have several times seen

To the thorough Free Trader this may appear to be a retrograde movement and perfectly chimerical. To carry it out immediately, to the extent contemplated, may be impossible and undesirable, and we would wish rather to point to it as an object towards which our policy should be directed for the future. To the master manufacturer, who wishes always to keep the supply of labour above the demand, and by that means to keep the operatives wholly dependent on him—greater slaves to the necessity of living than any we have lately emancipated in the West Indies—the plan may appear objectionable altogether, as interfering with the supply of labour, and consequently with our manufacturing supremacy. We do not anticipate, however, that the effect would be to raise the price of labour; because, having other means of subsistence, the operative could afford to sell his manufacturing skill for less. But even should the objection be admissible, we think with Mr. Laing, that

before, and shall see again. The more numerous the people engaged in the cotton manufacture, the better the machinery, the greater the enterprise, the more overflowing the prosperity under favourable circumstances, the greater will be the reaction certain to follow soon or late. Nor is there any surety that the next season of agricultural distress, whatever the time, the cause, or the name, will be one whit less serious, shorter, or less extensive than what we now witness. It is time, therefore, to consider what remedies are to be applied to a recurrent calamity beyond the resources and the arrangements of our Poor Laws. It is the case of an employment fluctuating between very great prosperity and equal collapse, between enormous profits and enormous losses, between wages at least twice the agricultural scale and no employment at all. The object is to make the good years help the bad years, and it is far better the good years should do this by anticipation than by making up arrears, inasmuch as savings are better than debts. From all accounts, the Lancashire operatives have been provident, but not provident enough for a calamity beyond their expectation. But it is the aggregate industry that must be made to insure itself against such reverses. How is that to be done? The problem has hardly been touched in the debate which has run on the Cotton Famine; but it is one which we shall undoubtedly have to meet."

"there may be a greater national good than the cheapness, excellence, and extension of a manufacture. The wealth of a nation, that is, of its State or Government, may depend much upon productive labour well applied, and upon great accumulations of manufacturing capital to apply it; the happy condition and well-being of a people seem to depend more on the wide distribution of employment over the face of a country by small but numerous masses of capital." *

Let our steam factories be uniformly built in the open country, as is now very generally done in Lancashire, and let cottages for the artizans be also built in an airy situation, around the factory, with land attached to each. Most of the evils attendant upon the extension of the factory system might thus be avoided, and a high state of external prosperity and internal order, intelligence, and morality be introduced. Employment would thus be found for the male adults, forty or fifty thousand of whom, trained from early childhood to factory labour, are yearly turned adrift, and whom machinery every day tends more and more to supplant. Let this employment be principally upon the land, and the father of his family may still be its head, and enabled to supply its members with the necessaries and comforts of life, without its being essential to their subsistence or England's supremacy that his daughters under 18 and young children should work ten and a-half hours per day at the mill. We may then perhaps discover that our national existence does not depend upon our selling manufactured cotton at a farthing per ell cheaper than any other people. As Carlyle says, "a most narrow stand for a free nation to base itself on—a stand which, with all the corn-law abrogations conceivable, I do not think will be

* Residence in Norway, p. 299.

capable of enduring." The factories at Lowell, in the State of Massachusetts, United States, are worked principally by the daughters of farmers in the surrounding States, of the age of from 17 to 24, and they exhibit a high state of prosperity, morality, and intelligence. Our own Gregs, Strutts, and Ashworths, have also set a noble example of what may be done towards improving the condition of the factory operatives under their charge. In the ameliorated condition of their work-people the manufacturers will find their own interest, and they will never have reason to regret any degree of pains and attention directed towards the increase of their physical comforts and the improvement of their minds. The strength and welfare of a State is best based upon a contented and happy peasantry; the condition of our own labouring classes would indicate that, notwithstanding our apparent prosperity, we have still much to fear. We have made mention chiefly of the manufacturing poor, not because we are unaware that the condition of the agricultural poor is even less prosperous, but because we consider that our proposed remedy is equally applicable to the amelioration of the condition of all who are dependent upon wages. Instead of the children of the agricultural labourer going into the town to be exposed to all its moral and physical deteriorations, the factory, or the steam power to each dwelling, might be brought to them. It is quite true that more perfect freedom of trade, and increased facilities of intercourse between nations, render the fluctuations in trade less and less frequent; still employment upon the land—the Union of Agriculture and Manufactures, is not the less desirable. Most of the physical and moral diseases, induced by a perverted civilization among our factory population in the large towns, are consequent upon their

divorce from the land, and the best remedy, if not the only one, will be found in the return to it, either at home or by emigration to our colonies.

The Free Trade principle, "that we should never produce in one country what can be produced at less cost of labour in another," should be received as admitting of many exceptions, because where labour would probably be to spare, such occupations would be chosen as were most conducive to health and happiness rather than always those that the circumstances of the country rendered most productive. At present production is considered only, without reference to health, and the produce of one hour's labour in our manufactories is exchanged for the produce of one hour's labour upon land abroad; such land being twice as productive as our own, one hour's labour on manufactures here produces by the exchange double the quantity of corn that could be produced by the same labour upon our own soil. But may not the question fairly be asked, whether two hours' labour upon land be not more to the interest of the labourer, if he had his due share of the produce, and all other influences being taken into consideration, than one in a factory? That system must be bad which takes no account of the health of body or mind in the *saving of labour*.

> "A time there was, ere England's griefs began,
> When every rood of ground maintain'd its man;"

and to this state we should return, with the differences indicated.

COLONIZATION AND EMIGRATION. That population hitherto has pressed upon the means of subsistence,—that mankind, governed more by brute instinct than by reason, have not limited their numbers within the means

provided for their support, is well for the world at large, as it has driven numbers from their native hearths and the comforts of home and civilization, to fight with and subdue nature to their use in new and untrodden regions of the earth. It has been found that disease and crime increase in proportion to the number of the people on a square mile, and more than proportionately to the increase of numbers, and as the only way to raise wages is to make labour scarce, it is most desirable that the road to our colonies should be made as short and as easy of access as possible. That wages are high in America is not owing to its democratic institutions, but that its surplus population is drafted off to the prairies of the far West. We ought to have our far West to thin the population of our densely crowded cities, and to transport our underpaid mechanics and agricultural labourers to new countries where their labour is the thing most wanted; to rescue the former from all the temptations to which a large city subjects them, and to transport both to new regions where their labour shall produce for them at least every necessary of life. The evils generated in the hotbed of civilization are best cured by labour on land and in a new country, and Government should see that Australia and New Zealand and Canada and our other colonies, by a well-organised system of emigration, are put within the reach of our working classes. Since the potato failed in Ireland, emigration has been very rapid, not only from that country, but from England and Scotland, and it has done much to raise the condition of the operatives who remained at home. Our Colonies should be systematically fed from our Reformatories, both for children and adults: the old country is no abiding place for the criminal class; society has little faith in their amendment, and will not

receive them, and they are cast out too often with no means of support but by returning to their old vicious courses.

EDUCATION. The most important of all measures for the improvement of the condition of the people is the improvement of the people themselves through the means of education, and this we are glad to find is now very generally recognized; but while our religious guides have been trying to agree as to *what* religion shall be taught in the common schools and *how* it shall be taught, anything deserving the name of education has become almost an impossibility for the mass of the people. If on the great expansion of our national industry by steam all children had been obliged by law under a national system of education to go to school till the age of 12 or 14, then education of some kind would have been possible to all, and the rate of wages would have adapted itself to the consequent lessened supply of labour; but now the children have been absorbed into the industrial employments of the country, and wages have fallen so low that parents cannot do without their earnings, and children are therefore kept from the schools. But this is not the worst; the mothers as well as the children have been set to work, and the effect of the ignorance and neglect, consequent upon the mother's divorcement from domestic duties, is that more than 50 per cent. of the mortality in all great towns is of children under five years of age. For every such death there are at least 28 cases of sickness, and education in after life can do little towards counteracting the effects of influences so weakening and deteriorating to the whole constitution. We have thus in a large proportion of the rising generation a stunted growth, a nervously predominant bodily

system, an ill-balanced mind, and a perpetual craving for unnatural and unwholesome stimulants.

But our semi-voluntary and wretchedly defective no-system of education does not reach low enough down in the scale of society to affect in the least the classes who most require it. It passes over almost all who are without the pale and influence of some religious organization. To remedy this defect Ragged Schools and Reformatories for juvenile delinquents have been lately established, and an Act has been passed by which young vagabonds with no ostensible means of occupation can be seized and forcibly committed to some school. But this Act, I fear, is likely to remain a mere dead letter for some time to come. The Annual Report of the Committee of the Privy Council on Education has been issued, June, 1862. It details their proceedings during the past year, and shows that the number of schools, or departments of schools, under separate teachers, which were inspected, had been increased by 497, the number of children by 65,758, of pupil teachers by 742, of certificated teachers by 987 ; of students in training for teachers, 43 ; and that new school accommodation was created for 47,103 children. The sixty Inspectors visited 10,900 daily schools, or departments of schools, and found present in them 1,028,690 children (five boys to four girls), 8,069 certificated teachers, and 15,498 apprentices. The Inspectors also visited 39 Training Colleges for teachers, occupied by 2,869 students, and examined these and 2,782 candidates ; besides visiting 422 schools for pauper children, containing about 30,000 inmates, and 58 ragged or industrial schools, containing 4,411 inmates. The Privy Council Committee notice that while making a certificated teacher a condition of annual grants, they have provided

for the granting of certificates to younger and humbler classes of candidates for service in small schools, and that they are now engaged in revising the subjects wherein teachers are required to be examined. A hope is expressed that by the encouragement given to the instruction of infants as a foundation, and to the instruction of evening scholars as a continuance of the elementary day school, a road has been marked out for the solid and suitable education of the classes who support themselves in independence by manual labour. As for the education of the pauper and criminal classes, they are now dealt with by the Legislature as separate parts of the question, and with, by way of supplement, the missionary action of Sunday Schools and Ragged Schools, the Council entertain a confident hope that no part of the great field of education for the poor remains unknown or uncared for; and that in the midst of many difficulties, and more differences, progress is being everywhere made.

Notwithstanding, our educational establishments are deficient in the quantity, and still more so in the quality of instruction supplied. With most who use the term, education means intellectual instruction, but rightly understood it is the improving and perfecting of every bodily and mental faculty. "It is," says Mackintosh, "a wise disposal of all the circumstances which influence character, and of the means of producing those habitual dispositions which ensure well doing."

SOCIALISM. We have hitherto spoken of Society as it now exists, and have considered how its shortcomings may be best remedied, but there are those who consider that its evils cannot be remedied—can at the best be only palliated, as they are inherent in the system itself.

The assailants of the present form and constitution of Society, based upon the law of individual property, have been called Socialists or Communists.

We have all been brought up under the present system, and are accustomed to all its abuses and to all the restraints it imposes upon us, as the bird to the cage in which it was born, and our aspirations after greater freedom are as little understood by us as by the poor prisoned bird.

Mr. M'Culloch may be said fairly to represent the school who support the present system; in favour of it he says—

"We incline to think that the great inequality of fortune that has always prevailed in this country has powerfully contributed to excite a spirit of invention and industry among the less opulent classes. It is not always because a man is absolutely poor that he is perseveringly industrious and economical: he may have already amassed considerable wealth, but he continues with unabated energy to avail himself of every means by which he may hope to add to his fortune, that he may place himself on a level with the great landed proprietors and those who give the tone to society in all that regards expense. No successful manufacturer or merchant ever considers that he has enough till he be able to live in something like the same style as the most opulent persons. Those immediately below the highest become, as it were, a standard to which the class next to them endeavour to elevate themselves; the impulse extending in this way to the very lowest classes, individuals belonging to which are always raising themselves by industry, address, and good fortune, to the highest places in society. Had there been less inequality of fortune amongst us, there would have been less emulation, and industry would not have been so successfully prosecuted. It is true that the desire to emulate the great and affluent, by embarking in a lavish course of expenditure, is often prematurely indulged in, and carried to a culpable excess; but the evils thence arising make but a trifling deduction from the beneficial influence of that powerful stimulus which it gives to the inventive faculties, and to that desire to improve our condition

and to mount in the scale of society, which is the source of all that is great and elevated. Hence we should disapprove of any system which, like that of the law of equal inheritance established in France, had any tendency artificially to equalize fortunes. To the absence of any such law, and the prevalence of customs of a totally different character, we are inclined to attribute a considerable portion of our superior wealth and industry."

On the other hand, Mr. Combe is not quite so satisfied, he says:—

"In Britain, that individual is fitted to be most successful in the career of wealth and its attendant advantages, who possesses vigorous health, industrious habits, great selfishness, a powerful intellect, and just so much of the moral feelings as to serve for the profitable direction of his animal powers. This combination of endowments would render self-aggrandizement and worldly-minded prudence the leading motives of his actions; would furnish intellect sufficient to give them effect, and morality adequate to restrain them from abuses, or from defeating their own gratification. A person so constituted would feel his faculties to be in harmony with his external condition; he has no lofty aspirations after either goodness or enjoyment which he cannot realize; he is pleased to dedicate his undivided energies to the active business of life, and he is generally successful. He acquires wealth and distinction, stands high in the estimation of society, transmits comfort and abundance to his family, and dies in a good old age."

"The tendency of the system is to throw an accumulating burden of mere labour on the industrious classes. I am told that in some of the great machine manufactories in the West of Scotland, men labour for sixteen hours a-day, stimulated by additions to their wages in proportion to the quanity of work which they produce. Masters who push trade on a great scale, exact the most energetic and long-continued exertion from all the artizans whom they employ. In such circumstances man becomes at once a mere labouring animal. Excessive muscular exertion drains off the nervous energy from the brain; and when labour ceases sleep ensues, unless the artificial stimulus of intoxicating liquors be applied to rouse the dormant mental organs and confer a temporary enjoyment, which, in such

instances, is very generally the case. To call a man, who passes his life in such a routine of occupation,—eating, sleeping, labouring, and drinking,—a Christian, an immortal being, preparing by his exertions here for an eternity hereafter to be passed in the society of pure, intelligent, and blessed spirits,—is a complete mockery. He is preparing for himself a premature grave, in which he shall be laid exhausted with toil, and benumbed in all the higher attributes of his nature, more like a jaded and maltreated horse, than a human being. Yet this system pervades every department of pratical life in these islands. If a farm be advertised to be let, tenants compete with each other in bidding high rents, which, when carried to excess, can be paid only by their converting themselves and their servants into labouring animals, bestowing on the land the last effort of their strength and skill, and resting satisfied with the least possible enjoyment from it in return.

"By the competition of individual interests, directed to the acquisition of property and the attainment of distinction, the practical members of society are not only powerfully stimulated to exertion, but actually forced to submit to a most jading, laborious, and endless course of toil; in which neither time, opportunity, nor inclination, is left for the cultivation and enjoyment of the higher powers of the mind. The whole order and institutions of society are framed in harmony with this principle. The law prohibits men from using force and fraud in order to acquire properity, but sets no limit to their employment of all other means. Our education and mode of transacting mercantile business, support the same system of selfishness. It is an approved maxim, that secresy is the soul of trade, and each manufacturer and merchant pursues his separate speculation secretly, so that his rivals may know as little as possible of the kind and quantity of goods which he is manufacturing, of the sources whence he draws his materials, or the channels by which he disposes of his produce. The direct advantage of this system is, that it confers a superiority on the man of acute and extensive observation and profound sagacity. He contrives to penetrate many of the secrets which are attempted, though not very successfully, to be kept; and he directs his own trade and manufacture, not always according to the current in which his neighbours are floating, but rather according to the results which he foresees will take place from the course which they are

following; and then the days of their adversity become those of his prosperity. The general effect of the system, however, is that each trader stretches his capital, his credit, his skill, and his industry, to produce the utmost possible quantity of goods, under the idea that the more he manufactures and sells, the more profit he will reap. But as all his neighbours are animated by the same spirit, *they* manufacture as much as possible also; and none of them know certainly how much the other traders in their own line are producing, or how much of the commodity in which they deal the public will really want, pay for, and consume, within any specific time. The consequence is, that a superfluity of goods is produced, the market is glutted, prices fall ruinously low, and all the manufacturers who have proceeded on credit, or who have limited capitals, become bankrupt, and the effects of their rash speculations fall on their creditors. They are, however, excluded from trade for a season,—the other manufacturers restrict their operations,—the operatives are thrown idle, or their wages are greatly reduced; the surplus commodities are at length consumed, demand revives, prices rise, and the same rush towards production again takes place; and thus in all trades the pendulum oscillates, generation after generation, first towards prosperity, then to the equal balance, then towards adversity,—back again to equality, and once more rises to prosperity.

"The ordinary observer perceives in this system what he considers to be the natural, the healthy, and the inevitable play of the constituent elements of human nature. He discovers many advantages attending it, and some evils; but these he regards as inseparable from all that belongs to mortal man. The competition of individual interests, for example, he assures us, keeps the human energies alive, and stimulates all to the highest exercise of the bodily and mental powers; and the result is, that abundance of every article that man needs is poured into the general treasury of civilised life, even to superfluity. We are all interested, he continues, in cheap productions, and although we apparently suffer by an excessive reduction in the prices of our own commodities, the evil is transitory, and the ultimate effect is unmixed good, for all our neighbours are running the same career of over production with ourselves. While we are reducing our shoes to a ruinously low price, the stocking maker is doing the same with his stockings,

and the hat maker with his hats; and after we all shall have exchanged article for article, we shall still obtain as many pairs of stockings, and as many hats, for any given quantity of shoes, as ever; so that the real effect of competition is to render the nation richer, to enable it to maintain more inhabitants, or to provide for those it possesses more abundantly, without rendering any individuals poorer. The evils attending the rise and fall of fortune, or the heart-breaking scenes of bankruptcy, and the occasional degradation of one family and elevation of another they regard as storms in the moral, corresponding to those in the physical world, which, although inconvenient to the individuals whom they overtake, are on the whole, beneficial, by stirring and purifying the atmosphere; and, regarding this life as a mere pilgrimage to a better, they view these incidental misfortunes as means of preparation for a higher sphere.

"This representation has so much of actual truth in it, and such an infinite plausibility, that it is almost adventurous in me to question its soundness; yet I am forced to do so, or to give up my best and brightest hopes of human nature and its destinies. In making these remarks, I blame no individuals It is the system which I condemn. Individuals are as much controlled by the social system in which they live, as a raft is by the current in which it floats."*

It is true that society, as at present constituted, is a mere chaos of conflicting interests, born of chance and of selfish instinct, over the surface of which the spirit of reason, directing and arranging each part for the production of the greatest happiness, has never moved. That society should be founded upon laws by which *all* might live together in the most happy manner possible, has yet to be acknowledged. On the contrary, it has been left to form itself; part has been added to part, as time and circumstances, the increase of mankind, and the formation of section after section, have called for it,—each portion fashioned after the individual interests of class, without any reference to the good of the whole. Thus it is we find "all mankind heaped and huddled

* Combe's Moral Philosophy, pp. 205, 216.

together with nothing but a litle carpentry or masonry between them ; crammed in like salt fish in their barrel ;—or weltering (shall I say ?) like an Egyptian pitcher of tamed vipers, each striving to get its head above the rest."* The immutable and resistless laws of nature have, however, been doing their work, and through the all-powerful influences of pleasure and pain, have been pushing man forward in the march of improvement, and like the forces which, in the course of many ages, laid stratum upon stratum and prepared the way for sensitive existence upon the earth, have gradually been preparing for the existence of man, not merely as a selfish animal, but in all the capacities of his physical, moral, and intellectual being.

If we trace back the progress of the development of man's resources, we find the foundation of the present social institutions laid at a time when, to prevent him preying upon his fellow like wild beasts upon each other, rights of property were established and maintained by the strong arm of force alone. The greatest want, and therefore the greatest blessing, was security of life and limb ; and the institution that could best afford it was the most desirable. Here, then, was the foundation of an aristocracy. The leaders chosen to head the different associations of men for their common protection maintained a kind of security, and "the strong man' was in proportion respected. Kings were at first only the chosen leaders of armies ; valour and military skill were the virtues most in request ; protection became a *profession*, and a soldier as the representative of that profession, the most honoured.†

* Sartor Resartus.

† "All high titles come hitherto from fighting. Your Herzog (Duke, Dux,) is leader of armies ; your Earl (Jarl) is strong man ; Marshal, cavalry horseshoer. A Millenium, or reign of

But the power thus necessarily entrusted to an individual, was soon abused, assumed as a right derived from God only, and not from the people, and ultimately became irresponsible. A profession of arms having been established with leaders whose interests were at variance with those of the people, constant wars were necessary to find occupation for such a profession, to promote the individual aggrandizement of the leaders, and maintain the influence they had usurped; and their real motives were concealed under the high-sounding names of Glory, Patriotism, and National Honour.

The power thus yielded by the people to ensure personal security when no better means could be devised, has never yet been recovered. Magna Chartas, Cromwellian Revolutions, Parliamentary Reforms, mark the progress which has been made towards it, and the barriers to liberty that have been removed. The problem to be solved is, how to make perfect liberty compatible with security to life and limb, and the fruits of industry.

In the first stage of society physical prowess was alone regarded; but no sooner were the wild barbarous hordes that founded the present nations of Europe settled down into some quiet, than the influence of mind began to be felt, and then arose the power of the priesthood—a power sufficient, in some measure, to control the license of the feudal lords, and to weaken the arm of violence and blood, which was constantly uplifted in their mutual aggressions, or attacks upon the liberty of neighbouring States.

Oral teaching was then all-important, for when there were few books, and fewer still who could read, it

Peace and Wisdom, having been prophesied, and becoming daily more and more indubitable, may it not be apprehended that such Fighting titles will cease to be palatable, and new and higher need to be devised?"—Sartor, p. 256.

was almost the only means of imparting instruction. The sole possessors and interpreters of the book which was supposed to contain the Revelation of God's Word, claimed and received universal dominion over the multitudes who knew no other source of light and truth; but now that we are furnished with a more ample revelation of His laws unfolded by the experience of ages, and the written means of communicating it to the hearts of all, oral instruction is no longer the only method of making known the law of the Lord, and the more extended knowledge of His will, as revealed in His works.

As other wants of society took shape and form, the class through whom such wants found the means of gratification arose in importance. With personal security and comparative security to property, trade and commerce began to flourish; and however much the pursuits connected with them were at first despised, as the dependence of society upon them for foreign productions, and even the comforts of life became recognised, they were first tolerated, and then protected, until an aristocracy of wealth has gradually arisen, which treads closely upon the heels of the aristocracy of birth.

When trade and commerce flourished, and the right of the strongest was no longer admitted, the laws of property became necessarily more complicated; hence a class was called forth for the expounding of those laws, and their administrators rose in proportional importance. On the complexity of the laws depended the necessity for Lawyers,—make the laws plain, their occupation is gone. Consequently the simplest question, in their hands, assumes an intricacy which the strongest uninitiated intellect cannot unravel, and the plainest, most intelligible language of common sense and justice soon becomes that of an unknown tongue to the people.

Thus it appears that the right of each class of society to the distinction it claims was based upon utility; but the world is changed, and society pays homage to the shadows of things that were. As each of these leading divisions became necessary to the good of society, its pre-eminence has been acknowledged; and although the wants that gave rise to it may be now reduced in importance, it still maintains its rank in the social scale. With security and peace, the power of man over the earth and its produce has increased, until money, the representative of this produce, has become almost omnipotent, "and whoso has sixpence is sovereign, (to the length of sixpence,) over all men; commands cooks to feed him, philosophers to teach him, kings to mount guard over him,—to the length of sixpence." Money, therefore, is the universal want, and respect in proportion is paid to those who have it—with it man is everything, and without it he is nothing.

The Military and fighting age has passed, and protection to property being secured, a Commercial age has commenced. Kings, no longer wanted as military leaders, their power is fast passing over to our commercial leaders. A Constitutional Sovereign has become a mere abstraction—the embodiment and representative of all the power and dignity of the state; and the Rothschilds and great moneyed men possess the real power in the civilised world.

One class only has not hitherto been duly acknowledged—the working class; but the signs of the times indicate the approach of a period when it *must* and *will* be recognised. "There is, however, something greater in the age than its greatest men; it is the appearance of a new power in the world, the appearance of a multitude of men on that stage, where as yet the few have

acted their parts alone."* Money, the representative of all the produce which flows from the labour of the multitude, has been the means of defrauding them of the rights resulting from their real weight and importance; by the help of money the truth has been concealed that everything which gives support, accommodation, and luxury to life, comes through the medium of labour, and the tribute due to the labourers in return has been paid to the god of these latter days—Mammon. They will discover this, Mammon will be undeified and dethroned, the working classes in working for others will also work for themselves, and their claims will be then acknowledged. Yes, "he who first shortened the labour of copyists by device of moveable types, was disbanding hired armies, and cashiering most kings and senates, and erecting a whole new democratic world: he had invented the art of printing." * By its means the people will ultimately become wise enough to take their own concerns into their own keeping, to govern and protect themselves; and *present* not *past* utility will be the only acknowledged title to distinction.

The Socialists say that to base society on competition, —on individual conflicting interests and opposing objects, was a great mistake; that it ought to be based on Community of interest and Unity of purpose, and that property, therefore, should not belong to individuals, but should be held *in trust by society* for the benefit of all.

They say it has been well ascertained that each healthy adult individual can produce considerably more than he can consume, if his labour be profitably directed.

* Dr. Channing's "Present Age." † Carlyle.

"Taking the best data that can be had, it appears that the labour of 19 families is required to produce annually 1,160 quarters of all kinds of grain, being at the rate of 61 quarters by each family."* According to this estimate the labour of one family would support about 15, and these 15 families, therefore, might be spared for manufactures. The productive powers of machinery in manufactures are scarcely calculable; in the cotton manufactory, already, one man by this power performs the work of two or three hundred, and the whole mechanical power of the country is estimated at that of 400, according to some, of 600 millions of men. This power, it is said, properly economised, and the produce of it properly distributed, is sufficient to supply all the wants of society. This idea of community of property and interests is not altogether new. To what extent it has been carried out in practice at different periods of the world's history I considered in the Appendix to the 1st Edition of this work. To such a system have the hopes of mankind, during all ages, with more or less distinctness, been directed. Sometimes the happy community was to dwell in a millennium of this earth, sometimes in a fellowship of the saints in heaven—the poet dreamed of it in the Golden Age—the philosopher in his Republic,—his Atlantis, his Utopia. Amidst all the draperies of fancy and fable which have clothed the vision, it still stands forth, a living form—a type of the future brotherhood of man.

The change contemplated it is said would render it unnecessary for the workman to sell his share of what his labour produces for less than it is worth; it would give capital the most profitable direction towards further

* Porter, vol. 1, p. 59.

production, and cause machinery to work *for* the labourer, never *against* him.

These objects could only be effected by the re-union of capital and labour—by the labourer himself becoming a capitalist, and the owner of the machinery with which he produces. It is proposed, therefore, that the working men should be encouraged and assisted to unite together in associations or communities, upon the principle of Joint-Stock Companies, in such numbers as convenience may dictate, for the production and equal distribution of all the necessaries and comforts of life.

It is easy to find practical illustrations of what is meant by organization of industry. The Post-Office is a familiar instance. By means of such an organization we can send a steam carriage with a letter to any part of the kingdom, and a penny really pays the costs and leaves a profit. Here the clear gain effected by organization is the difference between the penny and its profit and what it would cost an individual to send a letter himself by his own conveyance. Railways afford another powerful illustration of the advantages of industrial organization. By the present uniform system of arrangement, a person can go from London to Edinburgh in about ten hours,—a vast saving of time compared to a system of steam-travelling in which every person had to lay down the rails over his own land, according to his own ideas, causing an infinity of gauges and stoppages; and yet the savings effected by order, arrangement, and organization in the Post-Office and in Railways, is probably not greater than would be effected by introducing order and organization into our present individual and disjointed efforts for the increase and distribution of wealth in all departments of industry upon our present system of *laissez faire*. The Post-Office and Railways

keep comfortably all parties employed in and on them, and leave a large profit. The Clubs at the West-end of London are a result of organization of industry, by means of which gentlemen of refined tastes get palace accomodation, a splendid library, excellent attendance, the best wines, the simplest and most *recherché* fare at a third of the charges of the ordinary hotels. The model lodging-house is another instance of the advantages to be derived from the organization of labour. Large and airy rooms, baths, easy and economical methods of cleaning, washing, and cooking, are provided for the use of the poor, at a less cost than the miserable and ill-ventilated rooms in the back alleys of London. The large factories, warehouses, and trading emporiums of England are all evidences of what can be effected by a combination of industrial operations. In fact, the chaos of work is of itself gradually crystallizing throughout the empire, and the process only requires to be carried a few steps further to reach the working man.

Thomas Carlyle, our great philosopher, says, "This that they call 'Organization of Labour,' is, if well understood, the problem of the whole future, for all who would in future pretend to govern men;" and the 19th century may see a considerable advance in this direction.* It is much easier to form theories than to

* While this was passing through the press, the following interesting letter appeared in the *Times*:—"Assington Hall, Suffolk, December 19, 1862. Sir,—The interesting article from your 'Own Reporter,' dated Rochdale, respecting Co-operative Societies, induces me to trouble you with a few lines on the same subject. About 30 years ago, upon a small farm in Suffolk becoming vacant, I called together 20 labourers and offered to lend them capital without interest if they would undertake to farm it, subject to my rules and regulations. They gladly availed themselves of my offer. In the course of ten years they paid me back my capital, so that I was induced to let another farm of 150 acres to 30 men upon the same terms. These have also nearly paid back the capital lent to them, and, instead of

work them out in practice. Making the best of the present system of separate individual interests, we may see in healthy country districts squares of 300 or 400 houses, with as much land attached to each house as each man could cultivate, with a steam engine in the centre of each square, with power conveyed to each house to do all hard and dirty work, or to work the loom or other machinery upon which the women and children might wait: or looking into the far future we may see the system of society changed to one of community of property and interest, of which our present country gentleman's seat should furnish the model. We may imagine a large house, on a sufficiently large estate, where each family had their separate rooms and common rooms for sitting and meals, and where, instead of the exercise and labour required for health being taken, as it now is, in hunting and shooting, it might be employed in the labour of the farm, and where the women, instead of riding, gossiping, and dressing, might have their mornings usefully employed also; and where the labour of all properly directed, should furnish everything that the highest happiness requires, and where the community of interest should develop all the best feelings, and make a really united family.

eating dry bread, as I regret to say many of the agricultural labourers are now doing, each man has his bacon, and numberless comforts that he never possessed before; thus the rates are reduced, as these 50 families are no longer burdensome. The farmers are sure to meet with honest men, as conviction of crime would debar them of their share, and the men themselves have become much more intelligent, and present happy, cheerful countenances. If every country gentleman would follow my example distress among the agricultural poor would not be known. I merely add that I have no land so well farmed I shall be happy to send you my plan, rules, and regulations, if required.

"I am, Sir, your obedient servant,

JOHN GURDON."

What form society may ultimately take it is impossible to say: one thing only is evident, that the morals and intelligence of the working classes are at present unequal to any but the lowest form of Co-operation. When their character shall be raised,—when they have felt the advantages of comfort and civilization, and have determined to maintain that state by keeping their numbers within what will make it possible, much more may be got from the present form of society than has yet been attained. Probably that form will be ultimately preferred which gives the greatest amount of individual liberty. At present, the great majority of mankind are slaves to work and to the necessity of living; their liberty is bounded by their wants and narrow means, and at no time perhaps can they properly be said to be their own masters; and if, under a Co-operative system, they gave up their liberty for half the day, so that they might call the other half their own, they would be great gainers in that respect. On the *present system.* "Each individual of the civilised millions dwelling on the earth, (by the appliances of Trade and Commerce, Art and Science,) may have nearly the same enjoyments as if he were the single lord of all." All this is possible in this "old immoral world" for individuals, and the mental qualifications that would make Socialism practicable, would give to all what is now the privilege only of the few. Still Socialism appeals more directly to all our higher feelings, and may perhaps be the last form that society will take when the perfectibility of man shall have reached a higher range on this earth; and as regards the guarantees for liberty, that is the fullest liberty which is exercised according to known and recognised laws. The nearer we attain to perfect goodness and intelligence, the less choice have we, as there is ordinarily but one *right* path.

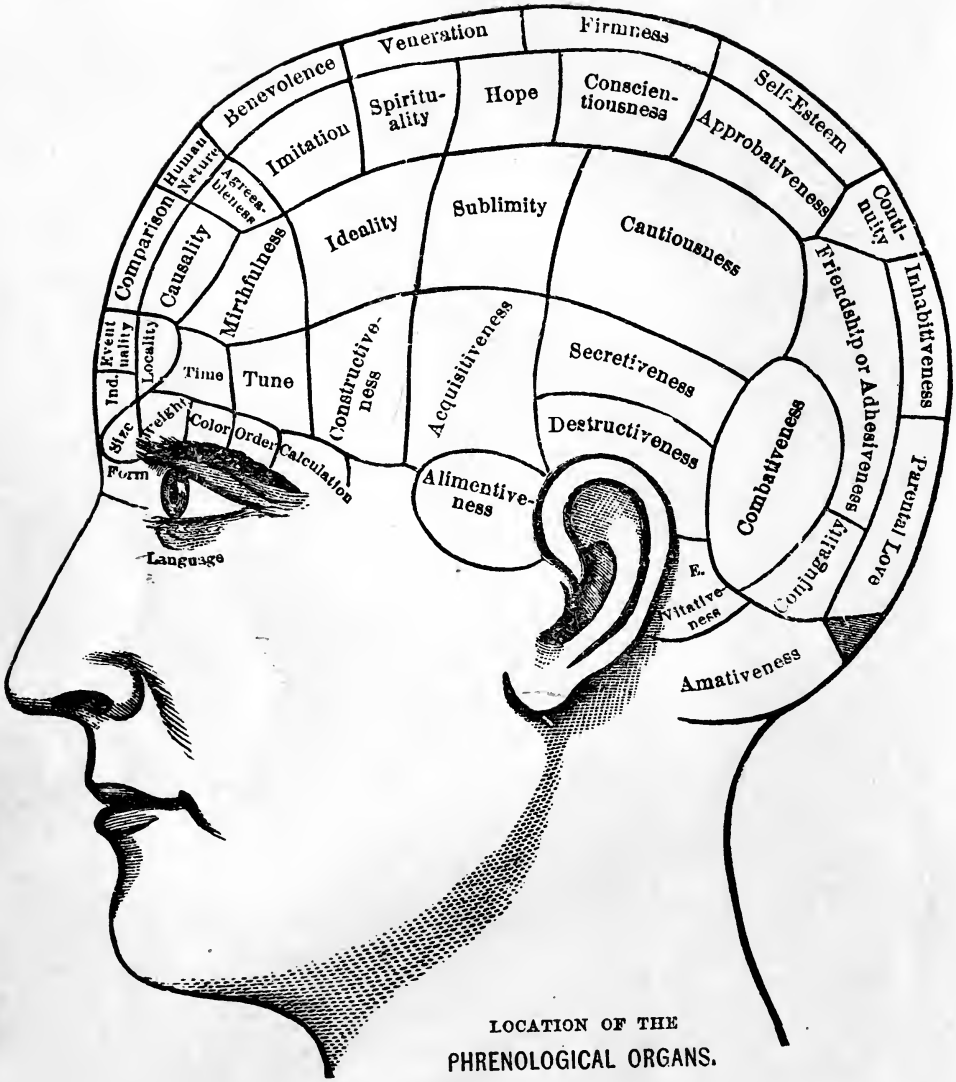
But that we should be able absolutely to determine the best form of society is of less consequence, inasmuch as the growth of the world seems to have been little influenced by theories. If some wise Ichthyosaurus had clearly foreseen our present state, we must still probably have approached it by the intervening hundreds of centuries. It is not any grand and logical theory that has made mankind what they are, but the hundred million little causes or antecedents of which probably they have been altogether unconscious. Many old forms which have trammelled the progress of the race are now breaking up; we have attained to security of life and limb and to the perfection of mere animal life, and society seems now working towards the complete "Individuality of the Individual;" and when each atom of mankind has liberty to move equally in every direction, Society will crystalize into new forms more in accordance with man's higher and superior and essentially human nature. What we have now to do then, is not to neglect *any means* which are offered to us for developing and perfecting the individual; among which means Temperance and Education must stand first.

Alexander Lewis

HOW TO EDUCATE

THE

FEELINGS OR AFFECTIONS.



LOCATION OF THE
PHRENOLOGICAL ORGANS.

PLATE I.

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HOW TO EDUCATE

THE

FEELINGS OR AFFECTIONS,

AND

BRING THE DISPOSITIONS, ASPIRATIONS, AND PASSIONS INTO HARMONY WITH SOUND INTELLIGENCE AND MORALITY.

BY

CHARLES BRAY.

EDITED, WITH NOTES AND ILLUSTRATIONS

FROM THE THIRD LONDON EDITION,

BY

NELSON SIZER, OF NEW YORK,

AUTHOR OF "HOW TO TEACH;" "CHOICE OF PURSUITS," ETC., ETC.

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PREFACE

TO THE AMERICAN EDITION.

THE EDUCATION OF THE FEELINGS through the careful study of the brain was a field uncultivated previous to the discovery of Gall and Spurzheim. Several valuable treatises have since been given to the world in the endeavor to set forth the nature and action of all the mental powers, including the propensities, and how to lead them to automatic rectitude of action. Without an intimate acquaintance with every faculty, we can not hope to guide and regulate their forces. So long as the whole realm of passion is regarded by mankind, not as a set of faculties to be studied and governed, but as a single malign force, the inspiration of the prince of evil, or the inheritance of "total depravity," to be repressed by fear or uprooted by punishment, the passions, like volcanic fire, will continue to burn and consume their possessors, if they do not break forth into an open conflagration of crime. And thus the race goes on bemoaning crime, and helplessly exclaiming, "O Lord, how long?" Penalties may be enacted and severe punishment enforced by courts, but these do not

touch the source of crime. So long as character depends on organization, and organization can be affected by training and habit, good and bad, reform can not be achieved by punishment, but must come from better culture, not of the intellect merely, but of the faculties which are concerned in passion or propensity, and in their abuse which leads to crime.

The importance of education can not be overestimated. Our pulpits, presses, and schools, which are the pride and blessing of our land, tend to show how much the race feels the need of improvement, and how much it is willing to do to raise from age to age the common level of human life. A moment's reflection will show that efforts in the direction of education have been mainly applied to the culture of the intellectual and moral feelings, while penalty and repression have been the chief means employed for the control of human passion and propensity. Men have become wise in science, able to master the great agencies of nature; but the turbulent passions within themselves have been little understood, except by the devastation and misery which have marked and marred the pathway of human progress and power.

A better day has dawned. The science of man is being studied, and ten thousand families, being discouraged in vain endeavor to control the propensities of their children, or to understand their own, are eagerly inquiring for the light which Phrenology would throw upon this first place of human need and human improvement.

This work, by a countryman of George and Andrew Combe, is here presented as an aid in "The Education of the Feelings," and it has the special advantage of being based on a scientific analysis of the human faculties. Its expositions are so clear and plain that "the common people," without generous culture, yet anxious to train their children for honor and immortality, can understand and adopt its teachings.

The NOTES and ILLUSTRATIONS, it is hoped, will give additional interest to the text, and it is believed that the publishers are conferring a favor on their country by transferring from our fatherland a work so rich in possibility of benefit.

AMERICAN EDITOR.

PREFACE

TO LONDON EDITION.

Education has been correctly defined as the developing and perfecting of all our faculties. Without a definite and systematic knowledge of the human faculties, education in this sense is evidently impossible, and the time has arrived when, as a science, it must be inseparably blended with mental philosophy. Vague generalities ought no longer to be tolerated, but we ought to be able to state exactly what we wish to do—what we would have or not have: what feelings or intellectual faculties are, in individual cases, weak and require cherishing; what are too strong and require repressing; and what feelings especially we should wish to predominate in the character. The knowledge to guide us in these particulars is at present very vague and unsatisfactory, and based more upon custom and tradition than upon science. It is the aim of this work to give a more systematic direction to our inquiries in this department, and we have to ask the indulgence of our readers for the dry nomenclature which always attends, more or less, on attempts at classification.

With respect to the management of children, no very definite rules can be laid down, all children requiring

different treatment according to the difference of their dispositions; and there is but one great rule invariably applicable—viz., to be ourselves what we would wish our children to be. Precept, without this, is comparatively useless; children's minds are fed and formed by the mental atmosphere which surrounds them; if we are selfish, they will become so too; if our morality and religion are little more than deference to public opinion, we must not expect that any higher feeling than love of applause will be developed under our guidance. We may more easily deceive ourselves in the knowledge of our own dispositions than we can deceive children, who, with their bright, intuitive vision, early learn to distinguish between truth and shams. So soon as children are intrusted to us, a kind of second education commences in ourselves: all that we say, do, and even feel, is imitated—we see the reflex of ourselves in others, and, startled into consciousness by the fac-simile, for the first time we begin to inquire what we are, and what we ought to be. In the course of our own early training, our immature powers were incapable of reflecting upon the nature of the different feelings which influenced us; but now, when we have to direct others, we feel that a correct analysis of the character is necessary. The object of the present volume is not so much to assist in the direct education of children, as in this second education of ourselves; to aid self-knowledge and self-development: or, if it were not thought too ambitious, we might say, that we aim at supplying a new system of moral philosophy, based upon an analy-

sis of the use and abuse of each faculty, and its direction to its proper and legitimate objects.

If we would ascertain the purposes for which God has formed us, we must study the nature of the faculties with which He has endowed us, and make use of each faculty in the direction for which its nature shows it was evidently intended.

In our scheme, what Dr. Whewell calls *dependent* and *independent* morality, that is, the "intuitive" system and that based upon "utility," are blended, neither being able to act without the other. Thus we find in nature certain primitive impulses which make us wish to be kind to others; to respect and venerate whatever is great and good; and to do on all occasions what is right, irrespective of consequences, that is, at "whatever cost of pain and loss;" but these feelings, however strong, in no way indicate what is kind, or great and good, or right; of themselves they are mere blind impulses, as likely to go wrong as right, requiring, therefore, the direction of the reason. Reason requires a rule for its guidance, and all systems, even that of Dr. Whewell himself, are ultimately driven to "utility," or the "Greatest Happiness Principle," for this rule. It is, comparatively, of no use to feel the desire to do what is right, unless we know what *is* right, and it is of little use knowing what *is* right, without the desire to do it.

Mr. Buckle, in his surprising work on the History of Civilization, evidently confounds the knowledge of what is right with the desire to do it, that is, Moral

Principle with Moral Feeling; and because the first have undergone little change for the last three thousand years, he underrates the influence of moral *feeling* on the progress of Civilization. He says, "In reference to our moral conduct, there is not a single principle now known to the most cultivated Europeans, which was not likewise known to the ancients." This is very true, but the true progress of civilization is not marked by the progress of "opportunity," or by any "improvement in external circumstances," or by the mere knowledge of moral principles, but by our increased disposition to act in accordance with such principles. The far greater number of the actions of even the most reasonable, and almost all the actions of the mass of mankind, are what Hartley calls automatic, that is, involuntary—the product of feeling, not of intellect. Mr. Buckle says, "The child born in a civilized land is not likely, as such, to be superior to one born among barbarians; and the difference which ensues between the acts of the two children will be caused, so far as we know, solely by the pressure of external circumstances; by which I mean the surrounding opinions, knowledge, associations—in a word, the entire mental atmosphere in which the two children are respectively nurtured." Now this is altogether opposed to fact, and the source of this and of almost all of Mr. Buckle's errors of principle lies in his not giving sufficient importance to the fact of the connection of mind with organization, and to his appearing altogether to ignore what is equally proved, that the strength of mind both in thinking

and feeling, is in proportion to the size and quality of the material organ with which it is connected; consequently, if the moral organs be small, moral feelings will be weak, and the moral manifestation or action will be weak in proportion, whatever the pressure of external circumstances or the mental atmosphere in which the child is nurtured. Mr. Buckle, however, admits "that it may be, owing to some physical causes still unknown, the average capacity of the brain is, if we compare long periods of time, becoming gradually greater; and that therefore the mind, which acts through the brain, is, even independently of education, increasing in aptitude and in the general competence of its views." "Such, however," he says, "is still our ignorance of physical laws, and so completely are we in the dark as to the circumstances which govern the hereditary transmission of character, temperament, and other personal peculiarities, that we must consider this alleged progress as a very doubtful point." We think, should Mr. Buckle's attention ever be turned to the discoveries of Gall and Spurzheim, he will find that they were not quite so much in the dark on this subject of hereditary tendencies as he appears to be; that the law for our guidance is, that exercise increases mental power and increases the size of the material organ, and that that increased size and *aptitude* are transmitted, not in "long periods of time," but from generation to generation, and that the advance of civilization is more properly measured by such increased mental power than by the "opportunities" and circumstances surrounding it.

THE EDUCATION

OF THE

FEELINGS, OR AFFECTIONS.

SECTION I.

MENTAL CONSTITUTION.

The education of the feelings, or formation of the dispositions, is a part of education which has been comparatively neglected; not so much because its importance has not been recognized, as because the too general want of definite knowledge concerning the affections and the moral springs of action has prevented its being pursued systematically.

The objection of this branch of education is the cultivation, by exercise, of those feelings which make us *wish* to do that which we *ought* to do. The mere knowledge of our duty, without the disposition to perform it, is of little use, or at most, but one small step gained; and yet, education, conducted as a system, has commonly stopped short at this point. Food is absolutely necessary to support life, but it is a question whether the mere knowledge of this would always be sufficient to induce us to take nourishment, if Nature had not endowed us with a strong desire to eat when requisite. The wants of our moral nature being less obtrusive, the laws which govern them are not so well understood; and yet it is equally certain that, with respect to religion and morality, that is, our duties to

God and our neighbor, the Creator has not been satisfied with merely telling us what we ought to do, but has also implanted feelings—such as love and reverence toward Himself, the moral sense, benevolence—which make us desire to perform the duties which His laws have pointed out to us. With this difference, that while the animal appetite is a full-grown instinct from the first, these incipient germs of our higher nature may, without watchful culture, lie undeveloped.

The cultivation and training of the feelings bear the same relation to happiness, as the observance of the laws for the due regulation of the bodily system bear to health; and for the proper management of the feelings it is quite as necessary to know what they are, as it is to know the functions of the different organs of the body; and as important to treat each mental faculty separately, as to distinguish the heart from the lungs, the lungs from the liver; so that we may not apply our remedies to one organ when the disease is in another.

It is the province of mental philosophy to show what are the functions of the mind, to explain the manner in which they act, and their adaptation and relation to external objects. No such analysis of our mental constitution has been generally received, neither is it commonly understood that such is essential in education. But if education be a method of treatment of the mental faculties, how can it possibly be adapted to their direction unless we know the nature of these faculties, and their mode of action? Experience may have enlightened us a little here and there as to the best method of treating some of them; but the character of this knowledge has hitherto much resembled that

of the quack practitioner, who having discovered a remedy for one disease, although ignorant of the nature of both remedy and disease, applies it to the cure of all. The little light that has been gained from experience, can never be properly systematized and applied to education, until the nature of our mental constitution be understood.

A parent is apt to think that the knowledge he possesses of his own disposition is sufficient for the guidance of the affections of his children; but dispositions differ so widely, that we can not have a falser guide, in many instances, than to judge of others by ourselves. The precept "know thyself," is very partially obeyed, and the knowledge of self which is attained is generally far too imperfect and indefinite to be applicable to the systematic training of the feelings.

Natural Philosophy has of late made rapid strides, and vastly augmented the power of man over the physical world; but because mankind have been unacquainted with the relation that such results bear to the nature of mind, education is very much in the condition it was before all this light shone upon us; consequently, the happiness of the world has not increased in a corresponding proportion with the multiplication of our comforts and conveniences.

The clearest analysis of the mental constitution, and the most practical, is that presented by Phrenology. This is admitted even by metaphysicians, who are not disposed equally to admit that each mental faculty is in connection with separate parts or organs of the brain.

Phrenology teaches, First: That the brain is the organ of mind.

Secondly: That it is not a single organ, but a congeries or bundle of organs, manifesting a plurality of faculties; and

Thirdly: That vigor of function bears a relation to the health, quality, and size of the organ.

It results from this that the mind and body are so intimately related, that it is quite impossible to separate moral from physical training. Nevertheless, the greater part of our remarks will be found applicable to the subject, independent of the truth of the phrenological propositions.

The mental constitution may be thus divided. The feelings consist of

THE SELF-PROTECTING.

Alimentiveness.
Combativeness.
Destructiveness.
Secretiveness.
Acquisitiveness.
Constructiveness.
Cautiousness.
The Love of Life.

THE SELF-REGARDING.

Self-esteem.
Love of Approbation.

THE SOCIAL.

Amativeness.
Philoprogenitiveness.
Adhesiveness.

THE MORAL.

Conscientiousness.
Benevolence.

THE ÆSTHETIC.

Ideality.

THE RELIGIOUS.

Veneration.
Hope.
Wonder (or Spirituality).

Concentrativeness or Continuity. } these faculties may furnish equal aid to all.
Firmness. }
Imitation. }

The Feeling of the Ludicrous (Mirthfulness).

Of course it is not intended to assert that each of these faculties act separately in forming states of mind, but only that they constitute the principal ingredient —many of the other feelings necessarily mixing with them.

To these must be added the intellectual faculties, consisting of:

I.—The External Senses.

II.—The Perceptive Faculties.

III.—The Reflective.

I am sorry to use technical language which may be repulsive to some readers, but the terms must be considered as mere signs to which distinct ideas will be attached afterward. Every one possesses these faculties more or less developed, and their different combination in different persons constitutes the difference in individual character. Thus some are brave, some timid—some firm, others yielding—some proud, others modest, according as some faculty or group of faculties predominates.

Each feeling will be treated of separately, showing its use in the mental constitution, and also its abuse, so that in moral training we may know what to aim at, and what to avoid. The faculties will then be considered in groups, in order to appreciate the relative strength desirable for each to attain.

SECTION II.

THE EDUCATION OF EACH FEELING CONSIDERED SEPARATELY.

THE SELF-PROTECTING FEELINGS.

ALIMENTIVENESS—APPETITE.

APPETITE appears to belong more properly to physical than to moral education, but it bears too strongly upon the latter, both in its use and abuse, to be omitted here.

The pleasures of taste are among the first sensations that a child experiences; they assist essentially in forming the bond which unites it to the mother, its natural guardian and instructor; and from childhood to age, by their direct and reflected influence, add largely to the stock of human enjoyments. Let it not, therefore, be expected that children can be made to despise such pleasures; they can not, and they will not. Let us strive rather to give them a proper and healthy direction. The body must be fed and its waste repaired, or the mind can not maintain its vigor; and we have undoubted evidence that the intention of Nature with regard to man is that the lower propensities shall give impulse and strength to the higher. Indulgence of them beyond this point she does not fail to punish.*

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* Alimentiveness is really the first mental element which comes into action, and, in the case of some idiots, seems to

JOSEPH HICKSON.

ALIMENTIVENESS.

PLATE II.

NOTE.—The Frontispiece will aid the reader in locating all the organs.

Then let attention to this rule be a point of conscience with children. Eating is of the first importance, and so is the management and direction of the appetite, both as regards quantity and quality. As to quantity, children should be early taught to judge for themselves. Let them be instructed to discriminate between their feelings after a wholesome, moderate, but sufficient meal, and those which follow excess, either in quantity or quality. Let a feeling of shame and self-

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be the only one ever awakened. The infant child or animal, at the beginning of conscious life, experiences the sense of hunger, and blindly, but instinctively seeks food. With the taking of food there is not only exquisite pleasure, but it supplies the necessary means of growth, and the recuperation of the system when it is exhausted by exercise. Hence the sense of hunger impels the eater to seek food at any cost of time and labor. Without the monitions of Alimentiveness in the form of appetite or hunger, men would be too busy with pleasure or profit to think of food, or to spend the time or money to procure it; and among the bad results would be an unhealthy irregularity in the taking of food both as to time and quantity, and illness and wasting of the system. We have known some persons who are so exceptionally deficient in the development of this propensity, that they forget to eat when much occupied with business. Finding themselves tired, weak, or faint, they have wondered what was the matter, until happening to think, or perhaps by the suggestion of a friend, they were reminded that they had not dined. Such men will carry a lunch to the forest or field and sometimes forget to eat it, or that they have it, until they pick up their things to go home. The Creator has wisely implanted this useful monitor in men and animals to insure the necessary supply of food, and has also kindly attached to its exercise the reward of exquisite gratification.

reproach be associated with the suffering which results from over-eating, or from improper food. Let them be commiserated for the wrong they have committed, not for its consequences; and let it be shown how future privation must follow present improper indulgence. It is better for them to learn thus to judge wisely for themselves, than be restricted to a certain allowance, which not even the most careful parent can at all times apportion to their real requirements. Nature will do this if her indications be attended to; and children must be taught to understand and obey them. Never let it be forgotten that in this, as in all cases, it is the object of education to teach a child to decide wisely for himself not only when under the control of parents and instructors, but in all circumstances, and in all places. Who has not admired the well-trained child, patiently waiting his turn to be served, however hungry he may be, quietly taking what is set before him; and although without any nursery mentor at his elbow, firmly resisting the temptation to gormandize and the injudicious kindness of "Oh, you *must* have a piece more! Only a little piece, there's a dear!" "This *can not* hurt you, I am sure!"

To insure a healthy appetite, children should enjoy fresh air, and bodily exercise in plenty; not only by regular walks out of doors, but by active cheerful play within; they should have a place appropriated to their use, where they may jump, and skip, and exhale the exuberance of their spirits, without annoyance to the sober members of the family. Their meals should be regular, and not too far apart; their diet nutritious, simple, but not too unvaried. A constant sameness of

food sometimes produces a distaste which, of itself, causes a longing for forbidden food, arising from the craving of nature for variety. Within wholesome limits it is desirable that their palates should be gratified in the choice of food for them; their inclinations will not then be so readily excited to improper indulgence. A child should be allowed to eat only at meal-times, with very slight exceptions, which a sensible mother will know how to make; such as giving a piece of bread to divide the time between breakfast and dinner, if it be too long. How frequently do we see this rule, one of the simplest for the preservation of health, broken, and digestion continually disturbed by the introduction of fresh food! A child cries—it is pacified with something eatable. Sometimes the child, more sensible than its nurse, turns away its head, and resists the unseasonable offer, until coaxed into overcoming its natural reluctance—"because it is *so* nice."

A common practice seems to be to make the enjoyment of eating the grand ultimatum. It is held out as the strongest inducement to "behave well;" it is the promised reward of obedience; it is the convenient resource of the nurse "to keep the child quiet;" it is the bribe of the friendly visitor to gain the child's attention; it must furnish occupation to the child when its restless attempts to acquire a knowledge of things around it are troublesome. The very infant's tears are assuaged by anticipations of the "nice pudding" that is coming; its own impatience is heightened by the affected impatience of the nurse, who excites instead of allaying the eagerness for selfish gratification. If in addition to all this, children continually see their elders

taking anxious "thought what they shall eat, and what they shall drink," can it be wondered at, that they should over-rate the importance of the pleasures of appetite, and that such lessons should be seldom unlearned in after-life?

Sweetmeats and other delicacies are indeed a common reward for the good deeds, and the denial of them a common punishment for the sins of childhood. The mischief arising from this is not only the training of children to be gluttons and epicures, which it must infallibly do by making the gratification of the palate of such paramount importance; but a greater evil is to be dreaded—the weakening of the moral sense by supplying an unworthy and temporary motive to obedience when a higher one alone can be adequate and permanent. An example may illustrate this. "Mrs. —— was very anxious (as every right-minded mother must be) that her child should be religious, and no pains were spared to make him so, as will appear. The boy (not four years old) was brought down to dessert. In due course the nurse came in to take him to bed, when this conversation took place: Mamma.—'Say your prayers, my darling.' Boy.—'I won't.' M.—'Oh, yes—now *be* good. Show Miss such-an-one how prettily you can say your prayers.' (Silent, pouting lips). M.—'Come now, you don't know what grandmamma has for you.' Boy.—'What?' M.—'An orange.' Grandmamma.—'There's Shamrock (the dog) now, make haste, or we'll get Shamrock to say pretty prayers.' M.—'Yes, dear, now do—because of the orange, you know.' Will it be believed that this chattering had the desired effect upon the boy? Worked upon by greediness and van-

ity, he lisped the Lord's Prayer in a sulky, muttering manner, was called a good boy, and went to bed, but *without the orange.* When he asked for it, 'to-morrow' was the answer. Here were lessons in plenty; here, in five minutes, were inculcated impressively greediness, stupid surrender of the understanding, vanity, lying, and hypocrisy."* Lessons—little needed, for where from original constitution or from early mismanagement the selfish feelings are strong, they will produce such fruits in abundance, unless counteracted by assiduous moral culture. The constant recurrence of the temptations to the abuse of appetite, render it in such cases difficult to manage, but that well-educated children can and do control it by opposing to it the moral feelings is daily proved. Dr. Johnson describes "politeness" as consisting in giving no preference to oneself; and I have seen a child choose the smallest orange, the least rosy apple, the most uninviting corner of cake, and leave for his companions the nicest piece, the finest fruit—and this unconscious of any observing eye.

It is much to be doubted whether very young children, under the age of five or six, should be obliged to keep silence at meals, and not ask for what they want. "Sit still; do not ask, and you will have what is proper for you," is very well at a more advanced age, when children are able to judge of and appreciate the propriety and justice of such restrictions as applied only to themselves and not to those about them. In young children let everything be expressed, let the mind be

* Monthly Repository.

clear as crystal. What they shall eat is necessarily an object of great interest to children, and they look with eagerness and longing curiosity on the dishes before them. Let the child say his wish aloud, and by your immediate refusal or acquiescence, put him out of all suspense about it as soon as possible. It is much easier to refuse what is improper at once than afterward, when you know the child has been many minutes looking and longing; a refusal then frequently excites a sense of injury and injustice which, had it been given at first and at once, it would not have done. Such refusals, however, should be as few as possible, as it is impossible to prevent children from considering it an "undue preference" for grown-up people to indulge in that which is denied to themselves, and thus early imbibing a lesson in selfishness.* Much more attention is due to dieting, that is, to a varied and whole-

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*If parents would refrain from having on the table articles of food which are improper for children it would be better for themselves, and save a world of trouble. It would doubtless be better for parents to use nothing as food or drink which would be injurious to children ten years old. Then daily habit, and the example of parents, would combine to establish in children usages in respect to appetite which would become as second nature. The cakes, candies and sweetmeats, which not a few parents permit children to eat, lay the foundation for nine-tenths of the sickness and death which are the terror and scourge of most families. The children of poverty who are obliged to live plainly, and to go barefoot and half clad, playing in the dirt and getting tanned in sunshine and wind, seem to be healthy, not because dirt and raggedness are sanitary blessings, but because their food is coarse and plain, and

some food, in proper quantities, than is ordinarily paid; and when we consider how much the benevolent designs of Nature are frustrated in the perversion of this eating propensity, the waste of life, and happiness, and the amount of suffering it occasions, we may be held excused for dwelling so long upon its due exercise and restraint. Dr. William Sweetzer judiciously observes, that there exists a corresponding action between the moral feelings and the *viscera;* that the particular condition of the former may either determine, or be determined by, that of the latter. Indigestion, for example, is well known to be sometimes the consequence, and sometimes the cause, of an irritable and unhappy temper. A sour disposition may either occasion, or result from a sour stomach. Thus, in some instances, we sweeten the stomach by neutralizing the acerbity of the temper, while in others we sweeten the temper by neutralizing the acidity of the stomach. Who has not felt his digestion improve under the brightening of his moral feelings? And who has not experienced the brightening of his moral feelings under the improvement of his digestion? The reason will now be manifest why those children who are so unfortunate as to be indulged with cakes, pastry, sweetmeats, and the like indigestible articles, other

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the sunshine and air, with free exercise, give them constitutions, which the rich would gladly give tens of thousands to have transferred to their children. In despair they cry, why do these rough children of poverty live, and our favorites of fortune, with culture and distinction before them, fade and die? Physiology and common sense, strangers often to wealth and pride, would answer.

things being the same, require reproof or the rod so much oftener than those who are restricted to more plain and wholesome food. Indeed, an exclusive diet of bread and milk, united with judicious exercise in the open air, will often prove the most effectual means of correcting the temper of peevish and refractory children.

The loss, physical and mental, resulting from the absurd habit of society with respect to the table; by the three courses, and late dinners—the over-eating and drinking—will, perhaps, be better considered after it is determined what a man ought to be when all his higher powers are fully trained and developed.

COMBATIVENESS.

This feeling supplies natural or physical courage, but the word Oppositiveness, perhaps, better points out the inherent feeling to which the above term is applied, namely, the opposition which rises in the mind when any obstacle to its desires presents itself. The world is full of difficulties and dangers, and the pathway to all that is really excellent is often so beset with obstacles, that in addition to moral courage and intellectual force, an instinct to do battle—a pleasure in overcoming difficulties for its own sake, irrespective of the end to be attained, has been added. The attitude of defiance which the mind assumes by means of this faculty, harmonizes it, so to speak, with a rugged and difficult world. The feeling then requires directing rather

EZRA CORNELL.

COMBATIVENESS.

PLATE III.

than restraining. The judicious educator will not be so anxious to check the disposition to contend, as to provide it with a legitimate field of action; he will endeavor so to interest the other feelings and the intellect in pursuits high and excellent, and the whole force of the combative propensity may be brought to bear on the difficulties which must necessarily be encountered. In early childhood the deficiency of Oppositiveness is felt to be a happy circumstance; the child is docile and tractable, takes a suggestion immediately, does as he is bidden, has no will of his own. Cause for congratulation, however, lessens every year. The least trifles discourage; at lesson-time you are wearied with the constant whining, "I can't do it;" and at play-time you are mortified to see one pursuit after another abandoned at the slightest difficulty. The boy lacks courage and manly spirit to encounter and overcome.

The love of contention and opposition for their own sake constitutes the abuse of the faculty; the proper management of it, therefore, when in excess, evidently consists in exciting its direct manifestation as little as possible. By the force of sympathy, the manifestation of Combativeness in one person immediately arouses the feeling in another; in children especially, the outward expression from another's mind is reflected as in a mirror. In seeking to correct a child this fact should never be lost sight of. If our tone be harsh and captious, the child's feelings will be arrayed against the reproof, instead of being softened into contrition. "You are *so quoss!*" a little boy, pouting, said to his mother, who asked him to do something which did not fall in with his humor at the time. "Am I cross?" replied

she, in a tone the perfection of sweetness and gentleness. The child's temper melted immediately, and he stood silent and abashed under the sense of his own unreasonableness. On the other hand, the reflection from our own Combativeness is so instantaneous, that it is sometimes hard to say on which side the discipline is first and most needed. A mother sees her child doing something wrong; in a sharp, angry tone she commands him to desist immediately. The child's disposition to oppose is roused by the tone of the reproof, and he still persists; upon which the mother repeats the command still more sharply—perhaps adding a threat by way of enforcing it. But this also is disregarded, as is every succeeding attempt to procure obedience, because the child's Combativeness is sure to be excited in proportion to that of the mother. The warfare perhaps terminates by the mother giving way first, while she satisfies her conscience by declaring that "Papa shall know all about it when he comes home, and will be sure to punish you," thus showing very evidently her own incapacity, and making papa a bugbear. If, as is often the case, the mother magnanimously perseveres, enforces obedience, and punishes the resistance, almost equal mischief is done. While she is exulting within herself upon her proper display of authority, and boasting that she knows how to manage her children with firmness, she little thinks that by her own injudicious conduct she herself was the cause of disobedience in her child; and that instead of having gained, she has lost considerable authority by having lost much in the child's esteem and affection. He will do the same thing again when his

mother is not present, because he has no motive but fear to deter him.

A child never fails to perceive if the punishment be inflicted in a spirit of Combativeness or in sorrow and affection, and the remembrance of this, when calmness is restored, makes the whole difference as to whether the fruits of the lesson be good or evil. If, however, in the first instance, the mother had laid down her command in a perfectly kind, gentle, yet firm manner, the child must have been ill-trained beforehand if he did not obey immediately. Even without positive harshness, there is often an indescribable something in our manner or intonation which never fails to excite rebellion. Some teachers of good sense and quick sympathy have excellent tact in perceiving to a nicety the tone which will insure obedience; to others this perception could never be conveyed, owing to certain deficiencies in their own organization, and these persons are often puzzled to account for their lack of power. We smile at the lamentable ignorance of cause and effect on the part of the poor uncultivated mother who has no remedy for the rebelliousness of her young urchins but a box on the ear; but the utter want of tact and common sense is often as obvious in many a polished lady, who attempts to correct her child in most elegant language, but with a manner and emphasis irritating to the last degree. It is to be feared that the Golden Rule is not much heeded in the management of our children, as there is mostly a lurking persuasion, when the two wills come into collision, that it is theirs to endure, and ours to inflict; otherwise the precept, "Do as you would be done by," would throw light on

many a dilemma of this kind, and suggest the right course in multitudes of cases where no other general rule can be applied. Put yourself as much as possible in your child's place. Picture to yourself the kind of admonition that would have the most power over your own mind, the tone of voice and manner that would least excite passion and rouse opposition, and adopt that. Do not attempt to drive, but always to lead. When a child is interested in some object of his own, do not, by a sudden command, interfere with it, but rather allow him a few minutes' grace, and gradually divert his attention from one thing to another. Do not unnecessarily thwart your children in their little objects; for however insignificant they may appear to you, they are all-important to them, and pursued with proportionate eagerness. The temper of no child is proof, or ought to be proof, against the frequent, useless intermeddling of some parents and nurses, by whom he is allowed to bring nothing to an end, and obliged to relinquish all his little projects uncompleted. The more a child possesses of the spirit of opposition, the more uniformly kind and considerate should its instructors endeavor to be.

When strong, and joined to great Self-esteem, this feeling becomes very difficult to manage either in ourselves or children. It then begets almost an unconscious habit of opposition to all that is either suggested or proposed by other people. Everything must originate with self, or it is ignored and put down at once. It may be even so strong and unreasonable as to give the idea that the desire to contend comes from other people and not from ourselves, as in the Scotsman,

who, upon a friend mildly suggesting that it was a fine day, immediately rejoined: "And wha said anything against the day, I'd like to know; you'd quarrel with a stone wa'." I have seen a person with the feeling so strong as to induce him to put down a statement as untrue from another which he himself had made only an hour before, but for the moment had forgotten that it had originally come from himself. The most important thing to be inculcated in the direction of this faculty is, that it should never be exercised but in connection with the sense of duty, and so indissoluble should be the association between them, that the disposition to contend and dispute should never arise without the voice of conscience urging the question: "Is it consistent with the rights of others, with truth and justice, to contest this point?"*

The minds of many persons are kept in a continual ferment by the predominance of this feeling, together with Self-esteem, which leads them even to resent as an offense on the part of others conduct in which not the slightest offense was intended. At a single word

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* A suggestion, with quarrelsome and obstinate persons, is better than a command. A gentle little girl will manage a big, rough brother, better than one can who is like himself though he were twice as large. The liberty of choosing the good or the bad way of doing, throws the child upon his honor to do rightly, while a positive command or absolute interdiction may provoke him to do wrong on purpose, so as not to seem cowardly or submissive. A low, firm tone makes a gentle mother's word law to her fiery, grown-up son, when the angry, domineering threat of the father would be defied, though disobedience might result in a disinheriting quarrel.

construed by them into an indignity, or into a disposition to injure them, the feeling is in arms, all comfort and equanimity of temper is destroyed, and the unhappy individual suffers far more, mentally, than he could have done from the offense, had it been real instead of imaginary.

But we must not only control and guide the feeling, but where it is deficient take means to stimulate and strengthen it, for it is almost impossible to attain eminence in any active direction in the world without it. Constantly encourage the child to meet and overcome obstacles without your aid, and never let him rest satisfied to leave anything half-finished. Dangers and difficulties must be daily created. Riding, climbing, and for some children even shooting and hunting may be resorted to for this purpose. We must not hide danger, or always guard children from it by our own power and experience, but teach them to meet it boldly. Let them know the consequences to be incurred, and the pain to be borne, and teach them to bear it. Courage consists in meeting danger, not in blindly overlooking it. The most mischievous results may often be witnessed from surrounding children—boys especially—from their earliest infancy, with those whose duty is made to consist in doing everything for them, in guarding them from every little danger and inconvenience, clearing every path from obstruction, and constantly coddling and waiting upon them, instead of teaching them to meet and overcome all their little difficulties themselves, and occasionally helping them to do so. Under such mistaken kindness, this faculty frequently becomes paralyzed; and all is done that can be done to

make of a child a puny, puling, weak, effeminate character.

DESTRUCTIVENESS.

Nature bestows no qualities that are not intended to conduce to the good of the individual and to his fellow-beings. The endowment of Destructiveness, although most mischievous in its abuse, in its right application is highly necessary and useful. It is supposed to give the inclination to destroy; in its abuse, it is the desire of inflicting pain for the sake of giving pain, that is, cruelty.

The feeling in its proper state helps to produce energy of character, indignation against wrong, and resolution to inflict *necessary* pain; but uncontrolled by the moral faculties, it becomes anger, passion, revenge, cruelty, the love of tormenting.

These latter manifestations of Destructiveness often make their appearance very early. Some young children have a strange propensity to torture and kill flies and other little animals within their reach, which propensity entirely disappears in after-life, when other feelings have combined to temper the pure destructive instinct. It is obviously expedient never to excite the faculty by allowing a child to witness any act of destruction whatever; as little as possible to make allusion to killing and cruelty of any kind; and always to avoid associating the animal food eaten at table with the lambs, pigs, or poultry he meets with in his daily walks. If we must be devourers of our fellow-creatures, let us

keep our cannibalism in the background as much as possible.

The charge of favorite animals will have the best tendency to counteract the propensity, by creating a habit of kindly feeling toward living creatures. If parents or teachers have unfortunately a constitutional repugnance toward some species of animals, they will do well to conceal it, and, like a lady of our acquaintance, allow their lap to be filled with black beetles rather than communicate a shudder of disgust; since the feelings of dislike and fear in young children are often accompanied by those of anger and cruelty, although they may not be in ourselves.

The expression of this feeling in petty revenge is often foolishly encouraged by nurses, "Did the naughty stick fall down and hurt baby?—*beat* naughty stick!" and even if a brother or sister are the offenders, the same amiable spirit of retaliation is impressed. A lady once trod inadvertently on the toes of a little cherub-faced girl; she pursued her like a fury, and would not be appeased till she had stamped on her toes in return. The natural tendency of this feeling is an eye for an eye, and a tooth for a tooth. Parents themselves frequently punish their children on the same principle for an involuntary error, provided its consequences are vexatious to themselves. The tone of correction in general partakes too much of passion and the spirit of revenge rather than of sorrow and of love. While this is the case, we can not expect children to learn to subdue the irritation of temper they feel when anything displeases them, and the habit once formed of giving way to it will be most difficult of subjection in after-

GEN. ISRAEL PUTNAM.

DESTRUCTIVENESS.

PLATE IV.

life. When united with an excess of this feeling there is a considerable love of opposition in a child, the temper becomes extremely difficult to manage, and perhaps the only way to succeed is to avoid as much as possible all occasions of exciting it, so that the feeling may decrease for want of exercise; while at the same time we cultivate diligently the moral and reasoning powers to oppose it. Even in the cradle the discipline should be begun; everything that is liable to excite the temper, to rouse the irascible feelings, should as far as possible be avoided, and when once excited, instead of leaving the child to cry and wear its passion out, its attention should be diverted and its feelings changed. From want of proper caution in small instances like this, a child frequently commences life with a bias in the temper and disposition not easily to be remedied.

Sometimes, when the outward burst of passion is conquered, the feeling which dictates it finds vent in spiteful actions or ill-natured words; in more advanced life, in bitter sarcasm or cutting innuendoes. Let the young be taught, that the amount of pain which is given to others under the influence of such a feeling is the measure of the offense thus committed, whatever may be the tone or gesture that accompanies it.

The love of mischief seems to arise partly from this propensity and partly from the want of proper occupation for a restless, active spirit. Let children have a plenty of useful and innocent employment found for them, and they will not be so fond of exercising their faculties to the destruction of things around them.

The feeling, like all others, is most readily caught from sympathy. An atmosphere of passion and de-

structive feeling may be created, as we have seen; and an ordinarily mild, kind, and polite people, breathing and stimulated by such an atmosphere, may become cruel and ferocious and live in a sea of blood. Benevolence, kindness, justice, best control this faculty.*

What is usually called Temper results from this feeling, and the way in which it arises or shows itself afterward, depends upon the other feelings with which it may be combined, and which may predominate in the disposition. With some, anger is a sudden outburst

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* Too much dictation in respect to every little thing irritates the Destructiveness of a child and makes it abnormal in size and activity. We met a little girl not four years old with the organ enormously developed. Neither of the parents had it more than medium, and a younger sister had it but moderate, in size. On asking the history of the case, the mother in sorrow, said, she was herself to blame for the terrible temper of the child. She resolved, having seen much bad training in families, to train her child perfectly and make it behave. Hence every infantile act, not in accordance with decorous propriety, was taken notice of. Things a babe might not touch were left in her way and her hands were whipped if she touched them, and in every possible way she was snubbed and her temper kept sour; was called naughty, her faults repeated to friends and made the most of, so as to impress their enormity on her mind. Then she grew worse, until the mother said, "Talking and whipping do no good; she flies at me and her baby sister in a wild frenzy of passion and I fear she will yet commit murder." The younger child had been treated differently, and its Destructiveness not excited, and the organ had remained in harmony and proper keeping with the other faculties.

and soon over, and is quickly succeeded by the wish to make amends for the pain it may have given, or the mischief it may have wrought in its raging. This is where respect and kindness, and, above all, Conscientiousness predominate in the character, and where there is an absence of Concentrativeness, Secretiveness, and Cautiousness. In others, anger burns internally, and is vindictive, sulky, and lasting; in this case the latter feelings, together with pride, are in excess, and the former frequently deficient. But Conscientiousness is the great desideratum in every character, and tends above all to keep every other feeling in its proper place and bounds. It is this that—whether we are open or sullen, forgiving or vindictive, whether our anger be transient or lasting—always ultimately brings us back into the right path and desire "to do only as we would be done by:" and there are some people that we rather like than otherwise to see angry, because we know that when the fit is over, and their conscience begins to call them to task, they will be overflowing for some time to come in every good and kind and generous feeling. I have known some naughty boys take advantage of this reaction of feeling, and get a flogging on account, well knowing that they could get almost anything they chose to ask afterward. Destructiveness without Benevolence leads to great severity. Old soldiers describe the *furor* that comes over them in battle—the maddened, blood-shot eye, the love of blood, and delight in killing for its own sake. But this delight in blood is an abuse, not the proper use, of an otherwise necessary feeling.

SECRETIVENESS.

The mind requires a covering as much as the body, and this faculty, properly exercised, furnishes the desire to conceal thoughts and feelings which are better not exposed. It is true "that the truth must not be told at all times," that true wisdom and benevolence often forbid the utterance of the thought which is in our minds; that it is better to suppress certain feelings or ideas than by publishing them to give useless pain to others; but, however valuable Secretiveness, or the tendency to conceal, may be in matured life, as assisting in the formation of proper reserve, prudence, and that "better part of valor—discretion;" the instinct requires less notice in early childhood with respect to its use than its abuse.

It is necessary clearly to comprehend the young mind in all its inmost workings as well as outward manifestations, in order to direct it aright. A child should, therefore, repose unlimited confidence in one or both of his parents; and that he may be encouraged to this, fear should be banished from the intercourse; the child should learn to look upon them as sympathizing friends who will enter into all his feelings and enjoyments, and to whom he may freely communicate his thoughts upon all occasions. They will thus be able to give the right direction to the feelings and propensities, and uproot error before its growth shall have injured, as all error must do, the truths already planted. It is scarcely credible to those who have not minutely observed it, to what a train of errors *one* false perception will give rise in the mind of a child. A French author justly observes on this subject, "Error, dangerous in

M. SOMNEILLER.

SECRETIVENESS.

PLATE V.

itself, is still more so by propagation: one produces many. Every man compares more or less his ideas together. If he adopt a false idea, that united with others produces such as are necessarily false, which combining again with all those which his memory contains, gives to all of them a greater or less tinge of falsehood." Again he says, "A single error is sufficient to degrade a people, to obscure the whole horizon of their ideas." These errors can only be properly removed at their source, which is not easily discovered unless children are in the habit of confiding closely in their instructor; if he be a judicious one he will not despise their little ideas, nor ridicule their mistakes or simple misapprehensions.

A child who was very literal in his ideas, had often heard the passage of Scripture read, "Even the very hairs of your head are all numbered," and received from it the idea, that a figure denoting its particular number was inscribed on each hair. One day his brothers and sisters were amusing themselves with a microscope, and called him eagerly to look through it at a few hairs placed underneath. He looked at it earnestly for some time, and then muttered, "I don't see the number!" His companions laughed at the absurdity of his exclamation. He was abashed at their laughter and did not explain, but the idea remained in his mind that the Bible had said something that was not true.

It is the mistaken idea of some parents that in order to secure the confidence of their children, they must assume a sort of infallibility, and must never let it be found out that their own knowledge is at fault. When,

therefore, they are taxed with questions that they can not answer, they evade them by such prevarications as "Want of time just then to attend to them,"—"Not a proper question to be asked,"—"Beyond a child's capacity to understand,"—and so on. Such parents little think how much they undermine confidence by this and every species of shuffling, which children are sure to detect and almost as sure to imitate. It is their duty to qualify themselves in every possible way for satisfying the desire for knowledge in their children; but if they can not, let them simply and honestly confess their ignorance, and become fellow-learners with their children to find an answer, if the question is worth answering. A half-educated mother, who does not pretend to more knowledge than she really has, but who has the wish for more, commands much more the respect and confidence of her children than if her learning and acquirements were the fullest possible, because they know what she professes to know, she really does know, and because it is the instinct of humanity from childhood upward to respect and confide in truth and honesty far more than in extent of knowledge. It is the same with moral deficiencies. Parents know that they ought to be models for their offspring, and sometimes, therefore, wish it to be assumed that they are so, and tacitly forbid their own weaknesses being made subject of comment before the children. The little creatures, however, make comments enough about them among themselves, and, perhaps, learn that hypocrisy is a grace for the drawing-room, and truth a luxury for the nursery. Perfect candor toward our children with respect to our own failings—showing

that we earnestly desire to correct them if we can, and if we can not, using them as a warning for their benefit —is the best possible way of making them candid and above disguise in return. If we really seek the good of our children and not our glorification, in many cases the precept, "Confess your faults one to another," may be acted upon even between parents and children in preference to the adoption of any one-sided confessional.

Where real confidence exists between parents and their child, there is little danger to be apprehended even from a naturally secretive disposition, because the parents will be able to see its workings, and counteract them where they are tending to evil. They will encourage, by leniency, the confession of faults, and prove to the offender that openness is more advantageous than concealment. When a child with such a disposition is treated with severity or indifference, when his thoughts and feelings, if he does utter them, are disregarded, when the avowal of a fault draws down the chastisement instead of averting it, what can we expect but that he should use cunning to attain his wishes, and falsehood to evade punishment? If deceit and lying be made his interest, he will practice them.

The summary modes of punishment still in frequent use, such as corporal punishment, solitary confinement, or tasks for all species of misconduct, have a strong tendency to call the propensity we are speaking of into exercise. Children, not seeing the connection between the penalty and the offense, naturally enough conclude, that to avoid the penalty they have only to conceal the offense. The proper punishment for a fault, which God himself has appointed for us, is the natural conse-

quences of the error. We should, therefore, in order to correct a fault, allow these natural consequences to fall upon the child, who will thus generally see the connection between them, and abstain from its commission in future; but when these consequences are not plainly discernible, or are too remote to operate sufficiently, the punishment should have reference to the offense. For example, he is permitted to play in a garden upon condition that he willfully damages nothing; he tramples down the young and tender plants to reach the unripe fruit, which he plucks—the natural consequence is the loss of the flowers and fruit in their season. But he has also broken the conditions on which he was admitted—the punishment for this is exclusion from the privilege, until a sincere conviction of his error vouches for his better fulfillment of the condition. Or, in a fit of passion, he may have hurt or injured his companions —the natural punishment is the being left by them until the state of mind which induced the commission of the fault is changed, and he seeks their society and forgiveness sensible of his own error in alienating those whose companionship is necessary to his happiness. The only proper and effectual remedy for error is to show why it is error, and to excite the desire to correct it; merely to forbid it under certain penalties, without this conviction of the understanding, rather induces the child to commit it, when he can do so with impunity.

As motives to obedience, the selfish feelings should be appealed to as little as possible, even in early childhood; and when the moral feelings have been cultivated and strengthened, not in any case. Thus we should not appeal to a child's appetite, or his fear, to

his desire of applause, or pride; but to his sense of right, his desire to make us happy, his love and veneration for God, from whom, as he may soon be taught to perceive, all his enjoyments proceed.

While we deprecate most earnestly the abuse of the faculty under notice, we must not forget entirely its use, even in childhood. Under the guidance of the moral powers, it gives rise to some valuable qualities of mind; to a prudent reserve, and, in after-life, to a judicious tact and management, to a proper regard for time, place, and circumstance. It will put a bridle on the tongue, and enable us to conceal those feelings which the deceit or selfishness of others would take advantage of—for we must not "wear our heart upon our sleeves, for daws to peck at." Children under this influence will suppress the outward indication of the selfish feelings, that they may not interfere with the enjoyment of others. They will bear pain without complaining, that they may not give pain to those around them; they will prefer to keep their uneasy sensations to themselves, rather than oblige everybody near to participate in them. They will be modest and unobtrusive, not demanding for their ideas, their concerns, first attention, but repressing their impatience until their turn for notice arrives.

An open, frank, ingenuous disposition is the most lovely of all, and that to which we can the soonest attach ourselves; but it does not always follow that a child of reserved temper is disingenuous; love of truth, candor of spirit, and a warm, affectionate disposition may dwell under the natural reserve. Kindness and trust will cherish and draw forth the best feelings of

such a nature, while severity and suspicion will act upon it with most baneful influence.

We should always avoid all double dealing, or even double meaning. Let us never make any profession before children which we do not mean—profess, for instance, to be glad to see people whom we are not glad to see, and whom immediately before we were speaking against. If we ever wear two faces, children will soon learn to imitate us.

The love of truth and candor can never be cultivated with success while children see a disregard of it in others. If it were universal, if the light of truth were permitted to shine upon our characters and conduct, how much better should we feel ourselves obliged to be, what a different race should we become! Thousands of actions which are now performed because we think no one sees them or will find out the motives that induced them, would be replaced by such as would bear the daylight. A sound writer observes: "There is nothing that we ought to reject with more unalterable firmness than an action that, by its consequences, reduces us to the necessity of duplicity and concealment. No man can be eminently respectable, or amiable, or useful, who is not distinguished for the frankness and candor of his manners. This is the grand fascination by which we lay hold of the hearts of our neighbors, conciliate their attention, and render virtue an irresistible object of imitation."

There are two classes of character with which we are all familiar—those whose feelings and emotions may all be said to go on outside of them, and those who keep all their thoughts and feelings to themselves. This

openness or reserve depends very much upon the strength of this faculty and its combination with Cautiousness and Approbativeness; and the whole character, and particularly the way in which it affects others, very much turns upon the proportion of Secretiveness in it. Under the influence of this combination, every other feeling expresses itself with a distinctive difference; and however alike in opinion and principle persons may be in whom this difference exists, this similarity is little apparent. We are drawn at once to the frank, candid, open-hearted person, but our love is more lasting for the prudently reserved. We dislike loud expression even where the virtues are alone concerned, and the reserved person is much less likely to offend in all other respects than the open one. We place the clear light of truth to be desired above everything, but the close person will frequently find his account in his reserve, as the world often gives credit for sense where there is only silence, and believes a well to be deep when it is only dark. Strong Hope with this feeling weak, leads to great loquacity, and often betrays shortcomings against which there would be no other than this self-witness.*

*A proper endowment of Secretiveness, with justice and good sense, leads a person not to repeat what others may say, if the effect of its circulation would harm any person in mind, body, character, standing, or estate. The gossiper is not necessarily a bad meaning person, though his tongue is like a torch setting society on fire and plucking down a hornet's nest about his own ears, and that of all of whom he speaks. People are not perfect—especially *other* people—and no one is free from ways, words, surroundings, or characteristics which may not be criticised, found fault

ACQUISITIVENESS.

The love of acquisition is so widely spread in the world, that, as in the case of the last-mentioned faculty, there is far less occasion to advert to its use, than to its abuse. We *must* accumulate to provide against want, both for our own sakes and for that of our offspring, who for years are unable to provide for themselves—and this is its use; but to its almost universal abuse, and to the want, in general, of clear ideas as to the nature of real happiness, as a result of the misuse of property when acquired, are owing many of the prevalent evils of society at the present day.

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with, or ridiculed. And what is the good of it? Do we do it to show our wisdom, culture, or fortunate condition, in contrast with theirs? If so, it is mean and egotistical. If to depress and scourge others for what in part they may not be to blame, it is detestable. Many seem to have a "mouth like an open sepulchre" full of the bones of slaughtered victims. Their tongue is not only fiery and bitter, but it is too noisy, always carelessly, if not malignly, busy. Such persons soon become feared and avoided. What they say to be sociable and friendly, and place themselves high by flattering the present and scoring the absent, defeats its object, by making every listener afraid to say a word which means anything, or to be friendly or even pleasant and sociable. Speak evil of none carelessly. The Quaker lady was right in her way. Her daughter told a friend who was visiting her that her mother, she believed, would speak well even of the devil; if he were slandered in her presence. When she re-entered the room, the visitor said, "Thy daughter says she thinks thee would take the devil's part if he were slandered in thy presence." She instantly replied with a smile, "We might all profitably imitate his industry and perseverance."

B. H. BRISTOW.

ACQUISITIVENESS.

PLATE VI.

We have passed from a military to a commercial age, and the aims of the one are pursued in almost the same unreasoning spirit as those of the other. The general crusade in pursuit of wealth is almost as mad as was that for the recovery of the Holy Sepulchre. The spirit of gain has seized the whole population; and ac cumulation for its own sake, or for the sake of mere animal indulgence and of the most absurd, paltry, and vain distinctions, is widely prevalent.

Boys are too frequently brought up to consider the acquirement of property as almost the chief end and aim of their existence; and if not the letter, this is at least the spirit of the instructions they receive: business must be attended to before everything else, and all other duties are to give place to it. In this faculty we have an illustration of what *may* be done in the cultivation and strengthening of the feelings, for we continually meet with instances in which it has become so strong by constant action that the whole life is spent in its exercise, from the mere love of acquiring, without reference to the end for which acquisition is made. More frequently, however, persons amass all they can with the object of purchasing with it, not rational enjoyment, but what they conceive to be a higher place in the scale of society, by means of a larger establishment, horses, carriages, a luxurious table, and a magnificent appropriation of every animal gratification; and in the midst of the most lavish expenditure, Acquisitiveness is in full activity, heaping up luxuries round about the center, self.

People live to get rich, instead of getting rich to live, in the higher acceptation of that term. Love,

truth, and beauty, music and poetry, nature and art, these are the true objects of existence; but these are sacrificed, and the greater part of life spent in acquiring riches, merely that we may eat, drink, sleep, clothe, and ride luxuriously, and otherwise lead the life of a mere animal. To be a man in all that distinguishes man from the brute, is not the object, but to get rich; for in the present state of society a man is not measured by his manhood, but by his money. Money secures for us the necessaries of life, leisure, and opportunity for the pursuit of truth and knowledge, the enjoyment and cultivation of the beautiful in nature, art, and above all, it adds to our power of helping others, and makes social intercourse easy and agreeable. For all these purposes money is really power, and its acquisition a legitimate object of pursuit; but when we give the best years of our life to its attainment, after these wants have been reasonably provided for, even worldly aggrandizement is but a poor exchange for our souls. This is the true worship of the devil Mammon, in opposition to the worship of God. We live in this contaminated moral atmosphere, and it is difficult to prevent young people from catching the contagion; but they should be early taught the real objects of life, that they may not lose its end in acquiring the means; that it is within ourselves that the springs of happiness must arise, and not in any external advantages; and that all the highest requirements of our nature God has made as plentiful as pure air and water; and that the power to take in the "landscape" is better even than the possession of the "land" itself. Teach them first "to seek the kingdom of God and His righteousness,"

with the perfect certainty that all *these things* "shall be added unto them;"—that riches, whether acquired by themselves or others, are a charge and responsibility, to be spent in furthering the development of mind, and the spirit of love in man, and in promoting the happiness of the whole sensitive creation.

In early life the feeling is disposed, particularly when fully developed, to act separately, and a child should be taught to set no value upon anything except in proportion to its utility. The two ideas—the thing, and its use, should never be disjoined. The disposition to hoard, to collect a number of things together for the mere sake of being possessed of them, of callimg them "mine," as much as possible should in every instance be repressed, and they should be valued as the means of giving pleasure to others. What more common ground of nursery strife than the love of possession? The child tired of its plaything, throws it carelessly aside, until his little brother takes it up; the feeling of property rises—he instantly snatches at it, and cries, "Johnnie sha'n't have it! It is *mine!* Papa gave it to *me!*" Johnnie thinks present possession a good title, and holds it fast. A struggle, and perhaps a fight ensues, until nurse settles the question between justice and benevolence as she best can, with very confused notions on the subject—most likely by an angry shake, or box on the ear, of the elder combatant.

It is not intended that children should not be taught to respect others' rights, but merely that they should learn gracefully to yield their own on fitting occasions, when the greater pleasure of others can be gained by it.

Many well-intentioned persons in whom the pro-

pensity to acquire is strong, from its having been in constant exercise all their lives, foster selfishness and avarice in their children, while they think only that they are engendering a proper spirit of economy. Many wise saws are employed for this purpose, such as, "a penny saved is a penny gained," etc. There was one mother who told her children always to keep their eyes on the ground when they took a walk, because they possibly might find something that other people had dropped.*

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*The morbid love of gain is induced by training, and by the prevalent spirit of the household. It is also inherited by the children of parents who crave wealth and make it the prominent thought of daily life. We could fill hundreds of pages with cases illustrating this unnatural development. We give one. A wealthy and thriving merchant has an only son aged twelve years, whose mother recently brought him for a phrenological examination. We found him a bright, intellectual boy, with good moral and social qualities, but he had enormous Acquisitiveness and Secretiveness; and after calling the mother's attention to the abnormal tendency to acquire, and lay up anything and everything, even articles of only imaginary value, she said he already had a bureau full of strings, empty spools, bits of glass, corks, bottles, broken dishes, anything; he also had a box in the wood-house, which would hold a bushel, filled with bits of iron, old broken stove covers, rusty hoops, scrap iron of any sort which he had collected, bit by bit, from the streets, gutters, or vacant lots, all of which he husbanded with a miser's care. To make the matter intense, the boy then took up the story and said, lifting up his coat behind, "You see, sir, this big iron spike which I picked up on the railroad in the country recently, and mamma won't let me carry it in my pocket, so I suspend it by a string around my neck and

If we blame the selfish hoarding of that which might be made most beneficial to others, the waste of it is still more reprehensible; the needless waste of one particle that would be serviceable to others, is wrong. The frugality which avoids this is so distinct in its nature from meanness or stinginess, that it may safely be insisted on with children without fear of making them miserly.

As the abuse of Secretiveness leads to lying, so the abuse of this faculty leads to theft; but both feelings must be badly trained indeed ever to lead to these low and disreputable vices, except in the very necessitous classes. Avarice and covetousness also arise from the undue activity of Acquisitiveness. But we suspect that other abuses of this feeling will be found besides these which lie so evidently upon the surface. If a man consumes more than he produces, it certainly must be at some other's expense; and it is time we began to inquire seriously at whose expense it is.

CONSTRUCTIVENESS.

As the last faculty described gives the desire to acquire and accumulate, so this gives the desire to con-

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let it hang down my back under my coat." And sure enough, there it hung, rough and rusty, between his shoulder-blades. When asked if it was not a nuisance, especially when he leaned back in his chair, he replied, "Oh, yes, it is something of a bother, but the pleasure I feel in knowing that I have it, more than makes up for all the annoyance."

The boy had large Benevolence and was very liberal where generous service and not money was called for.

struct, to make machines, and to use tools to enable us to do so. At first sight it may seem to have little to do with moral education, but if employment be necessary to the health of both body and mind, it is very desirable to cultivate that power which disposes us to seek it.

In some children its development is so remarkable that it can not remain unnoticed. Their little fingers are always trying to execute the designs shadowed forth in their imaginations, and though the fair image is apt to look very clumsy and ill-proportioned when it is embodied, the young operatives acquire manual dexterity in their repeated attempts to accomplish their ideas, until the well-rigged boat, the freely-working steam-engine, stand forth in miniature perfection to reward their perseverance. In such cases the faculty will, unless checked by peculiar obstacles, or intellectual deficiencies, go on developing itself until it leads to success in some branch of science or the arts which requires mechanical skill. It might seem necessary to point out the absurdity of compelling such children to enter into a line of profession quite at variance with this natural taste, if we did not so often see it committed. In few children is the faculty so deficient that they might not always employ themselves profitably in its cultivation if materials were afforded them, and if the usual prohibition were not laid upon "making a litter."

Persons who teach music, the piano for instance, know how desirable it is that their pupils should begin early to use the keys, as their fingers then acquire a facility which can not be attained in after-life; in the

THOMAS A. EDISON.

CONSTRUCTIVENESS.

PLATE VII.

same manner children, under the instinctive impulses of this faculty, if properly assisted and instructed, gain a mechanical dexterity of infinite service to them in almost all the pursuits of life, and which might very much lessen the necessary term of apprenticeship to any manual employment. When this facility in the use of the fingers is not acquired early, and when the natural disposition to it is deficient, it can seldom be afterward attained, and an inaptitude for all manual operations will be conspicuous through life. Building houses, bridges, etc., with wooden bricks, or with cards, joining dissected maps, cutting figures on paper, drawing, are all exercises of this faculty, and therefore useful indoor amusements; but it should be borne in mind that children are always happier when a pleasant employment to themselves is also of use to their elders, and they will work with great alacrity at it if their attention be not confined too long. As boys grow older, the juvenile workshop will become an excellent school for the faculty.

In all ranks, power and skill in the use of the hands are most desirable. Vacant minutes and hours may then be filled up with useful and agreeable occupation which would otherwise be devoted to listlessness and *ennui*, and the mind is refreshed for renewed exertion. When the mind has been over-excited or disturbed, manual occupation tranquillizes it, and restores its equilibrium, when study would only increase the evil. In the tedium of sickness its assistance is invaluable, by gently drawing off the attention from the languid and uneasy bodily feelings which accompany the lighter degrees of suffering.

The needle and its kindred labors are the never-failing resource of one sex; and where the faculty of Constructiveness has been properly educated, the pencil, the tool-box, the chemical apparatus, and many other implements of art or science, will furnish the other sex with useful and interesting employment in the intervals of more important avocations, or of mental labors.

When the organ of this faculty is largely developed, it generally leads to great facility in using the fingers for all mechanical purposes; but it is a feeling or sentiment, not an intellectual faculty. It requires to be joined to large Form, Size, Weight, and Imitation, to make a good workman.*

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* When we consider how many of the comforts of daily life come to us through the use of this faculty, which, joined in action with Causality, constitute the power of invention, we recognize its great, its indispensable necessity to civilization. If the faculty could be blotted out it would remand the human race to a condition of shelterless wandering, thereby making man worse off, in fact, than most of the animal tribes, who are by nature clad in feathers or fur. We have heard respectable people, who are sensible and considerate in most matters, speak contemptuously of mechanism and mechanics, and we have been wicked enough to wish they could be compelled to try life for a while with no aid from the head and hand of the skilled mechanic. If they were brought to the necessity of constructing tools to work with in manufacturing clothing, and shelter, and also implements for tilling the soil and procuring food, they would soon be ashamed of their derision of mechanism and mechanics. Indeed the farmer who raises food, and raw material for ten thousand other articles of comfort and elegance, must use Constructiveness in no small degree. One does not need to build an

CAUTIOUSNESS.

Combativeness gives the desire to meet and to repel danger—Cautiousness, on the contrary, to avoid it. Here is one of Nature's frequent paradoxes; but the result of the two feelings, equally strong, would be judicious courage, prudent energy, and calm circumspection.

A disposition in which this quality is superabundant, will present some of the same difficulties in its management as those proceeding from a secretive temper. A dread of the consequences of speaking the truth may have the same effects as a disposition to hide it. When these original tendencies are found united, it will require a strong exercise of the superior powers of the mind for the maintenance of truth and sincerity on all occasions. Without, however, any disposition to deceit, we sometimes see children of a naturally timid spirit guilty of falsehood under the strong dominion of fear. It does not follow necessarily that the character will prove false; for with the cultivation of the moral powers, moral courage will grow, until falsehood will be feared more than truth, though coupled with any consequences.

The constant and earnest effort of the instructor must be to inspire the moral courage which shall dare to act uprightly, whatever may be the immediate con-

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engine, a loom, a piano, or a cathedral, to be mechanical. There is scarcely a profession or other pursuit, in which mechanical skill, in some degree, does not become a convenient, if not necessary, factor. All should know how to use tools in some useful work and become theoretically cultured in this faculty as a means of judging of the products we have occasion to deal in or use.

sequences; and also to put the prudence and circumspection which result from a cautious disposition under the guidance of Benevolence, so that they may lead to watchful care and consideration for the interests and well-being of others, rather than to an over-anxiety for those of self.

If the natural development of Cautiousness be too small, children must be taught early to calculate the consequences of actions, and be led to discern the mischiefs which may arise from hasty, ill-advised conduct, in order to guard against rashness and precipitation. How much pain and trouble often originate in one inconsiderate step, a few incautious words!

Cautiousness must be also considered in the relation it bears to physical as well as to moral excitements.

Before children understand the nature of the objects around them they have reason to be cautious, and therefore in them the feeling usually predominates. Education must step in to prevent Caution from degenerating into timidity, and its deficiency from giving rise to heedlessness. If a child be heedless, the most effectual method of cure, when it can be adopted without serious mischief ensuing, is to let him feel fully the consequences of his rashness. If he will put his hand too near the fire, let him be burned; if he will overbalance himself, let him fall; if he will tease the cat, let her scratch him; and these self-taught lessons will make a more lasting impression than many a prudent warning or angry admonition. On the other hand, children who are naturally timid are frequently made cowards by the injudicious care and attention of those around. For example, the child, in attempting to run

D. H. PINGREY.

CAUTIOUSNESS.

PLATE VIII.

alone, tumbles and falls; the whole family start up alarmed; anxious inquiries and ejaculations are poured into the child's ears, until he begins to find out, what he would scarcely have known otherwise, that he has been hurt. Then begins a roar, and then are redoubled the expressions of commiseration, and meanwhile the child thinks to himself, "What a perilous adventure! What a little hero I was to tumble down!" A thousand unheeded bruises would do him less harm than the ill-timed sympathy. From having every trifling mishap made a matter of such prodigious importance, he will soon learn to consider pain a mighty evil, and his own pain especially to be dreaded and guarded against, and will perhaps grow up one of those selfish, calculating persons, who never can persuade themselves to do a good action, without being first morally certain that not the slightest inconvenience will be thereby entailed upon themselves. We do not mean to say that children are to be treated with unkindness and neglect; but it is truer kindness to try to render the mind superior to pains and trials, than to let such pains and trials get the mastery.*

We may hope that the time is almost gone by when

*Petting and pitying children when anything of minor consequence occurs to them is very bad policy, for both parent and child. A neighbor of ours had a little girl two or three years old. Whenever she fell while walking she would lie and cry until one of the family ran and picked her up and made an ado over the mishap. Their usage had trained her to expect this. One day she was visiting with our children, and, in running, fell. She started, as usual, to cry, but looking around, remembered that her mother and sister were not there to pity and commiser-

the fears of children are purposely excited by imaginary objects of terror, when superstition is engendered for life in order to enforce temporary obedience; the folly, the cruelty, the wickedness of this practice has become sufficiently obvious to the intelligent, and even nursemaids have begun to catch the enlightenment of the day in this respect; but there is still another fear which is sometimes too much impressed upon the minds of children, and this is—the fear of death. The representations of death itself in pictures, and in pictures, too, that are given to children for their amusement, are of a hideous and revolting kind. The accompanying circumstances of death, churchyards, sepulchres, and coffins, are associated in their minds with dreariness, gloom, and superstitious horrors. "A child came running into its mother's room one day, sobbing violently, 'Mamma, mamma, I don't like to die; all the dirt will get into my eyes!' and thus it is we spoil the wise arrangements of Providence! introducing them to the childish mind before it can take any but the most partial possible view of them. The child will probably never lose the impression which he that day received from his maid; perhaps will never feel the charm which there is in the thought of that gentle sleep which dissolves our mortal body, and perhaps reposes the spirit, intervening between its earthly and heavenly career." *

There is more to be feared from excessive timidity

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ate, and she stopped crying, got up and went on with the play, and thus the whole afternoon, she fell a dozen times, but picked herself up and did not cry at all.

* Monthly Repository.

than from too great rashness; we should, therefore, be careful to give this faculty as little stimulation, as little exercise as possible—for every faculty is strengthened by exercise, and weakened by inactivity. Children can no more help feeling afraid than they can help feeling the toothache. It is absurd, therefore, and very injudicious to laugh at their fears, unless a cheerful laugh will help to dispel them and restore confidence. We ought to protect children as much as possible from imaginary fears until they are of an age to see their groundlessness and until other feelings have acquired sufficient strength to supply moral courage. Feelings are aroused more by sympathy with others than by precept and lectures; particularly is fear caught from what is seen of the feeling manifested by those about us. Richter says, "One scream of fear from a mother may resound through the whole life of her daughter; for no rational discourse can extinguish the mother's scream."* Early fears have nothing to do with reason, and are to be treated as we would treat a bodily ailment. However unreasonable their fears, do not force children to bear them; show their groundlessness, if possible, and accustom them to objects of terror by degrees. Never let us judge of their state of mind by our own. We say this equally with reference to all the feelings, for in no case are the feelings of a child and of a grown-up person alike. This too common mistake of judging children by ourselves is productive of infinite error and wrong. Timidity, over-caution, indecision, arise from the excess of Cautiousness, and such weaknesses are

* Levana, or The Doctrine of Education.

incompatible with greatness, or even with success in any high object.*

Large Cautiousness and small Combativeness lead to excessive timidity; that is, to natural cowardice.

Very large Cautiousness and small Hope produce great depression and despondency, and a gloomy view of all things, frequently leading to suicide.

Combativeness, Destructiveness, and Cautiousness in excess, make an irritable, peevish temper.

LOVE OF LIFE.

This faculty produces an instinctive wish to preserve life for its own sake, independently of the pleasure or pain with which it may be accompanied. It induces men to cling to life in circumstances in which other-

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* Natural timidity, through excessive Cautiousness, may co-exist in a child with large Combativeness, which, when aroused, produces force and courage; and in character they act alternately, or in harmony, according to the nature and influence of circumstances. The little boy who was afraid to go to bed in an adjoining room, on account of the darkness, and because he sometimes heard rats running in the walls and ceiling, was cured by having a long stick placed in his hands by his father, with directions to whip on the wall when he heard the rats running. He waited to hear their noise, and when it was begun, he whipped on the wall and silenced them. He had won a victory. The exercise of Combativeness gave him pleasure; his Cautiousness was silenced; and every night he was in a hurry to have darkness and bedtime come so that he might watch for the rats, stick in hand.

JACOB M. HOWARD.

VITATIVENESS—LOVE OF LIFE.

PLATE IX.

wise existence might not be thought desirable. This instinctive feeling it is which, perhaps, more than reason or principle, prevents men escaping from temporary suffering by suicide. It is this feeling, assisted by Hope and Wonder (Spirituality), which has, in all countries, unaided by a supernatural revelation, originated the idea of a future state. Little can be said here with reference to the education of the feeling, although much mischief results from the too common mode of treating the subject of death. The consequence of the injudicious representations so frequently made is the great dread of death that sometimes embitters the whole of life; the only antidote to which feeling is the faith which enables us to place our ultimate fate, with unbounded confidence, in the hands of our Father who is in Heaven.*

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* While making phrenological examinations at an Asylum for the Insane, a party of ladies was collected for the purpose. I supposed the persons to be attendants or nurses. Of the third subject I remarked, "You have an excellent constitution, and ought, with proper care, to live until you are ninety. Besides, you have such excessive LOVE OF LIFE that you will hold on until the last drop of vitality shall be exhausted;" and turning to the matron, remarked, "If this woman ever becomes insane it will be through fear of death, arising from the morbid activity of that faculty." The matron replied, "She is a patient, and that is her point of difficulty. She gets an idea that she is going to die and thinks no man can prevent her death but the Medical Superintendent of the Institution."

The patient thus learned, intellectually, what the trouble was, and resolved to rise above it. Her husband visited her the next day, and she told him she was organized to live to be ninety, that her expectation and fear of death was

THE SELF-REGARDING FEELINGS.

SELF-ESTEEM.

Self-esteem must not be confounded with *selfishness*, which belongs to all the lower feelings of our nature; although when naturally powerful, or when undisciplined by the superior faculties, it fearfully increases the activity of the lower feelings. Self-respect or esteem of ourselves, when associated, as it ought to be, with the moral sentiments, is a powerful instrument of good. It is absolutely essential to decision of character, and to the maintenance of a straightforward course in the path of rectitude; for, as we can have no reliance upon ourselves without it, no faith in our own judgment, we shall be continually liable to swerve on one side or the other under the influences of opposing opinions. It is better, perhaps, on the whole, to have too much rather than too little of the feeling. Of those who have put themselves prominently forward in the world, either for good or for evil, few have been deficient in it. The fear of self-degradation is a powerful aid in the resistance against temptation. Honor, which is in most cases another name for Self-esteem, when properly founded, can not allow its possessor to descend to meanness, to improper pursuits or companions, and it will do much to prevent the debasing indulgence of the inferior propensities.*

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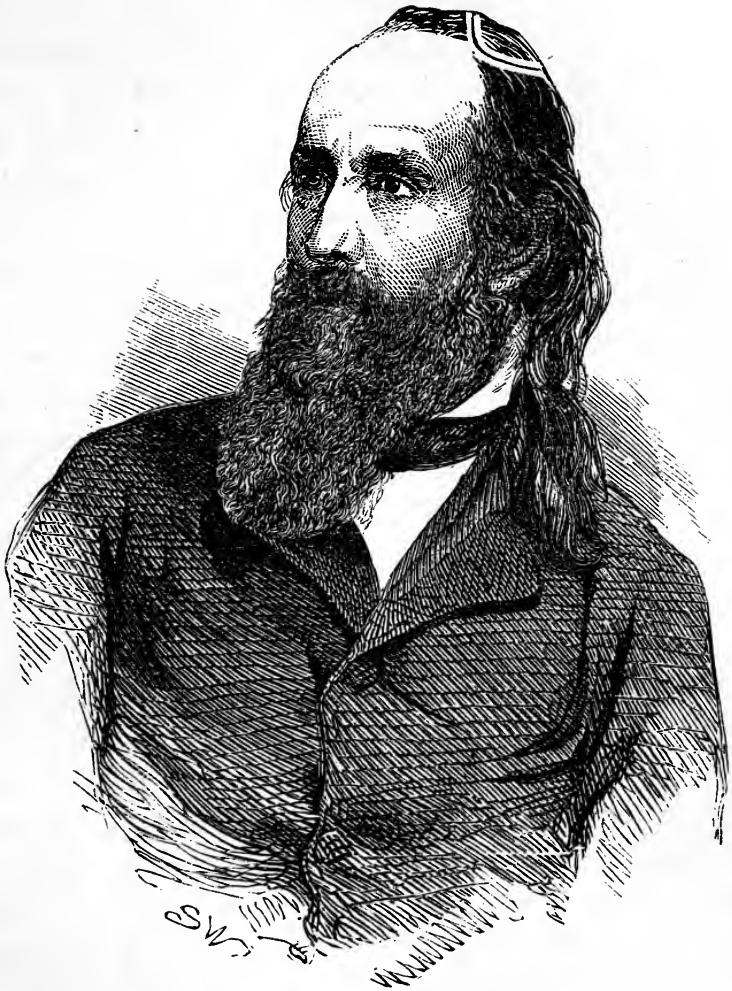
due not to fact, but to her mental development, and she was going to leave the institution and go home with him. And she did go home, that day, and she has not been back, though years have passed.

*In the United States we have really a deficiency of Self-esteem. We live too little in the atmosphere of per-



J. F. G. MITTAG, M.D.

SELF-ESTEEM.

PLATE X.

Richter says: "Do not fear the rise of the sentiment of honor, which is nothing worse than the rough husk of Self-esteem, or the expanded cover of the tender wings which elevate above the earth, and its flowers. But to raise and ennoble that honor of the individual into honor of the race, and that again into honor of the worth of mind, never praise him who has gained a prize, but those who rank below him; give the honorable title, not as a distinction for the steps which have been mounted, but as a notification of neighborhood to what is higher; and lastly, let your praise afford more pleasure because it shows that you are pleased than for the distinction it gives."

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sonal independence, and too much in that of vanity, ambition, and the applause of men. We think people are proud, when they are only vain, fond of dress, show, and extravagant display. Self-esteem does not boast, dress, or act for the eyes and approval of others. It proudly stands erect, does duty as dictated by reason and conscience or necessity, exercises economy if liberal expenditure can not be indulged in, dresses plainly if necessary, and lives in small houses if no better can be afforded, and frankly says, "I would like better things and a higher style of living, but I can not afford them." When we have more Self-esteem we shall build fewer mansions and more cottages—there will be fewer decorations in houses, furniture, and equipage, and also fewer mortgages, less pretense, and more solid worth and happiness. Men may properly console themselves with pride in a long line of honorable ancestors, and wisely resolve not to break the chain which should link the past with the future, and when tempted in any way to belittle their character and do dishonorable things, may properly say with one of old, "Is thy servant a dog that he should do this thing?"

And what is a proper foundation for self-respect? The consciousness that our feelings and conduct obey, in the main, the dictates of duty and benevolence, and that these latter reign too powerfully in our minds to permit any unworthy passion to acquire dominion over us; in fact, to feel assured that the man predominates in us, and not the mere animal. If, instead of this ground for self-respect, we value ourselves upon possessions, external advantages, or accomplishments, upon anything whatever which appeals to our inferior nature, Self-esteem will degenerate into self-importance and pride.

In children we continually see the faculty called into exercise by objects that should never be allowed to excite it; they are noticed for being "nicely dressed," or for their good looks; for their activity and cleverness in some particular way; for being able to recite fluently a number of words with which their memory has been loaded without much thought of their meaning; and for numberless things which have no excellence in themselves, but which produce an abundant crop of conceit.

We have sometimes thought that at a very early age, the feeling of self-importance is unduly excited in children, even under the most enlightened management. The solicitude which they observe in all around them for their comfort and enjoyment, the watchful care which even anticipates their wants and wishes, the immediate sympathy which all their feelings receive, conspire to give them ideas of their own importance destined to be cruelly upset when the attractions of infancy are over; if, indeed, these ideas do not produce a lasting impression on the character.

If a child has naturally a large share of the disposition under consideration, reproof, unless very judiciously administered, and still more contempt or ridicule, will be apt to increase rather than to subdue it. Instead of inducing humility, they will urge on the feeling to its perversion—self-sufficiency, and create, perhaps, a moroseness and closeness of feeling, which beyond anything else shuts up the mind from happiness and improvement.

When the feeling is in excess, there will be a constant use of "I," and "Myself." Everything will center in or move around this "I, myself," and everything will be regarded only as it has reference to this important first person singular. Such children will constantly require to be kept back. The charm of modesty will always be wanting in their character. They will open a conversation with strangers on terms of perfect equality, like a young acquaintance of ours, whose comments upon his mother's method in the education of his younger brothers and sisters show how far more capable of the task he conceives himself to be. In early management, it will be better not to notice this self-worship and self-exaltation; to be careful not to repeat the child's sayings and doings, and, above all things, to endeavor to excite an interest *in things themselves for their own sake.* Interest children all day long in their studies, pleasures, and pursuits, and give them no time to think of themselves. Of course we do not mean by this, to exclude self-knowledge, of all knowledge the most desirable in such a case. If children are made to feel how all that we possess of real beauty and excellence, whether in body or mind, is the gift of

God, without any merit on our part—how much more of excellence and beauty we might possess, had we used due diligence—how great are our faults and deficiencies, compared with that excellence of which we can conceive—it is almost sure to engender humility, and prevent them from thinking "more highly of themselves than they ought to think."

The feeling may be too weak, and then it leads to irresolution and indecision, to the want of manliness and independence of character, to over-submissiveness and the desire to lean on others—under these circumstances it must be stimulated.

The abuses of this feeling, in excess, are very numerous. In childhood it gives rise to pettishness and willfulness, to impatience of control, and rebellion against authority, and to an extreme sensitiveness and readiness to take offense. Later in life, it produces pride, arrogance, conceit, love of power, dogmatism, insolence, tyranny; everything is overrated connected with self; in common language, "the geese are all swans."

There are many checks to this feeling in excess. Children may be taught how Self-esteem, in proportion to its natural strength, always colors the self-estimate they make of all their actions and possessions; how all they are and all they have are derived, and their thankfulness and pride should be directed to the true source from whence they are derived; and above all, they should be taught never to pride themselves on what they possess, but if at all on the manner in which they make use of their possessions.

LOVE OF APPROBATION.

(APPROBATIVENESS).

The desire of standing well in the estimation of others, is one of the most powerful motives to human action, and as public opinion generally takes the side of virtue, is a strong check upon the predominance of the selfish passions in society; nevertheless, being as it is but a selfish and inferior motive, it must be carefully confined within its proper bounds, and the feeling will then only induce so much regard for the approval of others, as is consistent with the dictates of the moral sense. So guarded, it becomes the source of one of our purest pleasures—the sympathy and approbation of the wise and good.

Under proper culture, children in early infancy will look to the approbation of their parents as their chief reward, and to their disapprobation as their chief punishment. The sentiment is, therefore, one of high importance in the first stage of existence, and the more it is exercised in that direction, to the exclusion of all other rewards and penalties, the better. But as the intellectual and moral powers grow in strength, its importance will proportionately decrease, until it attains its just rank among the other instincts. This craving for admiration is, however, so rarely managed judiciously in childhood, that we seldom see it in mature years subservient to the higher powers. When other feelings have arrived at sufficient strength and maturity, it would be as well to drop the appeal to this altogether. Let the motive be love, or respect, or conscience, or kindness; not praise. Praise, which is the

expression of the approval of others, is continually substituted as the incentive to good conduct, for those higher motives to which we have before alluded—the satisfaction which results from having done right, and of having assisted to make others happy. "Let Miss Such-an-one hear how well you can say pretty prayers," is a case in point. The lesson sometimes takes a worse form. "Do so and so, my darling, and then mamma will love you better than brother Harry." It would be well if the pleasure of parents in good conduct took oftener the character of sympathy than of approbation, that the expression should not be so much in the form, "You have been good to-day, and mamma loves you for it," as, "Because mamma loves you, she is glad *with you* that you have been good to-day."

It is not intended that praise should not accompany right conduct, but that the pleasure thus excited should be kept subordinate to the higher one. When the higher one appears to be a sufficient motive, a wise parent will be careful how he add a lower one, lest it should be the means of weakening instead of strengthening the power of the former. He will make his child understand, that the world frequently condemns what is right and approves what is wrong, and, therefore, to enable himself to persevere in the path of duty, he must learn to feel the consciousness of self-approval a sufficient reward. Self-respect is necessary to this end, and with such a view the feeling which excites it must be cultivated, if it appear to be naturally deficient.

Richter says, "The desire to please with some good quality which rules only in the visible or external king-

LEON GAMBETTA.

APPROBATIVENESS.

PLATE XI.

dom, is so innocent and right, that the opposite, to be indifferent, or disagreeable, to the eye or ear, would even be wrong. Why should a painter dress to please the eye, and not his wife? I grant you there is a poisonous vanity and love of approbation; that, namely, which lowers the inner kingdom to an outer one, spreads out sentiments as snaring nets for the eye and ear, and degradingly buys and sells itself with that which has real inherent value. Let a girl try to please with her appearance, and her dress, but never with holy sentiments; a so-called fair devotee, who knew that she was so, would worship nothing save herself, the devil, and her admirer. Every mother, and every friend of the family, should keep a careful watch over their own wish to praise—often as dangerous as that to blame—which so easily names and praises an unconscious grace in the expressions of the affections, in the mien, or in the sentiments, and thereby converts it forever into a conscious one; that is to say, kills it."

In some children, little girls especially, this appetite for admiration is so keen and insatiable, that not a word, look, or action escapes untinctured by some covert design upon the admiration of bystanders, and childhood loses entirely its two greatest charms, simplicity and impulsiveness. It is most unfortunate when a mother is unconscious of the strength of this propensity in her child, and deceives herself by mistaking the goodness on the surface for real excellence, and fosters the weakness every minute by indiscriminating praise. Two children may be seen, the one with large love of approbation, the other with small. The latter will sit complacently eating her sweetmeats with-

out offering any to her companions, nothing disturbed by their longings and the half injunctions of the elder bystanders to be a good, generous child, and give some away. The other child, with perhaps an equal love of eating, will eagerly and somewhat ostentatiously share all with her playfellows. The difference in the degree of virtue in the two children is not so great that one should be reproached as a little selfish glutton, and the other extolled as a pattern of generosity; the difference is simply, that the one likes sugar-plums better than praise, and the other likes praise better than sugar-plums. Nevertheless, in nine cases out of ten, the disposition of the latter is very much to be preferred, since the desire for approbation is a much higher feeling than the mere animal pleasure of eating; and a generous action, done even from an imperfect motive, renders a person more fit for the reception of better influences. The greedy child is hardened more and more after every act of greediness, and still more if it is scolded and made to dislike its companions by being placed in odious comparison with them; but a sunshine will be reflected upon the little giver from the happy, grateful faces of the other children, which would be quite sufficient reward, if not overlaid and extinguished by an eulogium.

Commendation in words is more likely to foster vanity than a kiss or look of affection. Comparisons with other children should be carefully avoided, and all that induces self-consciousness. For this reason, tales for their entertainment should be more about good children, that is, children who are naturally good without any parade, than about good and bad children.

Let us now speak of this faculty in its abuse. The love of dress exists in the present age in great excess, but let us be careful not to run into an opposite extreme. Beauty of body is desirable as well as excellence of mind, and in checking too great a display of personal vanity in our daughter, we must not on the contrary inflict upon society an ill-dressed, ungraceful, slatternly eccentric, who values only mental superiority, to the entire neglect of the equally legitimate mode of pleasing by the person. Richter says: "While man finds a cothurnus (buskin), on which to raise and show himself to the world in the judge's seat, literary rank, the professor's chair, or the car of victory, woman has nothing save her outward appearance whereon to raise and display her inner nature; why pull from under her this lowly footstool of Venus? . . . . We will now pass to the clothes-devil, as the old theologians formerly called the toilet. . . . . The preachers do not sufficiently bear in mind, that to a woman her dress is the third organ of the soul (the body is the second and the brain the first), and every upper garment one organ more. . . . . Woman's love of dress has, along with cleanliness, which dwells on the very borders between physical nature and morality, a next-door neighbor in purity of heart. Why are all girls who go out to meet princes with addresses and flowers, dressed in white? The chief color of the mentally and physically pure English woman is white. Hess found white banners used most in free countries; and I find States all the more modest the freer they are. I will become no surety for the inner purity of a woman who only puts on the color of purity when walking in the streets." . . . . With

reference to the over-love of dress, he says: "Animate the heart, and it no longer thirsts for common air, but for ether. No one is less vain than a bride. . . . . Ascribe to cleanliness, symmetry, propriety of dress, and all the æsthetic requisites of beauty, their brilliant and true worth; so a daughter, like a poet, forgets herself in her art and in her ideal, and her own beauty in what is beautiful." . . . . Finally, he says: "Woman's body is the pearl oyster; whether this be brilliant and many-colored, or rough and dark from the place of its birth, yet the pure white pearl within alone gives it value. I mean by this thy heart, thou good maiden—thou who expectest not to be appreciated, but only to be misunderstood!"

The ordinary modes of school-education tend to foster the excess of this emotion. To stand above his school-fellows is too much the object of the school-boy's ambition, and he is naturally tempted to rejoice at their want of success which keeps them below him, rather than in their advance together with himself. The meanness and unworthy passions which often enter into the contest for a prize, are faithful types of those which the world displays on a larger scale. Envy and jealousy spring out of the love of approbation in excess, when uncontrolled by superior feelings, and all methods of education which tend to excite them are to be condemned.

Zschokke says: "It is treason to the holy nature of childhood to address ourselves in the management of children rather to the covetousness of sordid self-interest, than to the innate consciousness of the true and the noble. The charlatanry of public school examina-

tions was banished from my seminary. They may sometimes prove the merits of the teachers, but never those of the pupils."

Childish vanity, another of the signs of this excess, should never be treated as a crime; in some instances it might be advisable to let a child learn by experience the paltriness of the enjoyment arising from its gratification. For example:* "C. was very vain of some jewels, the gift of an injudicious relative; or as she emphatically called them, her *do-ills*. Day after day she asked to wear them. Day after day her mother said 'No,' but finding that to refuse was of no use, she was puzzled what course to adopt, until it occurred to her to let one fire put another out. Accordingly the next time C. applied to her for permission to wear her *do-ills*, she answered: 'Certainly, wear them if you please; but you know these things are valuable because your mamma's dear friend gave them to you; they must neither be lost nor spoiled. If you have them on, you must remain in this room, and even I think I should say, upon this chair, in order to be sure they are safe.' C. consented to the terms, and joyfully bedecked herself with her finery, and then stationed herself upon a chair. It was a fine evening in August, and the other children were out; however, for two hours C. persevered in sitting on the chair. At length she begged to have them taken off, and from that time to this (two years) the *do-ills* have never been mentioned but with an uncomfortable feeling and a blush. The plan here adopted answered very well to check

* Monthly Repository.

vanity in that direction; but against vanity about dress and all other things, there is but one real remedy, the substitution of love of excellence for the love of excelling; the development of the intellect also will bring about a just appreciation of the value of dress, etc., when weighed against mental superiority.' "*

Bashfulness arises from an excess of the Love of Approbation, and modesty is ordinarily connected with a moderate Self-esteem, but it has been well observed: "Bashfulness and modesty, although so frequently confounded, have yet no necessary connection or relationship, and either may exist without the presence of the other. The former, or shamefacedness, as it is often called, is a weakness not unfrequently belonging to the physical constitution, and of which every one would gladly be relieved. It may be a quality of those even who are most impure in their feelings, and when unrestrained, most immodest in their conversation. Modesty, on the other hand, pertains especially to the mind, is the subject of education, and the brightest, and I had almost said, the rarest gem that adorns the human character. That awkward diffidence, so frequently met with in the young of both sexes, is of a nature, too often, very little akin to modesty."

However useful the desire of estimation, the love of applause, fame, or glory may be, yet it must be admitted that the feeling from which these legitimate uses spring is far too strong in the present day; for it is this feeling which gives to public opinion and to fashion their power. How much is done from the fear of the folk, and of what Mrs. Grundy will say, instead of from

* Monthly Repository.

the fear of God, or of doing wrong; and who dares to be unfashionable, although following fashion may cost him all real good! Much, if not most, of what we regard as virtue in the world, is merely the tribute which vice pays to virtue—it is merely the seeming which this faculty puts on in deference to society, and to gain the name and wages of virtue without its reality; it is not real gold, only counterfeit. This feeling is essentially selfish in its nature, and its characteristic is to love distinction, not the excellence by which alone distinction ought to be acquired; it is satisfied with appearing to be, without being. And herein is the difference between the higher sentiments and this: that these *act*, the other only *talks;* and yet it is very difficult for most people to distinguish between the counterfeit virtue and the real—to distinguish between what is done for applause and out of deference to the opinion of the society in which we live, and what is done from a real sense of rectitude. People are even very apt to deceive *themselves* in this particular. They have all their lives been wearing the clothes of virtue, and talking virtuously, and seeming virtuous, and even doing many virtuous acts; and they wonder at the end of their lives that they are esteemed so lightly. But let such persons examine themselves carefully and honestly, as to whether there has not been more seeming than doing, and whether they have not taken care to get paid in applause for even what they have done. Society, in consequence, instinctively feels that it owes them nothing. They have blown their own trumpet before them—they have let their right hand know what their left has done, and they have had their reward.

That too many work for thanks and gratitude, and

not from real benevolence or a sense of duty, is evidenced by the too common saying, "What is the use of helping such people, you get no thanks for your pains," or "What is the use of attempting to do good, you meet with nothing but ingratitude for your trouble," etc.; whereas, had they been virtuous for virtue's sake —from a sense of duty or benevolence—no thanks or gratitude, which is only praise in another shape, would have been expected. The guinea which is extracted from us in our passage between the plates held by two fashionable or titled ladies—do we ever think of it afterward, or watch its application? which we should do, if the good of the cause for which it was given was our object, instead of the payment of a tax to public opinion and the fear of the folk: many subscriptions, and much church-going, emanate from love of approbation alone.

If we do good to be paid in gratitude, we are certain to be disappointed, and we must learn to do good for its own sake, or not at all. The people generally can not raise themselves above their own state of feeling, if it be one in which the selfish feelings habitually predominate. They judge others by themselves, and can scarcely conceive of a really unselfish motive; or if they can, they would regard an action as folly which has no direct bearing on self-interest. The philanthropist, therefore, must expect to have his motives and actions misjudged and misrepresented. If as a clergyman he visits the poor, he must hear it said, he is only doing his duty, he is paid for it, and he wants to get people to go to church because he lives by it, the same as another man lives by his shop and is anxious to get customers. If he would serve the poor through the estab-

lishment of public institutions, it is considered that power, and place, and social consideration and position are his motives; and the people have some excuse for this mode of knowing things, for they have been too much courted and flattered for the power and influence which their numerical force often confers, and not from any wish to do real good to themselves. We must learn also to do good for its own sake, because the more we study the cause of the evils inherent in society the more we must become convinced that eleemosynary charity, which alone is popular, and paid in thanks and praise, tends rather to foster and nourish the evil than to cure it. To insist upon the only means which are really efficacious to raise the condition of the poor, viz: providence, prudence, forethought, economy, education, and to help the poor to help themselves, is not the popular course.

There are other minor abuses, such as flattering others, that they may praise us—sacrificing truth and sincerity rather than give offense; but their notice comes more properly under another head. If Conscientiousness be naturally strong and well cultivated, there is no fear of the love of praise leading to insincerity and meanness.

But everywhere the spirit of democracy is on the increase, and all men, whether consciously or not, are aiding it by their exertions; and with this increase, and the penny press, and the greatly increasing facility of communication, and, in fact, with everything that enables man to act more directly upon man, public opinion becomes more powerful and irresistible, and in proportion as it thus becomes more powerful is it lowered to the mental and moral level of the increasing multi-

tude from whence that power is derived. No doubt this is good on the whole, as the world is made for the happiness of all, not of a class; but, nevertheless, it everywhere tends to exalt mediocrity and to make popular that only which is capable of being understood and appreciated, not by the highest minds and intellects, but the lowest. On this account it is that above all things moral training must be directed to enable children to act in perfect independence of the public voice, and carefully to study and to do what is right irrespective of it. In America few have moral courage to breathe a whisper against public opinion, and with the increasing power of the majority in this country (England) we are daily approaching a similar condition of mental slavery. We have also equally to guard against the misrule of fashion; for, as the distinguished author of "Adam Bede" says, "Our moral sense learns the manners of good society, and smiles when others smile."

The study of the mental faculties, and the legitimate objects to which they point, will show us that mankind have set up false gods—that they worship golden calves —that the true end and aim of life is sacrificed to these idols, and that if we can but free ourselves from an undue thralldom to custom and habit and fashion, we may be much happier, and attain all that is worth living for at a much less cost, and at a much less sacrifice. To achieve this emancipation, we must be early taught not to fear the world's dread laugh, more especially when we are in the right; we must be prepared "to stand approved in the sight of God, though worlds judge us perverse."

Let children, then, be early taught to set a true and

just value upon public opinion. A thousand fools can not make *one* wise man, for nought multiplied by nought, even a thousand times, is still nought. Show them how the world has always treated its greatest men—how it has stoned its Prophets, crucified its Saviours, martyred its Apostles. Show how fickle, how indiscriminating it is to this day—how ignorance speaks with the same confidence, or even with more than knowledge—how the heights and depths of the greatest minds are measured at once by the conceit of the smallest. Show how hard it is for people to praise, how easy to blame; for many think they show their sense by being able to find fault, but it requires a much higher sense to find out and appreciate excellencies. Call the attention of the young to the kind of criticisms thus current of both men and things in this much dreaded society, and let them say, if they really seek excellence, whether they ought to value such criticism. It requires great talent and long study to master any one subject; but when they have done so, let them listen to the flippant, trivial, conceited, shallow judgments of their acquaintance upon it, and let them learn from that to appreciate the worth of public opinion, and judge whether the desire of fame, based upon such a public opinion, is worth striving for, or ought much to influence their motives to action. To appreciate a great man, requires, if not one as great, still a great man, and the judgments of the world therefore must be either borrowed or erroneous—more frequently the latter, as self-conceit usually supplies any deficiency of talent;

> **"Whatever Nature has in worth denied,**
> **She gives in large recruits of needful pride."**

Upon whom does Fame bestow her rewards? Really upon those who most deserve them. Does conscience approve the judgment even of the most intimate friends with respect to our characters; how then can we expect the world, or posterity, to do justice; and who would value praise or blame that is not discriminating and just? The originators of useful reforms are generally persecuted, for they get the ill-will of all who lived on the abuses sought to be removed, while those who are benefited usually think the good comes from nature. They who really work, and in the modest quiet of their studies gradually prepare the world for new truths, are unnoticed and neglected; but he who becomes the mouthpiece of this public opinion, when formed—who has brains enough to appreciate, but not to originate, and who can talk—this is the man whom the world pays, and fame immortalizes.

The world scarcely yet recognizes any higher motives than those that arise from Self-esteem and Love of Approbation, that is, the love of power and of fame and glory, which is only another name for applause—the stupid staring and the loud huzzas of the multitude. The hero and the silly coquette are still put upon an equality as to motive; both are in pursuit of fame and glory! Power and fame, as means, are perfectly legitimate and worthy objects of desire, but not as ends; as Tennyson says:

> **"Fame with man,**
> **Being but ampler means to serve mankind,**
> **Should have small rest or pleasure in herself,**
> **But work as vassal to the larger love,**
> **That dwarfs the petty love of one to one."**

As ends, as something to rest satisfied with, nothing can be more contemptible. The love of power and of applause are perfectly self-regarding, and whatever fine-sounding names they may take, such as love of fame or glory, must be looked upon with great suspicion as motives to action. The trumpet of fame has hitherto been blown before false heroes, and glory has too often waded through blood and slaughter to the world's destruction and desolation. Yet, a young world, making its gods "after its own image," could conceive no higher motive with which to invest them. They were made jealous of power, greedy and still more jealous of praise, and their *glory* was regarded as the end and aim of creation. Power was worshiped for its own sake, without reference to the end to which it was applied—even though it was generally recognized as swift to damn, slow to save—and praise unceasing and indiscriminating was offered up as the most acceptable service and as the best means of turning this power to individual advantage. Gratitude toward a benefactor is a most noble feeling to be fostered and encouraged; but to praise another, whether God or man, for what can be got by it, is, of all feelings, the meanest. A noise of pots and pans and sounding kettles is used by tribes in Africa to prevent an eclipse, and an equally *senseless* noise of "praise" is used by other tribes to prevent other anticipated disasters, no doubt with the same effect. This abuse of the truly "self-regarding" feelings is most blighting to all our higher aspirations, particularly if it have a religious sanction, and if any portion of such abuse has descended to our own day, the sooner it can be obliterated the better. The abuse

of Self-esteem is pride; of Approbativeness, vanity, and in the present little insight that there is into character, they are often mistaken for each other in their mode of manifestation.

Love of Approbation and Benevolence being large give a great disposition to oblige and make it difficult to say "no"; the same joined to good Conscientiousness, moderate Self-esteem, and Secretiveness, produce great openness, truthfulness, and sincerity, and pleasing and obliging manners.*

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* Nothing is more common than to hear people speak of the action of Approbativeness as the foundation of pride. We can make the distinction between Approbativeness and Self-esteem clear, by the following incident:

A farmer of our acquaintance was about to start for the village to sell a load of potatoes, which he had just been digging. His wife came running to the door and said, "Why, John, I hope you are not going to the village with that old ragged coat on!" "Yes, I am; they *all know me* at the village."

The next day he drove up from the field with another load, which he was going to take for sale to an adjoining town. The wife, with extra anxiety, accosted him. "Now, John, you certainly must not go with that old coat. Wait a minute, and I will bring you a better one." He replied, "*Nobody knows me there.*"

The wife, having larger Approbativeness, wanted her husband to look tidy and respectable when he was going to the village where they went to church, to the stores, public festivals, etc., because they were so well known there—and when he went elsewhere, she desired him to dress well even when in the rough, dirty work of handling and selling potatoes, because the people were wholly or mainly strangers. The husband, on the contrary, with moderate Approbativeness, cared little for a tidy appear-

THE SOCIAL AFFECTIONS.

AMATIVENESS.

This feeling produces love between the sexes. It is not developed in early life, and the period of its development is different in different constitutions. At the time of its coming into activity the moral feelings also acquire greater strength, and become more active; its end is marriage. Before the period at which this feeling is developed, the boy or girl ought to have been instructed in the physiology of both mind and body—in respect to the use and abuse of all their faculties, and with a properly balanced development, there is no fear when all the other feelings have been properly trained, that this one will be abused. The mystery usually made to surround this subject in no way furthers the promotion of true modesty, and ordinarily lets loose upon the mind much misdirected feeling, disturbing its balance, and unsettling its object. They whose experience is intended to guide the young

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ance while doing dirty work, and having larger Self-esteem, he was independent of a public sentiment which might be supposed to demand good clothes while doing rough work. So he declined to change, because they *all* knew him in one place, and because, in the other place, *none* knew him. His motives and feelings were just the opposite of those of his wife. He manifested pride and independence. She would have worn nice clothes while doing inappropriate work, to please the eyes of both acquaintances and strangers, and perhaps have excited, in both, criticism for her ill-timed and improvident mode of dress. In this she would show her vanity and want of proper independence, while his course showed that he had more pride than vanity.

should recollect that the object of their instruction should be to refine and idealize this propensity, and to associate it always with the higher feelings; for when the feeling is constitutionally strong, it may act irrespective of all but itself. An all-absorbing feeling of love may co-exist with a perfect knowledge that the object of this passion is altogether unworthy of it. Never forget, therefore, "that a man has choice to begin love, but not to end it."

Love, based upon this faculty, becomes a passion and is, undoubtedly, the strongest feeling in our nature. While it exists it absorbs all other feelings, or, at least, is made the center around which all other interests and feelings revolve. It changes the whole nature, frequently giving force and power and brilliancy to the dullest clods of earth. But under its scorching influence, the homely, every-day duties of life are dried up and become tasteless and insipid. It is a temperature in which the common virtues can not exist—they pale and die. Love, as a passion, therefore, is not intended to be a common state of mind, or ever to last long. Probably our first love ought ever to be our last, for its commencement, in all well-regulated minds, being always controllable, it ought to be indulged only when it can lead to matrimony, and the use of so intense a heat of feeling is then to fuse two individual souls into one for life. Having answered this purpose of making two people one for life, the feeling is no longer an all-absorbing passion, but takes its place among the other feelings in due relative proportion to them, first as love, and then as affection. Infinite mischief is done by that class of writers whose works tend

M. SOLER.

AMATIVENESS.

PLATE XII.

to weaken the influence of the marriage tie, representing it as less sacred and less binding by nature than it is by custom; who make a plaything of love, and whose heroes and heroines indulge a succession of little passions, not thinking the affection which remains when passion is dead good enough for such exalted souls, whether the object of that affection be husband, wife, betrothed, or what not. This getting up a passion for one object after another, under the plea of sympathy of soul and intellect, superiority to conventionality, etc., may be a circumstance of much interest and pleasurable excitement in the pages of a novel, and even interwoven with much beauty of thought and sentiment. But in real life such principles are false, dangerous, ruinous. If love has been allowed to expand into passion at a proper time and upon a proper object, and if marriage has resulted, what were two people before, become so thoroughly one, that none of those cross loves take place afterward which form the staple of the works of the writers we have characterized, and are the sole source of their absorbing interest. Marriage, under any circumstances, without love, is opposed to all the laws of our nature, and no writer can paint too strongly the evils which result; but it is only in fiction that these evils are mitigated by casting away the duties which marriage always brings.

As marriage without love is inherently wrong, it can not be made right by the dying injunction of a parent, or from the wish to save a parent from poverty or even ruin. We frequently meet with works of fiction, in which this self-sacrifice is eloquently represented as the highest heroism. But however high-sounding, this is

false morality, for supposing that it were right for children to sacrifice themselves for their parents—a young life to an old one, of which we think there is reason to doubt; yet it can not be right to sacrifice those to whom they are married, which they would do by marrying them from any other motive than because they loved them. To do anything that we would not do from the clear dictates of our own reason and conscience, out of deference to the dead or dying, is gross superstition, or at best, it is but the lower feelings of affection mastering the higher.

Marriages are made in heaven, that is, are of the soul's affections; but for the sake of the offspring they require to be publicly registered on earth. Marriage is no longer generally recognized as a religious ceremony, and such registry is now considered by law as sufficient. As it has frequently happened in other observances, the spirit has been lost in the form, and the marriage rite or register is alone thought of in speaking of marriage; whereas the mere form which consults the interests of society, without the union of the affections, is no more a marriage than the taking the teetotal pledge is temperance; and marriage may truly exist, although peculiar circumstances may have made the form *impossible;* but the good of society requires that such marriages should not be formed, for the sake of the general law with which that good is at present so intimately connected.*

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* No emotion is more influential in character than this, yet in respect to none is there more ignorance and error on the subject of its due regulation and training. Virtue, modesty, and morality, as people have learned to recognize

PHILOPROGENITIVENESS.

(PARENTAL LOVE).

The law of offspring is what this term implies, but in the absence of children, its legitimate object, it is capable of taking a variety of other directions. It is sometimes manifested by children in a remarkable degree. In them it is generally directed toward the lower animals, and there are many good feelings and habits of mind which it excites and encourages.

The child who loves his pet dog, his pet bird, sup-

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them, have been employed as a barrier against the dissemination of any appropriate knowledge respecting the sexual instinct, and thousands of the best people in the world vainly imagine that ignorance in this direction is the great safeguard of the young. Meantime nature is developing in their constitutions the love element, and it is not in the province of silence or prudery to ignore its power or neutralize its influence. These facts exist, and the true question is, shall this instinct be regulated by an enlightened intellect and sound moral sentiment, or shall it be permitted to revel in ignorance with all the vigor of a blind passion? A large share of the popular literature is calculated to inflame this passion; and such is the perversion of public sentiment that no paper, intended for the million, can become popular and remunerative which is not largely filled with love stories; and three-quarters of the books in Sunday-school libraries are religious stories in which love and marriage are the culmination. Yet the parents of the Sunday-school pupils who read these pious love stories, would sternly repel physiological truth which would enable the young to regard this subject from a scientific point of view, thereby gaining power to regulate their emotions by understanding them. They are thereby left to be the vic-

plies its wants and protects it from danger, he pays attention to its habits and learns how to make it happy. This love for his favorite may, and most likely will, extend itself to the whole sensitive creation. The knowledge he has thus acquired even of one individual, and the habit of tending it, will prevent him from showing cruelty to animals in general; for cruelty more frequently originates in ignorance and thoughtlessness than in natural disposition.

The manifestation of this propensity is not confined to the animate creation—the inanimate claims a share. The little girl loves her doll, she dresses it, puts it care-

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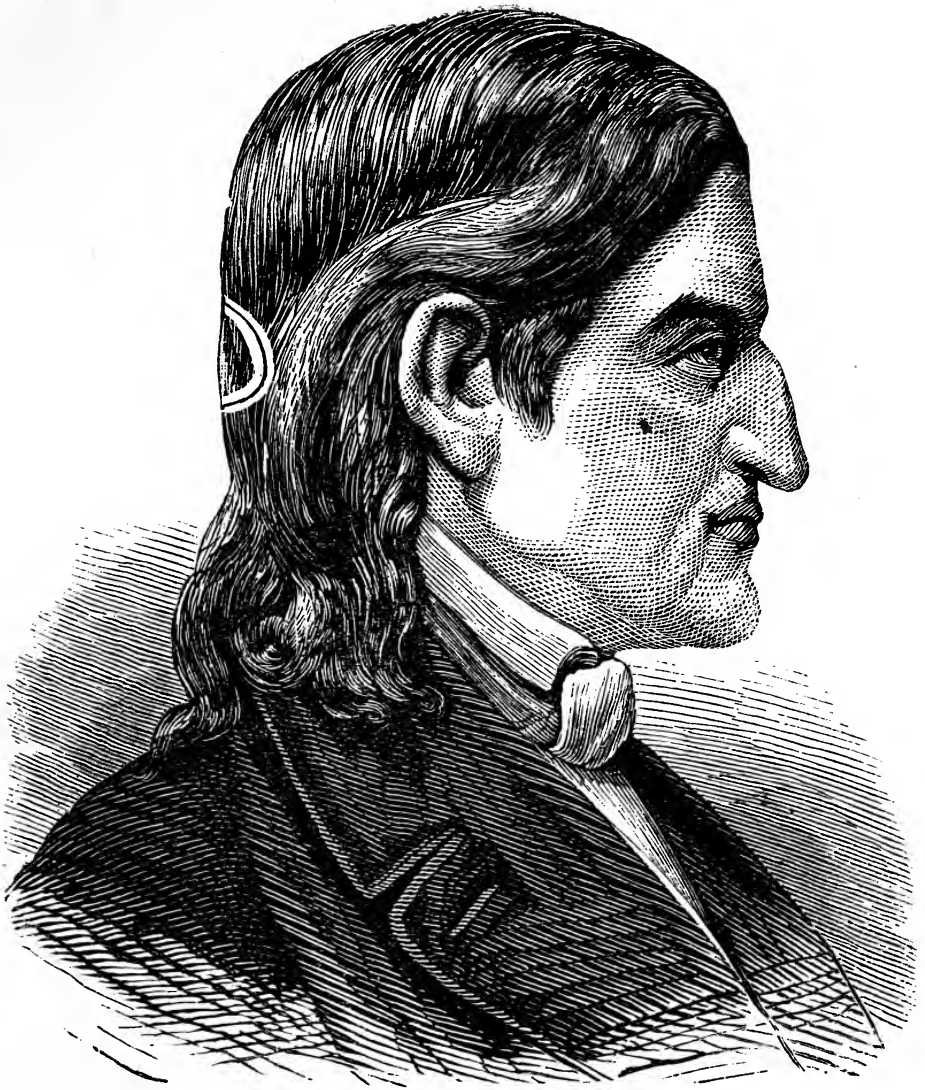
tims of the torrid, malarial atmosphere of salacious literature, albeit it may be covered with romantic, literary, and even religious gauze. We know that boys who are judiciously and thoroughly instructed by books and oral teaching before this emotion becomes active, may be kept, up to manhood, as pure in spirit and entirely free from vulgar associations of thought, as any good mother could wish her daughter to be. The same boys, if taught by prudish public sentiment to regard esoteric physiological subjects as something to be dreamed of in silence, with only the companionship of vulgar imagination, will become slaves, like others, to the hidden and unregulated fires which tend to consume and debase, instead of broadening and blessing the character. Marriage involves Amativeness, but the life-union of two lovers originates in the faculty of

CONJUGALITY,

recognized and accepted by the leading American phrenologists, though many years ago, spoken of as probable by some Europeans. This organ is located in the cerebrum outward from Philoprogenitiveness, while Amativeness is in the cerebellum.

The office of this organ is to lead animals and man to



FREDERICK FROEBEL.

(*Founder of Kindergarten.*)

PHILOPROGENITIVENESS.

PLATE XIII.

fully to bed, soothes its imagined distresses, she teaches it the lessons she has herself been taught, and exhorts it to obedience in the tone and manner to which she is most accustomed from her own instructor. The knowledge we communicate we fix more deeply in our own minds, and so strongly is the desire of having something to teach and something to take charge of implanted within us, that we have known a little girl who had no companions, repeat her lessons and the instructions given to herself, to a favorite rose-bush.

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select one sexual mate, and to live faithfully with that mate for life. Some animals choose a mate for life, others select every year, but the love, and its exercise, is individual and exclusive.

Man embodies in himself all the faculties found in the lower animals, among which is the instinct for selecting and loving one beloved object. This exists in different persons in different degrees of strength; and when we find persons to whom the obligation of marriage is imprisonment, and onerous, it will be found that their selection was, in the first place, an improper one, or the person is deficient in the faculty of Conjugality.

Bigamy and polygamy are as unnatural as gluttony, theft, cowardice, instability, or the lack of any of the intellectual faculties. Men may be idiots, or very weak, in music, mechanism, finance, dignity, courage, and why not in the conjugal instinct? There are more people who can not distinguish tunes, than there are persons who do not desire to select and faithfully live with one conjugal mate. Some can not sing, cipher, or construct; some can not remember forms or faces, history, words, or colors. Why should not some lack conjugal love? For a full exposition of this interesting subject see "Thoughts on Domestic Life," by Nelson Sizer. S. R. Wells & Co., Publishers. Price, 25 cents.

It is not often considered that Philoprogenitiveness is a mere extension of the directly selfish feeling; that the overweening fondness of parents for their own children, as their *own*, is a branch of selfishness, and a powerful check upon the benevolent feelings. A most ridiculous manifestation of this feeling is the attempt at its transference to friends and visitors, and the showing-off of children before them. Aided by its strong light, a mother sees a thousand endearing characteristics in her offspring; but such attributes are exactly those which can not or ought not to be displayed. If it is a little red baby or a very young child that is expected to be admired, then the visitor is the victim; if an older child is expected to show off its pretty ways, its unconscious prettiness or virtue is transformed into a conscious one, and the child is then no longer pretty or virtuous. It is singular that all parents can see this mistake in others and yet so many practice it themselves, forgetting that Philoprogenitiveness, which is the love of our own children, does not necessarily extend in a like degree to other people's. A more serious abuse of the faculty is where the father of a family toils to provide for his children, urges forward their interest in every possible way, spends his health, his life, in securing for them a favorable station in the world, and so thinks all his duties to society fulfilled; when the mother satisfies her conscience in withdrawing from benevolent exertions, in relinquishing her place in the affections of her friends, because—"she has her family to attend to"—neither of them considering that the most valuable part of their children's education should be the witnessing of their efforts for the good of others,

for the improvement of society, and promotion of general happiness. We frequently hear of a person who has thus cut herself off from all her duties to society to attend to her children, that she is a good *mother;* why so is a tigress, in precisely the same sense.

The children follow in the same course as the parents, and so the world makes little progress; nor can it be expected to make any while the main object of parents in the education of their children is—not that they may be happy themselves in making others so—but, that "they may get along in the world."

Much has been said and written about spoiling and pampering children, but we are disposed to think that there is more to fear from the opposite extreme of neglect and harshness. The great object in the management of children is to make them happy, to keep them constantly cheerful; to allow no angry passion, no depressing feeling, no fears to take possession of the mind, but to keep the perpetual sunshine of hope and love always bright and clear. This can be done only by constant occupation, not in eating or mere amusement, but in well-selected bodily and mental pursuits. Kindness and gentleness shown toward children, awaken the like in them. If anger be shown toward or before children, it arouses the same feeling in them. Firmness, not anger, is required in controlling them.

Dr. Combe, in his work on the "Management of Infancy," says: "Let us, then, not deceive ourselves, but ever bear in mind, that, what we desire our children to become, we must endeavor to be before them. If we wish them to grow up kind, gentle, affectionate, upright, and true, we must habitually exhibit the same

qualities as regulating principles in our conduct, because these qualities act as so many stimuli to the respective faculties in the child. If we can not restrain our passions, but at one time overwhelm the young with kindness, and at another surprise and confound them by our caprice or deceit, we may, with as much reason, expect to 'gather grapes from thorns or figs from thistles,' as to develop moral purity and simplicity of character in them. It is vain to argue that, because the infant intellect is feeble, it can not detect the inconsistency which we practice. The feelings and reasoning faculties being perfectly distinct from each other, may, and sometimes do, act independently, and the feelings at once condemn, although the judgment may be unable to assign a reason for doing so. Here is another of the many admirable proofs which we meet with in the animal economy of the harmony and beauty which pervade all the works of God, and which render it impossible to pursue a right course without also doing a collateral good, or to pursue a wrong course without producing collateral evil. If the mother, for example, controls her own temper for the sake of her child, and endeavors systematically to seek the guidance of her higher and purer feelings in her general conduct, the good which results is not limited to the consequent improvement of the child. She herself becomes healthier and happier, and every day adds to the pleasure of success. If the mother, on the other hand, gives way to fits of passion, selfishness, caprice, and injustice, the evil is by no means limited to the suffering which she brings upon herself. Her child also suffers both in disposition and happiness; and

while the mother receives, in the one case, the love and regard of all who come into communication with her, she rouses, in the other, only their fear or dislike. The remarkable influence of the mother, in modifying the disposition and forming the character of the child, has long been observed; but it has attracted attention chiefly in the instances of intellectual superiority. We have already seen that men of genius are generally descended from, and brought up by, mothers distinguished for high mental endowments. In these cases, the original organization and mental constitution inherited from the parent are no doubt chiefly influential in the production of the genius. But many facts concur to show that the fostering care of the mother in promoting the development of the understanding, also contributes powerfully to the future excellence of the child; and there is reason to believe that the predominance of the mother's influence upon the constitution of the offspring, in such cases, is partly to be ascribed to the care of the child devolving much more exclusively upon her than upon the father, during this the earliest and most impressionable period of its existence."

Again, the Rev. C. Anderson, to the same effect, says: "In their laudable anxiety, two parents, with a family of infants playing around their feet, are heard to say, 'Oh! what will, what can best educate these dear children?' I reply, Look to yourselves and your circumstances. Your example will educate them; your conversation with your friends; the business they see you transact; the likings and dislikings you express; *these* will educate them; your domestics will educate them; the society you live in will educate

them; and whatever be your rank or situation in life, your home, your table, and your behavior there—*these* will educate them. To withdraw them from the unceasing and potent influence of these things is impossible, except you were to withdraw yourself from them also. Some persons talk of *beginning* the education of their children the moment they are capable of forming an idea. Their education is already begun; the education of circumstances—insensible education, which, like insensible perspiration, is of more constant and powerful effect, and of far more consequence to the habit than that which is direct and apparent. Its education goes on at every instant of time—you can neither stop it nor turn its course. Whatever these, then, have a tendency to make your children, these, in a great degree, *you*, at least, should be persuaded they will be."*

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* This propensity is one of the most interesting subjects of study in the whole mental economy. And this interest is enhanced because of its tender, self-sacrificing nature, and because, also, it is possessed in many of the lower animals in as great a degree, and as perfect in manifestation, as it is in the best specimens of the human race.

In all sentient life, wherever the young require parental care, the parents are endowed with the faculty to just such extent and degree as the needs of the young require. Some animals and insects have enough of this endowment to lay eggs in water, sand, or elsewhere, leaving them for time and sunshine to hatch them. This being all that their young require, the parental instinct stops there. Others lay eggs and sit upon them for several weary weeks to hatch them, and then feed and brood and protect the chicks until grown. This beautiful trait of character, parental love, is not manifested in proportion to the intelligence or gentle-

ADHESIVENESS.

(FRIENDSHIP).

This is the gregarious instinct, and the tendency to attachment which is expressed by the term; it aids in the formation of society, and is the source from whence arises the particular friendships found there. When well developed, it constitutes what is called "an affectionate disposition," and causes children to nestle in their mother's lap, or sit down and lay their little heads together.

It is a mental attraction of cohesion which causes human beings to cling together and form themselves into compact bodies, acting only upon such individuals as are brought into sufficiently close contact by similarity of constitution and circumstances as to fall within its sphere. Its first and closest bond is family union, the love of brothers and sisters, and all who are in

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ness of disposition in the animal. The tiger, the hyena, the wildcat, the wolf, the venomous serpent, with all their fierceness and cruelty, are quite as assiduous in their loving, parental tenderness, as are the rabbit, deer, or dove, which are mainly devoid of courage and cruelty.

The love of young bears no proportion to the development of the moral and intellectual powers in the human race. The "Cotter" as his children gather in of a "Saturday night," has as deep a fondness for them as it is possible for a prince to exhibit. Indeed the Carib flat-head, Indian cannibals, belonging to the lowest type of human beings so far as moral and mental power is concerned, and cruel and fierce in the last degree, are models of parental love. They defend their children with their life, and mourn immoderately if they die.

close household companionship, gradually extending to school-fellows, neighbors, and more distant acquaintances. It is a disposition always seeking to be near its object, mentally as well as corporeally; making the infant restless when removed from its nurse, and the school-girl hurt if her daily correspondent does not tell her every thought and purpose. The habits of the mind are as infectious as those of the body, and the choice of our associates becomes highly influential upon our own disposition. "Tell me a man's companions, and I will tell you what he is."

Children necessarily attach themselves strongly at first to those who minister most to their comfort and gratification (pity that parents should so often resign this advantage into other and ill-qualified hands!); but, as they become older, and better able to look beyond self, they may be led to value most as friends those who are most deserving of esteem; and even in young children it is delightful sometimes to witness the generous pride that is taken in the good qualities and dispositions of their little companions. Unless the young be led thus to discriminate, they will naturally, under the guidance of this propensity, make choice of such persons for friends who have greater number of feelings in common with themselves, or who most gratify their own feelings. Thus they may attach themselves to those who gratify their pride, or vanity, or appetite; their prodigality or senseless prejudices. When this bond of union is dissolved, and these feelings are no longer indulged, the attachment is alienated—for it is on the basis of the moral sentiments only that friendship can be permanent—but the ill effects remain.

ANNA C. M. RITCHIE.

ADHESIVENESS.

PLATE XIV.

And yet the feeling may, by judicious management, be so directed and regulated in the young as to render it impossible that they should, at any period of life, exercise it upon an unworthy object.

Under such regulation nothing can be more amiable than the manifestation of a warm, affectionate disposition, although the want of it in early childhood need not, perhaps, be the source of much anxiety. A great difference is observable in children as to the proportion of this feeling in their constitutions. One child seems as if he could not be happy for a moment without his accustomed companions; if he goes to play, they must go too; if he learns, he will do it best when they learn with him. I have known one twin brother commit the same trivial fault for which the other was suffering punishment, that he might share the penalty with him. Another child will pursue his studies and his sports alone, seemingly quite contented and happy without the sympathy of others. Some children, especially boys, will always repel caresses, and for many years wound the heart of mother and friends by an utter indifference to their affection. And yet, if the mind be well constituted in other respects, and the child happily circumstanced, better-founded affection will spring up and supply the vacuum felt in childhood. A son's love for his mother often grows out of the respect which an insight into her mind and appreciation of her character produce: consequently it is a love deeper in its nature and more capable of growth than the innate, half-animal affection which Adhesiveness generates. Hence this love is often far stronger in the man than in the boy.

The expression of a child's affection should be met by an affectionate manner in return, but merit should never be attached to its display. When the feeling seems less strong than it ought to be, it should be strengthened and cultivated by the only efficacious mode—kindness. Its outward expression even should be encouraged, as having a tendency to exercise the feeling. This outward expression, however, should never be commanded, neither should it be stimulated, as we have said, by praise, as these modes of exciting its manifestation would be liable to lead to insincerity, and render love itself false.

In the present state of society this selfish feeling too frequently takes the place and credit of benevolence. A man who, following the dictates of this propensity, is kind to and serves his immediate friends and connections, conceives that he is acting under the influence of the higher moral sentiment, and the world countenances him generally in the idea; but a much higher benevolence than this is necessary to the happiness of mankind, or even to distinguish man from the brutes; to whom also this feeling of particular attachment belongs.*

* To show that disinterested Benevolence is a higher trait than Adhesiveness, we only need to remember that the latter has to do with special friends and associates, and in its widest degree, the circle of our acquaintances; while the former not only embraces friends and intensifies our regard for them, but takes in, not only the whole human race, but all sentient beings.

We once examined a man in whom Adhesiveness was predominant. He was very religious, yet when his love of friends was pointed out and described, he said with tearful earnestness, "I sometimes think I would not care to go to

THE MORAL FEELINGS.

All the faculties we have described have for their object the preservation of the individual. They are instinctive impulses aiding the intellect to do that which is necessary to our existence and preservation. We possess them in common with the brute creation; although they are the substratum upon which every higher order of faculty, everything that peculiarly distinguishes man as man, is built; and it is evident that we must first take care of ourselves before we can take care of other people. No other person really could take care of us, if the instinctive promptings of these faculties did not induce us to do what was necessary for our own well-being. If, as Jeremy Bentham observes, Adam had cared more for Eve than he did for himself, and Eve more for Adam than for herself, the devil might have saved himself the trouble of the temptation, for the race would soon have come to an end. The social affections have still self for their center, the warmth and glow they excite being exclusively for *our own* family, *our own* friends. We are members, however, of a larger family; we belong to mankind—to society; and the purpose of the moral feelings is to enlarge our sphere of affection, to widen our embrace, and lead us to do that which is right and kind to all.

CONSCIENTIOUSNESS.

It is the office of this feeling to permit and sanction the action of each of the faculties so far as is consistent

heaven if I could not see and recognize my friends there, because without them it would not be heaven to me."

with justice, and with the rights of others. It is the source of the moral sense, or the sense of duty; its workings are conspicuous in straightforward uprightness of conduct, the nice sense of justice, the love of truth, delicacy of manners and sentiments, and that general sincerity and openness of character, which produce at once the conviction that its possessor is an honest man.

It manifests itself very early in some children, and often very powerfully. The deep blush, the look of anguish and apprehension which frequently accompany even the slightest dereliction from duty on the part of a child, testify that the moral principle within has already begun its work of checking every tendency to vice. It has been observed that "no fault is trifling in a child." We may all know by experience that no fault is trifling *to* a child. The first little sins which children commit appear to them as great in magnitude as the most outrageous crimes that disturb society; and their feeling of anguish in consequence of them is often far more intense than that experienced by the most notorious criminals. If, then, these little sins are treated with indifference, and regarded according to the mischief done by them, and not according to the relation which they bear to the character, a blow is given to the conscience which may blunt and deaden it irreparably. Great crimes are execrated and punished, although merely resulting from the same principle, acting in the same manner, which was unnoticed in childhood, because then minute in its consequences. A child's conscience tells him that he is much more guilty when he steals a gooseberry out of the garden against positive

HON. SOLOMON FOOTE.

CONSCIENTIOUSNESS.

PLATE XV.

orders, and eats it hastily for fear of being seen, than when, in the glee of his enthusiasm, he tries his new carpenter's tools upon the mahogany table in the drawing-room. We honor the mother who feels truly most concern for the first offense. The rebuke, appealing to the reason only for the damage to the table, should be very different to the sorrowing remonstrance, and perhaps punishment, for the theft. The tone of correction should always chime in with the voice of conscience.

The moral sense is not active so early in some children as in others, and we must especially guard against making matters of conscience of very trifling things. With some parents so many things are wrong, according to the temper they are themselves in, or according to the caprice of the moment, and "naughty" is a word so often repeated, that a child's conscience is without a guide, and becomes completely bewildered. We must be careful not to call a thing wrong at one time and not at another; a child will soon detect our inconsistency. Unless we ourselves have a clear conscience—that is, clear and definite ideas of right and wrong—and unless our principles are consistent, certain, unwavering and undeviating, it is impossible that we can properly guide the conscience of a child. That of which we ourselves have any doubt, let us never make a question of conscience with a child. Let us avoid making too many direct appeals to the conscience, for that which a child does that is wrong is not often of much consequence; but when he does wrong knowing it to be so, that is of consequence.

In such a case the sense of guilt should never be suffered to wear away by time in a child's mind, no acknowl-

edgment of it nor reparation having been made. Fénélon says: "Never tell a child of a fault without at the same time suggesting some mode of redressing it, which will induce him to put it into practice; for nothing is more to be avoided than that chagrin and discouragement which are the consequence of mere formal correction." Above all, a child should never be suffered to go to sleep upon an evil conscience. All offenses must be repaired and forgiven, and the soul at peace with itself before the eyelids close for the night. The regular habit of effacing from the mind every stain that may be incurred, by genuine penitence and heartfelt intention of amendment, has an influence which can scarcely be attained by any other means. If the conscience of the child be in itself susceptible, the confession will be voluntary; it will be felt a relief from the anguish of self-reproach, and then the happy task of the mother will be to soothe and encourage—not, be it observed, to flatter by praise of the virtuous feeling of sorrow, and thus obstruct the healthy effect by turning back its current upon itself, but by showing how the salutary pain may lead to blessed results hereafter. If, on the contrary, the sentiment of duty in a child be weak or deficient, it will be the mother's part to lead it on by gentle questioning till the fault committed is brought again clearly before the mind, and being shown in its true colors now that the excitement of passion is passed, it will awaken the consciousness of wrong that was before unfelt.

The least conscious fault should be acknowledged, and a painful impression should ever be associated with it. But here we must observe that nothing tends so

completely, utterly, to destroy the moral sense as undue severity; let the pain of having done wrong be felt as sufficient punishment, if no other were to follow. For children of a more advanced age all outward punishment may be positively injurious. When the power of conscience is strong, the feelings deep, and the disposition retiring, often the less notice that is taken of a fault the better. In such a child the sense of demerit will be far stronger and the repentance more sincere, if he is treated with the same kindness and confidence as before, than if the fault be dragged into public view and he himself is treated as a criminal; for in that case the wound given to the feelings may be too deep, and good resolves may be turned in a contrary direction.

Conscientiousness is a main element of gratitude, so far as the sentiment consists in the desire to return an equivalent for the benefit received. It may be very early cultivated in the nursery by requiring from children an uniform courteous acknowledgment of the services of servants, and a return of kindness by every means in their power.

If an individual possess much Conscientiousness and Cautiousness and little Firmness in his character, he will be painfully susceptible as to the consequences of his actions, and unable to decide upon them without great hesitation and difficulty; a highly cultivated intellect can then alone prevent the conscience from becoming over-scrupulous and sickly. It is true that the world does not suffer much from over-tender consciences; but some good may be left undone through an excessive fear of doing wrong, and hence this state of mind becomes a positive evil.

But the world does suffer very much from *misdirected* consciences. The office of the feeling, as stated before, is to permit the action of each faculty only so far as is consistent with justice. Right is that which conduces to the greatest utility, and which, *all things considered*, produces most happiness; and wrong is that which produces *unnecessary* pain. But such a rule for calculating what is right, although very well for moralists to establish principles upon, and to decide between the conflicting claims of the morality of different nations and of the customs of society, is evidently beyond the reach of children; they must be taught to have faith in the dictum of their parents. This is right—that is wrong—must be sufficient for them. When an action is to be performed, it will never do to calculate consequences; then all consequences to ourselves and others must be left out of consideration in obedience to calculations previously dispassionately made, and to what we have otherwise been taught to believe is right. The first and the last question must always be, What is right? and it is the principal object of a good education to enable us at once to answer the question; for to doubt, when the feelings are engaged, is too frequently to be lost. Virtue, before it can be depended upon, must become a *habit of doing what is right*, instinctively, automatically, at once, and without calculation. Not to tell anything but the truth is always right; and in this instance, as in thousands of others equally clear, children should never be allowed to hesitate for a moment, or to think about saving themselves, or saving others, by telling what is false.

The principle of truth is more valuable than the good of any individual.

If the natural development of the moral sense be deficient, besides employing every means to strengthen it directly, we must endeavor to aid and support it by a strenuous cultivation of the religious principle. We must always bear in mind, however, in our educational treatment, that each faculty, or rather class of faculties, must be appealed to separately. It is a common error to suppose that in exercising the religious feelings, we necessarily cultivate the moral sense, for it is quite certain that the former may exist in considerable proportion in a character with a very imperfect development of the latter. Hence we sometimes find piety and zeal in the exercises of religion, accompanied by indifference as to the discharge of other and important moral duties.

While health and peace of mind reward obedience to the dictates of this faculty, the sense of guilt, repentance, and remorse, are the pains which punish opposition to them. It is needless, surely, to say that these latter feelings are not virtuous in themselves, and that they are good only in so far as they lead to amendment. The mind should never be permitted to dwell in a sense of demerit, but the feeling of having done wrong should be invariably associated with the endeavor to repair it, and the determination to amend the faulty disposition which induced it. The pains of wounded conscience, the severest man can know, are only attached to evil for the purpose of its cure.

The feeling which we are considering is the most important of all, because it regulates the proper action

of all the others, by confining them within the bounds of what is right. It makes us desire "to do to others as we would they should do to us," and to love truth and sincerity above all things. It is painfully evident to all who think upon the subject, how much the world needs the proper cultivation, exercise, and direction of this faculty. It is disheartening to contemplate the vast area which "Vanity Fair" occupies, in which each acts a part, each wears a mask, each endeavors to deceive his neighbor by passing for something more or less than he is, and each is satisfied with mere seeming, without being or doing. Love of approbation is the prime mover; the craving for *distinction*, not *excellence*—to *appear*, not *to be*. Praise is the grand desideratum, and as *to be* virtuous is often too difficult or too troublesome, the semblance is assumed of whatever will best secure the approbation of society. The large development of Conscientiousness can alone counteract this wide-spreading and infectious tendency. We must strengthen the love of truth, of sincerity, of candor, in our children, and begin early to make them feel heartily ashamed of taking credit which is not strictly their due. Never neglect an opportunity of showing how mean, how dishonest it is. But how can the love of truth be best implanted, and the dishonesty of society counteracted? First, with reference to speaking the truth. The truth is not merely a literal representation, it is that which does not deceive. In early childhood it is much more easy to teach a child not to deceive than to tell the truth. A child in trying its new and first acquisition, its faculty of speech, says so much with no other purpose than the pleasure of talking;

mixes so much nonsense and pure imagination with the truth that it is vain to attempt to discriminate between fiction and falsehood, and as useless as vain. We must be very careful, therefore, how we accuse children of falsehood; we must be content to wait till they can themselves discriminate between one and the other, and, in the meantime, when their statements are very wide of facts, let us merely say, "Oh, that is nonsense, that is only fun." But as soon as we can, as soon as the proper age will permit, let us train a child on all occasions scrupulously to tell the literal truth, and teach him how to do it. This species of teaching is one of the best exercises the mind can possibly have. Language, although it is too frequently the medium of concealing our thoughts, was not, it may be presumed, given for that purpose—on the contrary, we should always endeavor that our speech should, as near as we can make it, correspond exactly to our thoughts and feelings. How little is this practiced; one-half of what almost every one says is false: that is, it does not correspond to the real state of thought and feeling, but it is said rather in obedience to the dictates of kindness or politeness, or the desire to please, to show off, and to appear clever. How often is the language of grief upon the tongue with joy sparkling in the eye, and how easy does it seem to compose almost perfect sentences expressive of condolence, of joy, or sorrow, without any real feeling whatever. We must learn to value *truth* above all things, and to do without this inconvertible currency of mere words.

Let us carefully discard the double comparatives and superlatives that now so much disfigure the language of

society, and tolerate no exaggeration whatever. How much of that which is false arises from the want of not knowing really how to tell the truth, and how much from the dishonest wish to make important what we have to tell. Accustom children, therefore, to the strictest accuracy as to when, where, how, and wherefore, and teach them that it is best and most becoming to hold their tongues when an event is not of sufficient importance in itself to be mentioned, and that when it is, the object to be arrived at is not a brilliant relation, but a faithful, clear, and intelligible one. To give a leaning in our speech to the side we prefer is almost as bad as direct falsehood, and we should certainly discourage special pleading, and, as far as possible, teach children to state fairly both sides of the question. Be especially careful that servants do not teach children deceit by inducing them to keep secret what they see and hear in the nursery. Always help a child to tell the truth; for a willful lie, when detected, must be treated as the most heinous of offenses—as the meanest, the vilest, the greatest, the one never to be overlooked or disposed of without punishment.

But we must be as careful not to act a lie, as not to tell one. It will be impossible to teach truth and candor to children unless we are truthful and candid ourselves. We must avoid all kinds of double-dealings, double-meanings, reservation; we must never express pleasure at seeing a person, and the reverse behind his back. We must never join in uncharitable opinions of our neighbors. If we are accused we must meet the spirit of the accusation, and not hide behind some little flaw in the indictment; we must not show

some little immaterial circumstance to be untrue, and on that account retort upon our accuser, as if the whole charge were false. If we argue, we must not, as is too frequently the case, set up some scarecrow, some dummy of our own, and having shown its unreality, triumph in consequence over our adversary. Above all, we must not *deceive* by telling the truth; this is the worst lie of all—it is betraying with a kiss. We must never promise what we can not or do not intend to perform. We must always keep our promise, whether for reward or punishment. We know how difficult it is on all occasions to decide upon the claims of truth, and to judge in what way and how far such claims can be best supported. It is true that much discretion must be used in supporting what we believe to be the truth, and as so much of error mixes with all subjects, allowance must be made for this, and due modesty used in expression; even if we know what is the truth, it is still not to be spoken at all times, but yet on no occasion must we say what is not true or countenance any kind of deception. But Conscientiousness requires honesty as well as truth; dishonesty may be said to be an acted lie. We have got so far in a moral code as an acknowledgment from the world that "honesty is the best policy;" but the world is slow to act even upon this tardy admission, and it generally gives to its honesty a most limited interpretation. Honesty is not merely the negative of robbing and stealing, but the giving to every man strictly his due. We must not rob others of their time, by want of punctuality in keeping our appointments, or by suffering them to call again and again at our door, when we might have attended to

them at once. We must admit every claim that we know to be just, whether in relation to property, character, or intelligence. We must not detract from another's merit, and steal, or even withhold, his praise. We must give a candid and fair examination to views opposite to our own, before we allow ourselves to speak decidedly upon them. And above all, in measuring out what is due to others, we must never be influenced by what others may do to us, by their opinion of us or their conduct toward us. We are to do as we would be done by, not as we are done by; and if others do wrong, it is an additional reason why we should more carefully endeavor to do what is right. In thus regulating our own conduct, we are using the most direct means of cultivating the principle of right in our children. All rules and methods are at best but small adjuncts to the teachings by example, and without that example worse than vain.

It is impossible to say too much against the universal spirit of detraction, which so extensively prevails at present, that it may be said almost to be the spirit of the age. Rumor is never to be trusted—common rumor is a common liar. No statements, however gross, monstrous, false, and improbable, can be invented against an individual, that are not instantly caught up, circulated, and by the great majority believed without investigation or evidence. That such things should be stated is, ordinarily, enough to insure almost universal credit; even the judicious and charitable few, often presuming, without further evidence than "hearsay," that there must be something in such accusations; they can not be altogether invented; there is never smoke

but there is fire, etc. Even those who have been the victims of this lying tendency are as ready and even more ready to fall in with it. It is gratifying to bad people to think that others are as bad as themselves; and in society generally people feel that the easiest way to raise themselves is to pull others down.

There is another untruthful tendency against which we are called upon to be on our guard, equally general, although not equally mean and low in its origin, and which is as prevalent now as it was two thousand or three thousand years ago. Mr. Grote, in his History of Greece, says: "Where there is any general body of sentiments pervading men living in society, whether it be religious or political—love, admiration, or antipathy —all incidents tending to illustrate that sentiment are eagerly believed, rapidly circulated, and (as a general rule) easily accredited. If real incidents are not at hand, impressive fiction will be provided to satisfy the demand: the perfect harmony of such fictions with the prevalent feeling stands in the place of certifying testimony, and causes men to hear them, not merely with credence, but even with delight; to call them in question and require proof, is a task which can not be undertaken without incurring obloquy." Every conscientious person, however, must be thoroughly prepared to meet such obloquy, and he can not be too skeptical with respect to views and statements thus smoothly and rapidly carried along on the broad current of public opinion. It is astonishing when once a statement is put forth as a fact which is in accordance with public sentiment, how a thousand apparently confirmatory facts spring up at once, not one of which has the least foundation

in truth. The unscrupulousness of the uneducated classes, generally speaking, is almost beyond belief, and is only equaled by their credulity; and both are in proportion to their ignorance. In fact, such is the lying spirit abroad, such the tendency to detract, to exaggerate, and to embellish, that we are not justified in believing anything to another's prejudice upon mere "hearsay," and one thing is most certain, that whether we believe such rumors or not (and sometimes it is out of our power to disbelieve), we never ought to allow this belief to prejudice the accused as regards our actions, without first hearing his side of the question. We shall too often find that the accusation has no foundation whatever; and if it is true, there are frequently extenuating circumstances which will always be taken into account by every just person, who tries to believe the best he possibly can of his neighbors and wishes to do only as he would be done by.*

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* On no faculty of the mental constitution has there been more contrariety of opinion than on that of conscience. Several writers on ethics deny the existence of a moral faculty. One explains conscience on the basis of "fear;" another on the "love of praise;" another on "sympathy;" another on "the fitness of things;" another on "imitation." Others recognize it as a special faculty of the human soul. Phrenology settles this question by the study of the brain development; and undertakes, even in a dark room, to point out the man to whom right motives and the desire for the right for its own sake, is superior to every other consideration. We once found a man of culture and talent in whom the organ of Conscientiousness showed a marked deficiency. We advised him to cultivate it, and be careful to think of the question of right or wrong in all

BENEVOLENCE.

The object or final cause of Creation seems to be the happiness of created intelligences. The wisdom of the Creator is evidenced in the design displayed in the universe. Design means the adaptation of means to a particular purpose or end, and we must know what that purpose is before we can say that the means used to carry it out are adapted to the purpose, that is, before we can say that there is wisdom displayed in the arrangement. We must make up our minds, therefore, upon the objects of creation before we can say that wisdom is displayed in them. If it be denied that the final cause of creation is happiness, we ask what other object can there be? It is said, "the glory of God;" but a world without consciousness, or with a miserable consciousness, would be no glory to God. It is also said the object of creation is "action," and the "development of mind;" but mere action could as well exist in a world devoid of all spirit or consciousness, and we can not conceive of any use in increased development of mind, unless it led to increased happiness. If it led to misery, such increased development of mind would be worse than useless; if to indifference, it would be the same as a mere increased development of matter.

Thought is said to be "higher far than happiness," but thought that does not lead to the increase of hap-

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his conduct. He replied, "I never did wrong in my life." We replied that if he had Conscientiousness large he would never utter such a remark, although in such a case his general conduct would be much more likely to be correct than at present with the deficiency of conscience.

piness is worse than uselessly employed. The object of thought is to direct and guide all our faculties toward their legitimate gratification, and that legitimate gratification it is that constitutes happiness. It is believed that happiness is allied to pleasure, and that pleasure is only derived from the exercise of the lower or animal propensities, but the shortest and most correct definition of happiness is, that it consists of the sum or aggregate of pleasurable sensation from *whatever* source derived. The happiness derived from the lower feelings is perhaps more intense than that derived from the higher, but it is more fleeting, and more mixed with pains. Every joy has its shadow, intense in proportion to its solidity, and such appears to be the necessary law of human nature, that whatever increases our capacity for joy, increases also our capacity for sorrow. There are those who deny that there is any happiness here, and that it is only in the higher pursuits of another world that we can look for it; but in the pursuit of truth, love, and beauty, is there no happiness here? and can any one say what is higher? Yes, to erring creatures, the path of duty is higher. But is not the path of duty the path of the highest happiness? To a highly organized human being there is no happiness out of it, only deep sorrow and remorse; and the very pains of the path of duty are joys, so much does the higher nature transcend the lower. A Regulus had infinitely more joy than Nero, although his higher attributes ultimately led to his confinement in the barrel pierced with spikes. Sorrow and sadness are often only the shortest road to the greatest gladness, and in the regions of faith and hope, through which that path leads,

C. C. TRACY.

BENEVOLENCE.

PLATE XVI.

will be found "the peace of God which passeth all understanding," which is the highest and most enduring happiness of all. Religion is not unsatisfied yearning and aspiration, but action in the path of that duty for which we were created, and trust in God for the final accomplishment of all which our highest yearning and aspiration can not reach.

It appears to us, then, that the existence of God is proved by the evidence of design—that is, that Nature, in carrying out her endless purposes, is working toward a particular object, and that that object is happiness. "That God willed the happiness of His creatures, is indisputable; and He has made it impossible that they should not endeavor to obtain it. To this end He has given them every faculty they possess.* Here is evidence of the benevolent intentions of our Creator, and the means He adopts to carry out His intention indicate a power and wisdom far surpassing our comprehension. What more is requisite for a rational faith? God wills the happiness of His creatures, and He has power and wisdom to accomplish His wishes. May we not, therefore, safely trust in Him; may we not safely leave our fate, where, beyond our own control, whether it relates to coming into this world or going into another, in His hands? Happiness we believe to be "our being's end and aim," and it is the faculty of Benevolence which places us in harmony with this principal object in creation, and which makes us desire the happiness of others, and gives us a lively sympathy with the enjoyment of all created beings. In this, at least, it is our privilege

* Bentham.

to be made in the likeness of God; and as an humble instrument in aiding Him in producing happiness, and in our sympathy with it will be found our own highest enjoyment. This feeling has received various names: it is called love of mankind, goodness of heart, good nature, etc.; and joined to Conscientiousness, it constitutes that charity so beautifully described by St. Paul in the thirteenth chapter of Corinthians. As its object is to produce happiness in others, so whenever the feeling is strong in any mind, it produces happiness to its possessor, diffusing a genial warmth and sunshine through the mind, which all the frosts and clouds of life can not dispel; and as it is so powerful a diffuser of happiness, it is most important that we should attend to its early cultivation.

Each propensity, sentiment, and intellectual faculty should be put under the guidance of this desire for universal good; and let us not mistake the love which proceeds from Adhesiveness, which might more properly be called affection, for this feeling; the one relates only to individuals, the other regards the whole human race, or rather the whole sensitive creation.

Education, if rightly understood, is that mode of treatment which will teach an individual to feel, to think, and to act, so as to produce most happiness to himself and others. He must not only *know how*, but he must also be *disposed* to act. Now the disposition to act for our own good is already strong enough, as all the propensities tend to that end; but the disposition to act for the good of others depends very much upon the feeling of Benevolence.

As an instinct, it is held by some to be possessed, in

a degree, by many of the inferior animals; however this may be, its manifestations in man are often simply instinctive. It then forms the character of the good-natured man, who is impelled by it to gratify the wishes of everybody around him, if it be in his power, even at the expense of their future good. He can not say "No," and he therefore yields to the importunities of the idle and dissolute that which perhaps is due in justice to claims which are, at the moment, out of sight. He spoils his children; yielding to their entreaties, he gives what he knows to be improper for them, because, "bless their little hearts," he can not bear to hear them cry. If he threatens, he can not find strength of character to perform; if he does punish them, he tries to make amends for it, and to conciliate them by lavishing upon them extraordinary gratifications and luxuries. To diffuse immediate happiness upon those near at hand, without reference to future and more permanent good, is the short-sighted object of the uncultivated feeling of Benevolence.

When cultivated, but with a wrong direction, its operation is still of the same kind, but more mischievous as it is exerted through a wider sphere. Many of the wide-spread charities of the present day furnish examples of this. They seek to remedy a present evil, to relieve a present suffering, by means which multiply for the future these pains and sufferings many fold. A late writer on the principles of Charitable Institutions remarks, that they are more numerous, that more exertions are made for the relief of the poor now than at any former period, yet poverty and crime are on the increase. What is the reason of this? The writer al-

luded to goes on to prove that it is to be found in the fact, that remedies are often applied without discriminating between the different causes which produce these evils, and therefore perpetuate and increase them, or at best only palliate them. But the real cause of this want of discrimination and consequent failure is the fact that it is not real benevolence at work, but a something between the *seeming* of love of approbation and a bargain to get as cheaply as possible to heaven. People wish to stand well in the opinion of their neighbors, and they have likewise heard that "he that giveth to the poor, lendeth to the Lord," and they approve of the security and invest a small sum, but never more than they can conveniently spare; to do more would be imprudence! They do their charities, that is, give annual guineas, the press generally blowing a trumpet before them; but they neither watch the spending of the money nor care much what becomes of it—consequently, the more remote the sphere of operation—if to build a Church at Jerusalem for converted Jews, or to make Christians of Caribs—the more liberal the donation. Children should be early taught to distinguish between seeming and real benevolence—between generosity that costs nothing, that is, involves no self-sacrifice or even self-denial, and that which proceeds from love and duty. When the higher classes are really in earnest about raising the condition of the lower—when they cease to consider them as mere objects to perform their charities upon, as convenient stepping-stones to heaven, as so much raw material out of which they are to work their own salvation, as *the poor*, "whom we are always to have with us," and therefore are to be kept poor,

or at least in their present position as lower orders—then there will be less difficulty in removing the artificial and ultimately the natural barriers to their success. A little well-directed effort to do good is better than a large and expensive beneficence on a wrong principle.

That which is commonly called charity, the succoring and aiding of distress, is but a limited exercise of benevolence; but that which Paul denominates charity is the true, divine Spirit of Love—"Though I should give all my goods to feed the poor, and have not charity, I am nothing,"—that charity which "loveth all things" and which strives to add to the enjoyment of every living creature within its reach.

If a child be introduced to the instances of benevolent design throughout the universe, he can not but perceive that the purpose of its Creator is the production of the largest possible sum of enjoyment, that the apparent exceptions to this must arise from our limited knowledge, and that earth, air, and sea are full of innumerable creatures all practically praising their Maker, by their sense of this enjoyment that He has given them; and a child's natural sympathy with what is good and beautiful will soon excite the desire to use his own little powers to the furtherance of the same object. The desire will grow with its indulgence, and with the development of these powers, until he will have no idea of happiness except as associated with the happiness of others. Thus, if we wish to create in our child a liberal spirit, extended sympathies, a loving disposition, "identify him," says Richter, "with the life of others, and give him a reverence for life under every form: teach him to consider all animal life as sacred. . . . .

"You may teach a higher than Ovid's Art of Love, by requesting your child to do something without commanding or rewarding performance, or punishing neglect; only depict beforehand, if it is for another, or afterward if for yourself, the pleasure which the little actor's attention to your wish affords. You excite the Benevolence of children less by pictures of people's necessities than of the joy produced by relieving them. For the little heart conceals so great a treasure of love, that he is less deficient in willingness to make sacrifices than in the certainty that they would give pleasure. Hence, when children have once begun to make presents they would never cease giving. The parents may give the reward of certain happiness by a gladly praising approval; an educational lever whose power has not been sufficiently estimated. For children accustomed only to parental bidding and forbidding, are made happy by permission to do some extra service, and by the recognition of their having done it. This affectionate acknowledgment of pleasure renders them neither vain nor empty, but full—not proud, but warm.

"It does the poor man, or dog, or whatever it may be, good, or harm! These few words, said in a proper tone of voice, are worth a whole sermon: and fie! said to a girl, will abundantly fill the place of half a volume of 'Ehrenberg's Lectures to the Female Sex.'

"Do not apprehend too great danger to the affections from children's quarrels. Their incapacity to place themselves in another's position, and their Adam-like innocence of belief that the whole world is made for them, and not they for the world; all these things combine to raise the inflated bubbles which soon break of

themselves. They may speak harshly, or even fly into a passion with one another, but must not continue it! You must do many more things to be hated than to be loved by children: hated parents must themselves have hated for a long time. Advancing years rarely awaken a repressed or dormant love; the individual's own selfishness doubles that of others, and this again redoubles that; and so layer upon layer of ice is frozen. You falsify love by commanding its outward expression; kissing the hand, for instance. Such things, unlike kind actions, are not the causes, but only the effects of love. Do not in any instance require love: among grown-up persons would a declaration of affection, if commanded and prescribed by the highest authorities, be well received?

"And finally, ye parents, teach to love, and you will need no ten commandments; teach to love, and a rich winning life is opened to your child; for man (if this simile be permitted) resembles Austria, which increases its territory by marriage, but loses its acquisitions by war; teach to love, in this age, which is the winter of time, and which can more easily conquer everything than a heart by a heart; teach to love, so that when your eyes are old, and their sense almost extinguished, you may yet find around your rich couch and dying bed no greedy covetous looks, but anxious weeping eyes, which strive to warm your freezing life, and lighten the darkness of your last hour by thanks for their first. Teach to love, I repeat; that means—do you love!"* †

* Levana.

† Perhaps one of the best methods for the improvement

THE ÆSTHETIC FEELINGS.

By the Æsthetic is meant the sense of the beautiful and sublime, the love of art and poetry, the feeling of the spiritual element in all the various forms of art, the desire of the soul for the perfect. Ideality is the only sentiment we have placed under that head, not because it is alone essential to the formation of the æsthetic character of mind, but because it constitutes its foundation.

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of the faculty of Benevolence, is for a person to seek out some one who is poorer than himself, and take his interests in hand with a view to their improvement. He will soon find that in doing good there is great recompense of joy. If one feels poor and discouraged, let him go through some of the streets of a great city which are the abode of the very poor, and he will soon learn to be grateful for the blessings which crown his own life, and at the same time profoundly moved to sympathy in behalf of those whose life is a grievous struggle and a burden. The rich who have opportunity to enjoy all that study, travel, art, and society can bestow, are apt to become selfish and ungrateful in the midst of plenty; they fret at the weather or anything else that may interfere with their search after pleasure. The greatest blessing some people ever receive, comes in the form of disaster to their worldly prosperity, and the humbling of the attendant pride and selfishness. It brings them to their better selves, to the exercise of their higher powers, and they might say with the psalmist, "Before I was afflicted I went astray, but now have I kept Thy word. It is good for me that I have been afflicted, that I might learn Thy statutes."

IDEALITY.

It is difficult to say what is the primitive function of this faculty; it is easier to say what are its results in combination with other faculties—that is, what it leads to. Viewed philosophically, man must not be regarded as a mere present individual, but must be looked at in his relation to the past, the present, and the future. From the past he has received the results of the experience of by-gone ages, and, in consequence, is a recipient of the benefits of an advanced civilization; in the present he is called upon to perform his little part in the chain of causation, but in doing this it behooves him not to rest satisfied with the material comforts and pleasures which past generations have prepared for him, but to do also his part toward promoting the interests of the future; he is bound to leave the generation which is to follow him benefited by his existence, as he has been benefited by the one preceding him. That he may do this, it is essential that he should not rest satisfied with the perfection that breathes around him, but that he should always aspire to something higher and better, and aim to give it being.

Ideality gives the desire to do this, and upon this feeling is based the progressive character of man's existence, and the perfectibility of his nature. Nature seems to aim here at the perfection of the race, not of individual man. So far as we regard man as the inhabitant of this earth, he is the temporary receptacle of high spiritual attributes—of mental manifestations. The individual passes away, but Youth and Beauty and Delight are immortal; as the poet says, "For them

there is no death nor change." Through a series of generations mind is developed, great principles are worked out, and become more strongly marked—truth and goodness and holiness and beauty have a larger and stronger and more forcible existence, although the material organization by which this development has been effected has passed away like the leaves in autumn. Ideality, then, is the desire for, and the consequent striving after, an ideal perfection—that is, a perfection greater than we find existing; it is a dissatisfaction with the present and the actual, and the yearning after a future state in which everything will be perfect. The mode in which this feeling manifests itself, of course, depends upon the other feelings and intellectual faculties with which it is allied; as we have said before, it gives rise to the æsthetic part of our nature, to poetic feeling, and to the love of the beautiful. We have heard those in whom the feeling was strong, say that it seemed to give to everything a double existence—to that which would otherwise be mere material things with material uses, it endows with high and spiritual attributes. For instance, to a person without this feeling, the Venus de Medicis would be a mere "stone gal," as the rustic called it, while to another differently endowed, it would be the ideal or perfection of physical beauty. If we examine to ascertain in what real poetry consists, we shall find that it is the addition of this spiritual attribute of beauty and perfection to material existences. Thus poetry is principally made by adjectives, characterizing and qualifying and idealizing and beautifying the noun. For example:

FITZ-GREENE HALLECK

IDEALITY.

PLATE XVII.

"The *breezy* call of *incense-breathing* morn,
The swallow twittering from the *straw-built* shed,
The cock's *shrill clarion*, and the *echoing* horn,
No more shall rouse them from their *lowly* bed."

And again:

"I have bedimmed
The *noontide* sun, called forth the *mutinous* winds,
And 'twixt the *green* sea and the *azure* vault
Set *roaring* war."

We know every one has his definition of poetry, and every one his own idea of what is poetry. It is said to be the language of all the feelings when highly excited, that is, when they approach to passion; but it may be said rather to be the language of every feeling when under the influence of ideality, its mode of expression depending entirely upon the various combinations of the intellectual faculties. Ideality is not the same as imagination or fancy, imagination being merely a mode of action—a degree of activity of the other faculties; Ideality may excite imagination and fancy, but of itself it is a feeling, sentiment, or wish; a love of perfection for its own sake, in the same way as there is also a love of knowledge for its own sake. It has always a refining tendency, and gives an innate shrinking from all that is low and vulgar and coarse. The beautiful everywhere is its food, is that which calls it into activity, and constitutes its enjoyment. God has made everything so beautiful here that one abuse of it consists in looking to another world only for its gratification.

Ideality gives not only soul to poetry and romance, but to the prosaic concerns of every-day life. It may

be called an additional sense, and no station in life necessarily debars us from its pleasures, which, like those of the other senses, ought to be common to all, and be cultivated and improved by all. Wherever there is Nature, there is beauty—wherever there is man, there should be the faculty to admire; the "privileged classes" have secured to themselves many of the means of its gratification, but they can not monopolize "the glory in the grass, the sunshine on the flower."

In order to cultivate the faculty, it is not necessary to fill the mind with the false associations and coloring of romance, or to study the models of classical antiquity; but to "go forth into Nature's school," and there it will educate itself, amidst flowers and fields, among the hills, and by the river-side. In towns and cities the lessons of Nature are more faint and few, but even here, her sunbeams gild the tops of the spires, and sparkle on the flood which reflects, as it passes by, the crowded habitations; here, too, the taste may be more readily nurtured upon the beautiful in art and science.

"Children are often very poetical. 'Are you glad that God has made it all so beautiful?' said a child to me as I was watching the sun sinking into the waves at B. The mind of another child of between four and five years old is not less imaginative. During a walk on a fine December day, it was delightful to see how happy and observing he was, stooping to look at the mosses, and to gather specimens of the few remaining plants, and talking all the way—'Look at those rainbows on the hills!' cried he, pointing to the different shades of trees, blended in the mists. He gathered a

little piece of beautiful moss, and called it his forest; and took up the idea with delight, when it was suggested, that in that forest all 'the lions and tigers and wolves should play with the lambs, and little children should lead them.'—'And the little baby-boys,' he added, 'should be nursed by elephants, and the lions should put brass upon their claws, for fear of hurting the lambs.' He was told that they could make their paws soft when they liked—so he carried his jungle full of elephants and tigers carefully home, in his little cold hand. The first-mentioned of these children, when four years old, while walking in the wood at ——, wished to gather some flowers for his mamma, who was going away. 'There is no time now,' said some one present, 'but you can send her a nosegay in a few days.' 'They will hang their heads,' said he, 'when mamma goes—they will cry—they will all wither and waste away!' One evening, while watching the sunset, he said, 'The sun sinks behind the deep hills.' When four years old he would amuse himself for hours by drawing lines, and making stories about these lines; for example, 'Here is a steamboat and here is a little boat, and it goes wave, wave, wave.' But there is no good thing on this earth which may not be perverted, by excess, into bad; his imagination often leads him into untruth. When three years old he said, so very gravely, that had you only looked at his countenance, and not heard his words, you would have felt sure he believed the truth of what he was speaking.—'Do you know, just now I saw a pig walking along the road with a bonnet on?' Every day, about this time, the habit of telling falsities of this kind grew

upon him. Probably he did not wish to deceive; the images passed through his mind, and he wished to communicate them, and knew not yet how to do so but by saying, 'I saw,' 'There was,' and the like forms of expression. However, *had* he meant to cheat, it is a fearful thing to begin with a child upon the subject of untruth, and the plan we pursued from the beginning was not to take the slightest notice of these effusions. To laugh at them would have been fatal, to frown on them scarcely less so; therefore there was no other course left than to remain deaf to him. Tempted on by his imagination, he still tells stories of this kind; but surely these stories are of a very different nature from those which are uttered to screen the teller from punishment."*

If the taste be nurtured upon the beautiful objects and elevated subjects which Nature presents to it, there will be no danger of its becoming sickly and distorted, by being permitted to indulge in the delights of fiction. A pure natural taste will repel all that is incongruous, and assimilate nothing but that which is pure and simple in itself.

Ideality is a strong guardian of virtue; for they who have tasted its genuine pleasures can never rest satisfied with those of mere sense. But it is possible, however, to cultivate the taste to such a degree as to induce a fastidious refinement, when it becomes the inlet of more pain than pleasure. Nor is the worst of over-refinement the loss of selfish gratification; it is apt to interfere with benevolence, to avoid the sight of inele-

* Monthly Repository.

gant distress, to shrink from the contact of vulgar worth, and to lead us to despise those whose feeling of taste is less delicate and correct than our own. If the beautiful and the useful be incompatible, the beautiful must give way—as the means of the existence and comfort of the masses must be provided before the elegancies which can conduce only to the pleasure of the few. Selfishness, though refined, is still but selfishness, and refinement ought never to interfere with the means of doing good in the world as it at present exists.

It is not desirable to appeal early to this feeling, or perhaps ever directly to cultivate it. If the other faculties are well developed and properly cultivated, this will attain sufficient strength of itself. The beautiful is the clothing of the infinite, and in the contemplation of the beautiful, and the love of perfection, we seek our highest and most intimate communion with God, and draw nearer and nearer to Him.

The fine arts—painting, sculpture, music, as well as poetry—ought all to minister to Ideality. The proper use of painting, for instance, ought to be to represent everything that is beautiful in the present, and to recall all that is worthy of remembrance in the past. To give body to those spiritual pictures of ideal beauty and perfection which Ideality forms—to give a faithful representation of the great and good that have departed, and to put vividly before us those actions and scenes, those pages from universal history which have a tendency to refine, to exalt, and to enlarge the soul—this is what painting ought to aim at. To paint, however perfectly, horses being shod, deer being hunted, the agony of poor animals in traps, bread and cheese, and lobsters,

and foaming ale, is but an abuse and a perversion of one of the highest gifts and attainments, which a more civilized age will repudiate. A pig-stye, however perfectly painted, still but recalls the idea of a pig-stye: and if it excites any feeling, it is one of regret that such wonderful art should be so misapplied.*

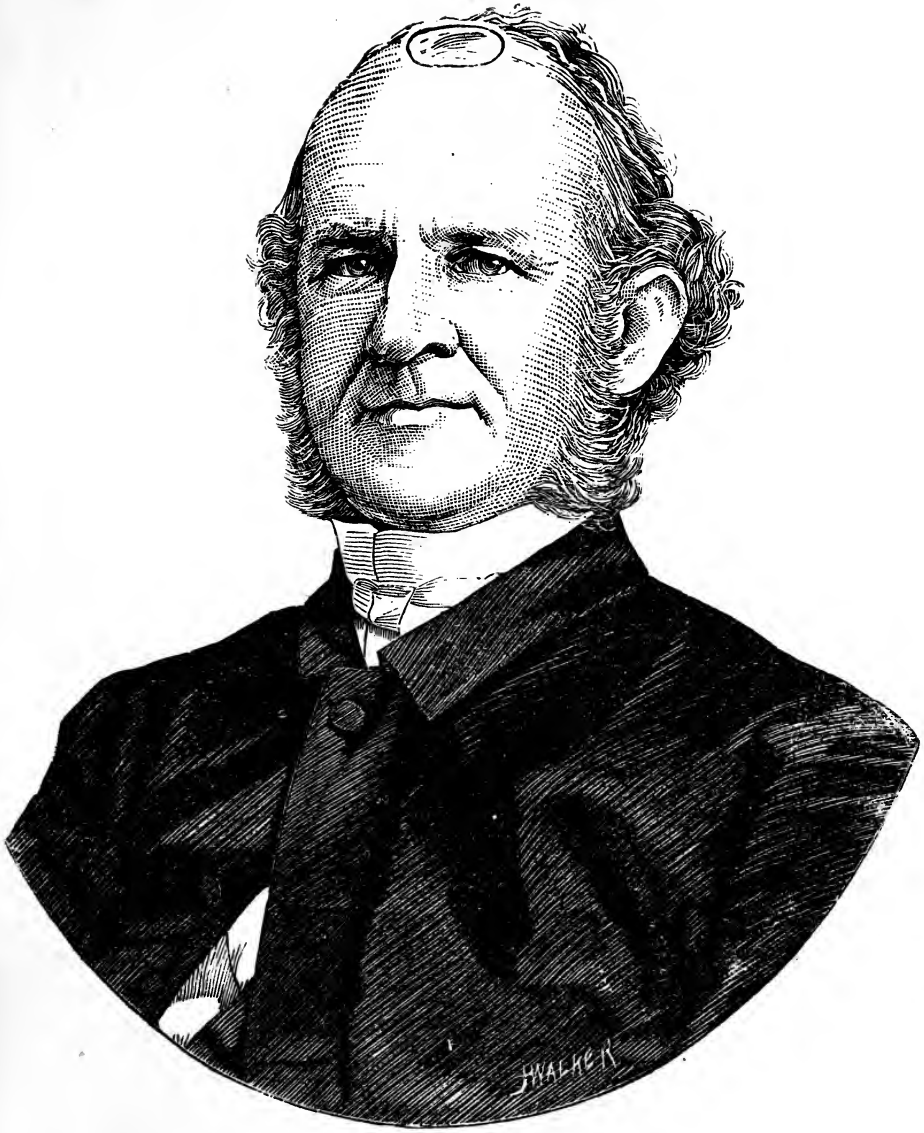
THE RELIGIOUS FEELINGS.

VENERATION.

This feeling originates the disposition to respect and revere whatever is great and good and superior to ourselves; and whatever we are brought up to consider great and good and worthy of honor. According to these imbibed notions, it may be directed to rank, titles, ancestry, wealth, particular creeds and customs, laws

* If one will look at any garment or structure, he will be astonished to see how much of the work bestowed upon it was inspired by the faculty of Ideality. One-half the material and at least two-thirds of the work on a lady's dress, are in response to the sense of beauty. Look at the carvings, the moldings, the fine wood and trimmings which enter into the composition of the furniture of a single well-furnished room! Observe the architectural decoration of the house inside and out, the moldings, cornices, the paneling, the mantels, the frescoes, the elegant staircases; and then the curtains, carpets and upholstery, and tell us if three-fourths of all you see would not come under the head of decoration. We feel that we can not do without something in this line, and realize that

"A thing of beauty is a joy forever."



BISHOP G. D. CUMMINS.

VENERATION.

PLATE XVIII.

and institutions: or it may be attached to those objects, persons, and institutions, most worthy from their real greatness and goodness to excite respect and reverence. Hence its right direction is highly important; for whatever may be its objects, it is very difficult in after life to break the association between them and the feeling, though reason may plainly point out the absurdity of the connection, and the small inherent claim to our respect they may possess.

The feeling is an important auxiliary in moral training. Mr. Combe says: "It is the chief ingredient in filial piety, and produces that soft and almost holy deference with which a child looks up to its parent, as the author of his days, the protector of his infancy, and the guide of his youth." It constitutes part of the charm of social intercourse, as the source of the honor we pay to age, to talent, to virtue; and it connects us by a pleasing chain with all that is or has been great and good in the moral and material world.

In education the feeling has generally been drawn upon too largely, as it has been the means of attaching undue importance to antiquity and authority, considered independently of their real claims to respect; but it must not be undervalued because it has been abused, and if it be deficient in a child, it must be cultivated by directing his attention to that which is really worthy of his reverence; at the same time showing that *we* also venerate the objects which we would have him honor; for the influence of example is particularly strong over this faculty. Nothing is more chilling to this feeling than derision and ridicule; that which a child hears laughed at by others, he can never respect,

so that it is necessary most carefully to exclude all such associations with that which should be held by him in esteem and reverence.

As the love we bear to our fellow-creatures is the same sentiment which with a higher direction we entertain towards our Creator, so this feeling of veneration not only originates respect to human superiority, but is the source of the disposition to the worship and adoration which is paid to the Great First Cause. It is expressed by the sacred writers in their injunctions to "Fear God," which allude to the exercise of this sentiment of deference or veneration towards Him. Thus it constitutes a large proportion of the Religious Feelings. It is on this subject that most anxiety has been felt by parents, and on which the greatest mistakes have been committed. The idea that the religious feelings proceed from supernatural influences only, and the consequent neglect of their natural culture, have occasioned a great want of success in their development and guidance. We ask for "daily bread," but we do not expect that it will be given without the exercise of the means which God has appointed to obtain it. Why then, when we pray that His "kingdom may come," do we not study the natural means appointed no less to bring it about, but sit down contented with the idea that the "kingdom of God in the heart" is only to be established by direct supernatural influence upon it? If we examine into the nature of our constitution, we shall see that certain feelings are given to us, upon the strength of which will depend the sense of religion and the disposition to perform religious duties. The most direct means to inspire a proper sense of religion, and

the means which God himself has pointed out, is the strengthening of these feelings. This is the soil from whose insufficient cultivation so much of "the seed" which is sown brings forth no fruit. It has been from the neglect of these means, of the like natural means which we take to procure our "daily bread," that the spirit of religion so little prevails—that religious teachings, in general, tend to the spread of fanaticism and mere sectarianism, or to leave the mind in indifference.

Precepts alone, as we have formerly observed, have no direct tendency to strengthen the feelings, nor are they more effectual to this end in the shape of creeds and catechisms. Previous moral training is necessary to render religious instructions availing. If the feelings to which the hopes and fears of religion are addressed, and on which the love and fear of God and the Christian virtues depend, be already cultivated, then, and only then, will its appeals be really successful. From the want of this cultivation, though the cry of religion is heard on every side, the world is still in bondage to those evils which it seems to have been the special object of Christianity to remove. The grades of society are, perhaps, even more marked; the want, wretchedness, and consequent vice of the masses as prevalent, while the direct and plain precepts of Christ are disregarded, or explained away to suit the low standard of conventional moral feeling.

It is sometimes a matter of much difficulty with thoughtful parents how to deal judiciously with the tender germs of religious perception; how to strengthen, without injuring by false and unworthy association. It is a question whether it be safe to present any definite

idea of God to the infant mind—whether the name and all that tends to individualize this mightiest conception of the mature mind should not be kept back until such time as the heart and understanding demand this background and solution of the world without and the world within. That God is, is the one fixed idea which sustains our humanity—the dorsal column to which, consciously or unconsciously, are firmly knit the hopes and fears, sense of security, faith in results, which are inherent to the thinking being. *What* God is, is a question that fashions itself according to each man's mode of thought at the time being. The impressions in childhood being especially vivid, there is danger that degrading images stamped then on the mind may long hamper and infect it. A child can never rest in an abstract idea or sentiment; he immediately personifies; and in this case for any human intelligence to personify, is to falsify. As the spiritual nature advances, the existence of God is capable of becoming a reality to us through His attributes, and the idea of person is less and less necessary to our conception of His being. Is it wise, then, to suffer a child to cloud his young brain and sully his imagination with wild and puerile fancies which, in after years, will be so much dust and cobweb before his mental vision? Notice the kind of impression which the religious teaching of the nursery often makes upon a child from two to five years old. He talks and asks about God in the midst of his gambols without the slightest reverence, and with a mischievous gusto, because it makes nurse look mysterious and shocked; his prayers are a sort of game, till nurse makes them a most irksome task by requiring him to

look grave and keep still while he says them. Soon this prankishness may be subdued and the child may become outwardly decorous, and parents who believe religious education to consist in saying prayers and catechisms, behaving well at church, reading the Bible and being quiet on Sundays, may feel quite satisfied. Meanwhile, if children could give correct utterance to their fancies, it would be curious to know the various pictures of God which such teaching forms in their minds. Often the notion is of a colossal human being sitting on a throne, with his eyes constantly fixed on them. In one child it was an uninviting old man, perpetually employed in making men, women, and children out of dust and throwing them down to the earth as soon as they were done. In another, it was a great eye, blue and glassy, ever pursuing her; another child used to imagine an eye looking fixedly at her through a crack in the ceiling. It is related of Dr. Doddridge that his mother taught him the Old and New Testaments from the Dutch tiles in the chimney, and accompanied her instructions with such wise and pious reflections as made a lasting impression on his mind. We fear the Dutch-tile association often outlasts the wise reflections.

Zschokke remarks, "Nothing in the Christian world has so greatly contributed to the decline of Christianity as the reigning practice of imparting the higher ideas of religion to children at an age when their memory only, and not their understanding, is capable of receiving them; and in which a solemn and touching office has been degraded to a merely social custom, mechanically partaken of from habit and decorum."

Much depends in religious teaching on the natural

constitution. In children of a loving nature and poetical temperament, the idea of the Father in Heaven may be very early introduced; but to one of a timid, cold, and literal nature, we should be very cautious in the use of any image whatever to convey a notion of the Divine Being; such a child should be led to its Creator gradually, and through the medium of the understanding; the great idea should grow with its growth. The sense of a God may exist in the mind before the idea takes name and shape, and the germ of holy affections accompany the love of nature, the love of fellow-beings, and the principle of right. In a child's introduction to the natural world everything should form a lesson tending to raise and strengthen the feeling of love to nature's God. The order, the properties, the beautiful adaptation of all things to our happiness should be explained, and in proportion as these are seen and understood, the feeling of love to the Author of all the good around him, and the source of all his own comforts and happiness, must grow in the mind of a child. The mind thus daily, hourly exercised, there can be no difficulty in making the idea of the kindest and best of Beings the most interesting and delightful a child can entertain.

The ordinary mode of introducing the idea of God differs much from this. It is forgotten that a child can not love, unless the object be of such a nature as to excite his affection, and unless his heart be open to the sentiment. "The impressions made upon the minds of children concerning the Deity are generally painful, for His power is much more dwelt upon than His goodness,

and they are more liable to be affected by the former than the latter."

The time, and the manner, also, in which the idea is commonly presented to the minds of children, tend greatly to increase the sensation of fear, and to exclude the feeling of love. Whenever they have done wrong, and consequently are wretched and uncomfortable, they are told that God sees them and will punish them. Here is their terror through Cautiousness excited by the ideas of His omniscience and power, but no love. Whenever religious subjects are mentioned before them, they are reminded that they must be serious, which, when required, is always irksome to children, and not laugh and play because He is such an awful Being; hence they conclude that He does not like to see them happy, and that His service is a restraint. And again, it is made an imperative duty to thank Him for the past day, and to ask His protection for the night, when they are tired and sleepy, and, perhaps, shivering with cold, and the idea of devotion is necessarily associated with irksomeness and fatigue. The abuse of an excellent custom is here alluded to, not the custom itself, which is one of the happiest that the affection of a mother could devise for the cultivation of the highest and best feelings in her child. The association of bodily comfort should be made with that exercise of the mind, which reviews the blessings of the past day toward itself and others, while it renews its aspirations after improvement. The attendance of children is sometimes required at long religious services not in any way adapted to their feelings and

capacities, and therefore far more wearisome than profitable to them; and while the day chiefly devoted to to these is, or ought to be, a season of peace and refreshment to their elders, to children it is too often one of tedium and dullness. They can not long be inactive and happy, and it can not be the intention of Him who gave them their buoyant, restless energies, that they should fret against each other or become torpid, for want of proper exercise, under the idea of serving Him.

Painful sensations are much more powerful than pleasurable ones, and, therefore, if fear be excited, great care should be taken that there be sufficient love to balance it. Hence, if children be reminded of God when they are faulty and uncomfortable, much more should they be reminded of Him when they are good and happy, and, if possible, let the first impulse of devotion spring spontaneously from the gratitude of the soul. Miss Hamilton tells us that she remembers, when a very young child, thanking God fervently for the pleasure she had had in dancing at a children's ball; and a little friend of ours, on finding a cherished doll which had been searched for anxiously many hours, clasped her little hands together, and with the most grateful fervor exclaimed, "Good God, I thank thee!" No matter what the occasion of the feeling, the feeling itself in both these cases puts to shame the prayers which many children are made to repeat, parrot-like, night and morning, under the superintendence of the nursemaid, and associated with nothing but that which is chilling and disagreeable. If parents were really as anxious that their children should love God, as that

they should love themselves, they would use the same means for exciting this love; they would not so much enforce it as a duty that He should be loved and thanked, as to lead the child to do so of his own accord; they would endeavor that He should be associated in their minds with every idea of cheerfulness and enjoyment, and thus lay the foundation for a pure, rational, and efficient religious principle.*

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* Not only the *language* of the sacred Scriptures, but also that of religious teaching, and the sacred poetry and prayers, as well as the idea of God's government as set forth in theological works, appear to have largely grown out of or to have been suggested by the prevalent kingly governments among men. As the king was the highest ideal of power, and a throne the highest imaginable earthly attainment, and as kingly power in early times was very absolute, it was quite natural that God should be called a king and His government regarded as a manifestation of absolute power. In the days of the prophets kings were feared and dreaded by the people. The will and word of the king carried life or death, sometimes without justice or reason. Such, then, was the idea of human government, and it is not strange that men, so trained to fear sovereignty, should thus be led to regard God as an infinite sovereign, imbued with all the tyranny and capricious vindictiveness belonging to those high ideals of earthly power, yet enhanced to an infinite degree. This dread, sovereign power, was called God's glory. He was frequently called the God of battles, and spoken of as having fury, vengeance and hatred. They would naturally worship this almighty power, and be likely to forget His goodness. Under such ideas of God, the people would learn to fear and dread the Creator, and exercise the faculty of Veneration in a manner foreign to the real principle of God-worship. Even the psalmist, in a moment of ecstasy breaks forth, "Do not I hate them,

HOPE.

It is the privilege of the inferior animals to suffer no pain beyond that of the present moment, to anticipate no evil; it is the higher privilege of man to look forward in present ill to future good, to feel during the fury of the storm the influence of the coming sunshine. Religion, philosophy, poetry, have united to class Hope among the higher principles of our nature, as the support to piety, the element of cheerfulness, the balm of human woes; but we must not confound that exercise of the feeling which is purely instinctive and directed toward a determinate object, distinct and bright, though distant, with that arising from its cultivation as a moral feeling. The former will create a sanguine and cheerful temper, prone to rise when the immediate pressure

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O Lord, that hate thee? I hate them with a perfect hatred."

Do we ever think that the same idea of God pervades sacred poetry of a later date? Take the popular and familiar stanza,

> "Before Jehovah's *awful* throne,
> Ye nations *bow* with sacred joy;
> Know that the Lord is God alone,
> He can create and He *destroy!*"

The prevalent idea of God seems to be Sovereignty, power! But other sentiments here and there find expression, which are more in harmony with true veneration and the spirit of the other moral and religious faculties. For instance, "As a father pitieth his children, so the Lord pitieth them that fear him."

In a semi-barbarous people, to whom war and conquest were the high ideal of government and nationality, the

THOMAS RIVERS.

HOPE.

PLATE XIX.

of suffering is taken off—and this is in a measure valuable; but the latter alone will enable the mind to seek for objects of consolation in the midst of pain and distress, to turn the attention from what has been taken away to what is left, and to remember that "though sorrow may endure for a night, joy cometh in the morning." It is only when cultivated that the natural feeling of hope, which gives vigor and animation to the season of childhood and youth, can become a permanent and elevating principle of mind.

The first practical lesson which a mother can give to her child on this subject is her own habitual cheerfulness; long before it can be understood in words it can be felt by sympathy; her cheerful tone and manner will often dispel the infant's rising tear and convert it

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sovereignty and power of kings would color their religious as well as social and governmental ideas.

So long as the young are taught first and chiefly of the power, majesty and vengeance of the Almighty, and little or nothing of His fatherhood, it is not strange that all their ideas of worship are born of fear rather than of filial love. Hence it is, that nine-tenths of the religious conversation and prayers of Christian people, are addressed to Jesus the loving Saviour and "Prince of peace," and but for whose constant pleadings and intercessions, they seem to think, an angry God would instantly smite and destroy mankind. The truth is, we are taught to *love* Christ and to *fear* God; and no wonder, for the descriptions of the latter are often such as to excite dread rather than filial love and reverence. It would not, therefore, be a stretch of the truth to say that Cautiousness, rather than Conscientiousness and Veneration, is the basis of the piety of many, which is simply heathenish. Fear builds their altar; Fear offers the sacrifice.

into a smile, and their influence is not less powerful with its growing years. A mother who is sensible of this will never indulge in a discontented, repining tone, whatever may be the vexations she may have to encounter; neither bodily nor mental suffering will lead her into peevishness or fretfulness. She will teach her children by her own example to look on the bright side of everything, to feel, whatever may happen, that

> "The darkest day,
> Live till to-morrow, will have passed away."

She will show them how to find some good, even in that which at first appears vexatious and disagreeable, and that apparent misfortune often proves to be quite the reverse. If it be a misfortune, still she will lead them to make the best of it. If they are disappointed of one pleasure, she will point out to them those that are still within reach, and that all is not lost because the desired object is unattainable.

The anticipations of children with regard to future pleasure are apt far to exceed the reality, and we ought to make allowance for them, and sympathize with them, not make our cool and experienced feelings the measure of theirs, nor expect them to estimate the value of their anticipated enjoyment by our standard; but if these longings for happiness in store leave the mind restless and disinclined to present duties, they are hurtful and should be checked. A child will soon perceive that pleasure is increased by the consciousness of having omitted nothing that is right to be done, for its sake.

If excessive anticipations of good be injurious, the habit of anticipating evil is much worse. This should

never be indulged in by young or old. Many of the dreaded evils never come to pass. Let us not throw away present blessings in fears for the future, but let us take every means in our power to avert the threatened ill, and then leave the success of our efforts to wiser disposal than ours.

Hope is essential to perseverance. If a child, after making one or two ineffectual efforts to accomplish something which he ought to do, or which it is desirable he should do, gives up the attempt despondingly, and says, "I am sure I never can do it," we should not only urge upon him the juvenile lesson, "Try Again," but we should assist him to find out the best way of overcoming the difficulty, and even half do the task with him ourselves, rather than allow him to give up. The pleasure of having surmounted one difficulty will stimulate him to the encounter of another.

It is a general idea that there are times and seasons when we ought not to be cheerful; when our feelings ought to assume a saddened hue, and when we should rather encourage the feeling of gloom than endeavor to dissipate. Perhaps there is truer wisdom in opening as soon as possible the mind in affliction, not only to religious sources of consolation, but to the influence of all alleviating circumstances. A great philosopher and good man used to say, that by long habit he had brought his mind to look upon present trouble as he knew it would appear to him afterward. If we can realize this; if in sorrow we can reckon the comforts that we have left and consider the multitudes who are happy with even less; if we are thankful to God for what remains, and console ourselves with the reflection that if time

can not replace our loss, yet every day and every hour will tend to reconcile us to it; if we endeavor to enter at once into the state of mind which a week, a month, a year will bring; then we shall be ready to profit by the lesson of cheerfulness which all Nature joins with the Apostle Paul in giving—"Rejoice always."*

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* The difference in the mental condition of persons, one of whom is strong and the other weak in the development of this faculty, is as wide as that existing between riches and poverty, or happiness and misery. The politician who works a year in a campaign and is beaten in the election, if he have large Hope, will say: "Never mind, we will win the next election, four years hence." The farmer whose crop fails, will expect from the resting land a double crop the next year. Some are desponding, others gather fresh hope from defeat, and manage, in feeling, to keep on the the crest of the wave.

The owner, who was informed that one of his sheep had given birth to three lambs, instantly anticipated much profit by exhibiting them at the next autumn fair. "But one of the lambs is dead." "All right; then the other two will fare all the better. "But two of them are dead." "Ah! then she can do first-rate by the other." "But all the lambs are dead." "All right, then the sheep will get fat and be ready for an early market." "Yes, father, but the old sheep is dead too." "Is that so? Well, she was a poor thing anyway, and would not have amounted to much if she had lived."

"Hope springs eternal in the human breast,
Man never *is*, but always *to be* blest."

Hope is at least an ingredient in the desire for and expectation of a future state. "It lifts the curtain of time and points to immortality."

WONDER

(OR SPIRITUALITY).

Wonder expresses the superlative degree of the function of this faculty; the feeling usually connected with it is simple Faith or Belief. The world, as we conceive of it, is created in our own minds by our own mental faculties, and the sense of its reality is the result of this feeling. Certain impressions made upon the senses produce within us certain sensations to which we give names as to objects without ourselves, and we believe in their existence as represented by the mind. Mill truly says: "That we know nothing of objects, but the sensations we have from them;" and Hume says: "We may observe that it is universally allowed by philosophers, and is besides pretty obvious of itself, that nothing is ever really present with the mind but its perceptions or impressions and ideas, and that external objects become known to us only by the perceptions which they occasion. Now, since nothing is ever present to the mind but perceptions, and since all ideas are derived from something antecedent to the mind, it follows that it is impossible for us so much as to conceive or form an idea of anything specifically different from ideas and impressions. Let us fix our ideas outside of ourselves as much as possible; let us chase our imaginations to the heavens, or to the utmost limit of the universe; we never really advance a step beyond ourselves, nor can perceive any kind of existence but those perceptions which have appeared in that narrow compass."

Elsewhere, in writing of this faculty, we observed, "The intellectual faculties give ideas, each after its own

peculiar mode or form of intelligence; but the *practical belief* attending the action of such faculties is altogether a different thing. Without such a sentiment, ideas would pass over the mind like images over the surface of a mirror, reason would be paralyzed, and we should act like the brutes, only when impelled by instinct, and not from faith. The excess of Hope produces immoderate expectations of felicity not founded on reason; and the excess of Wonder, that is, of this faculty of Faith, produces credulity. The pleasure and wonder expressed by children and adults who have a considerable development of this faculty, at the relation of marvelous stories, miraculous and improbable fictions, proceed from their extra power of belief, from their giving to such tales a reality in their own minds which to others they do not assume." Dr. Thomas Brown has shown that what we call Cause and Effect are mere Antecedence and Consequence, and that there is no reason that we can discover why any one cause should produce any one effect more than another, except that it always has done so—that is, the antecedence and consequence have been observed to be invariable, the belief of a *necessary* connection between cause and effect is produced by this faculty. It results from this that one thing is not more wonderful to young children than another; they believe all things with equal facility. There is no real reason that we know of why one thing should follow another in the relation of cause and effect, except that it does follow it, and there is equally no real reason why one thing should not follow another, however absurd the expectation that it will do so may appear to our mature experience; consequently, chil-

THOMAS WHITAKER.

WONDER—SPIRITUALITY.

PLATE XX.

dren believe equally in all things—in the most monstrous prodigies of romance as well as in the most simple and common events, until experience or their teacher has given a proper direction to their faith, and taught them the difference between accidental and invariable antecedence. Neither is this kind of faith peculiar to childhood: almost every one's religious creed contains mysteries, frequently contradictions, which are believed equally with the simplest articles of faith. Children easily believe—they have to be taught to disbelieve. They personify everything, and live in a world of their own creating, which is as real to them as our world is to us. Anything, from a cushion to a boot-jack, makes into a doll, and the doll is a living person—animals talk, trees hold council, and flowers have affections. The extreme eagerness with which children listen to "a tale," particularly if it relates to the wonderful, points this faculty out as a most valuable vehicle for instruction, and for the exercise of our best feelings. While all the faculties of the mind are bent with earnest attention upon the story, they are open to receive the lessons it may convey, and the vivid association of interest will stamp them lastingly upon the memory. No accomplishment is more useful to a mother or teacher than a facility in the power of throwing instruction into the shape of a tale; if this be not naturally possessed, it will become easy by practice. It does not follow that every tale we tell to children must have a moral, and we should be sorry to banish all the old nursery tales which have been the delight of many and many a generation, although entirely unincumbered with any moral, except those that offend

against right principle and good taste. The introduction of supernatural horrors to children's minds has been already deprecated, as far as can now be necessary.

The proper use of this faculty, and the direction we should endeavor to give to it in our children, is faith in ourselves, and in those upon whom their guardianship depends: faith whose fruit is confidence and obedience. In childhood all is mystery, doubt, and ignorance; let the child, then, lean upon its parent with that trust which produces hope and love. And if a child be properly trained, the feeling in mature age will be readily transferred from the earthly to the Heavenly Father. Ignorance and Mystery must still exist, but there can be no Doubt. God has planted within us moral instincts, affording a natural revelation of His Will, and their dictates must not be disregarded in obedience to what fallible man may proclaim as another revelation. Those in whom such faculties are fully developed, and and who have received otherwise a good education, must believe that God wills the good of His creatures; that if He punishes them it is for their good; that they have but to learn His Will and do it, to secure their happiness and well-being; that on all occasions having done what He commands, we may safely leave the result to Him; that He knows on all occasions what is best for all, and that we may safely, therefore, place ourselves with all confidence in His hands; that evil and all things will be made to work together for good, and to prepare the way for the reign of the true and the beautiful even upon this earth.*

* Faith, belief, hunger for the strange, unusual and wonderful, seem to arise from this faculty. The human soul

The feelings of which we have now to treat, are good or bad according to the other feelings with which they ally themselves. They may be equally the servants of all the faculties: thus Attention, Perseverance, Firmness, Imitation, may belong equally to the murderer and to the philanthropist. They are not virtues in themselves, but they give concentration, power, and permanence to the other faculties.

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yearns after something real beside real estate, something true beside mathematics, something enduring beside granite and diamonds. It is an element in discovery or invention, at least tends to inspire the feeling of wonderful possibilities in the realm of the undiscovered. One having little of this faculty and of Ideality will suppose present development covers all that is possible, and he will not believe in nor look for more. Hence it is that inventors are sometimes impractical dreamers, and believe in much more than they have the talent to develop. Hence "perpetual motion" is always being sought for and confidently expected, by some. The navigation of the air has its devotees, but most thinkers see obstacles which they feel sure are insurmountable. Religious faith seems to be rich, full, and comforting, in proportion to the development of this faculty. Conscientiousness and Benevolence are sometimes strong in those who lack Veneration and Spirituality. They are just and kind, but they are called skeptics, and sometimes infidels. Some we find who have Spirituality large and Veneration moderate, and they see little significance in worship, but they have an upreach of soul which carries them beyond the dust and din of secular life, and gives them that high communion which is unutterable.

CONCENTRATIVENESS AND INHABITIVENESS.*

Man is the creature of habit; most of his actions are not the result of volition, but of habit; and the great object of the training of the feelings is to produce virtuous habits, for these alone can be relied upon; with them only is "the soul's calm sunshine." Much of the exercise which the mind is required to go through is valuable from no other result but the formation of habit. If nothing else follows from order and system and application, we ought to be satisfied with that.

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* Mr. Combe recognized an organ located above Philoprogenitiveness and below Self-Esteem, and called it Concentrativeness. Dr. Spurzheim called the same region Inhabitiveness, and between them both they described both functions, viz.: union and continuity of thought, and the sense of local habitation. American Phrenologists recognize and describe both faculties, and ascribe the lower part of the region in question to the faculty of Love of Home, or Inhabitiveness, and the upper, to Concentrativeness or Continuity.

Those who have the upper part of the space in question large, manifest unity of thought and feeling, patient, plodding persistency. When it is small, persons fly from one thing to another; are adapted to rapidly changing conditions and avocations, dislike prolixity in statement, or permanency in the processes of business; they like many things to look after, attend to particulars, and do well in retail or variety business; can superintend factories where many things and processes are to be attended to in quick succession. One having it large plods; prefers a long, straight, level road, a long seam, or steady and changeless job; a solid page or column in reading; and they are likely to be prolix as writers, speakers, or talkers. By observation

R. MURCHISON.

CONTINUITY—CONCENTRATIVENESS.

PLATE XXI.

Habits of industry, of attention, of self-subjection, of self-denial, are more valuable than intellectual acquirements, and how we learn is of more consequence in childhood than how much we learn. The continual dropping of water will wear away the hardest stone, and attention and perseverance will overcome the greatest difficulties. The object of the above faculties seems to be to aid in forming habits. Much has been written by mental philosophers upon the power of association, and perhaps the importance of the subject has not been overrated. Concentrativeness gives the desire to retain emotions and ideas, and instinctive love of dwelling upon them when present, until an asso-

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among vocations we find that both characters are required —one can bend over the accounts; the other looks after customers, and the great variety of articles to be judged of, described and sold.

INHABITIVENESS.

That a faculty exists which lies at the foundation of patriotism, love of country and home, there can be no room for doubt, nor does it seem so much to partake of merely fixedness or concentrativeness to place, as to give pleasure and pride, nay joy, at the possession and ownership of a place of abode. How we adorn and decorate! What hallowed memories cluster around it! The cat shows fondness for home and permits its last and only human friends to leave it while she remains in the home and risks the reception the new comers may give her. The dog, on the contrary, loving home, no doubt, but loving friends better, will whine his regret at leaving the only home he knows, but he will sacrifice a home so often as his master chooses to move, and cling, through Adhesiveness or Friendship to the people, and leave the home behind.

ciation is formed between certain feelings, and also between such feelings and particular intellectual states. Inhabitiveness dwells with as much satisfaction upon places as Concentrativeness does upon states of mind, producing attachment to home and the love of country.

Upon Concentrativeness mainly depends the "power of Attention," which has been so deservedly dwelt upon by writers on education, as indispensable to the culture of the intellect, and also of the moral nature; for, without it, the efforts of the instructor would be like making a rope of sand. It is probably less frequently deficient than is imagined; for the attention of the mind to its internal ideas is often the cause of the apparent inattention to those presented from without. Its right direction depends upon the development of the superior faculties; and if they be weak, the lower ones will seize possession of this stronghold and occupy it for their own ends. Where this is not the case, and the higher powers hold their rightful supremacy, one of them may predominate over the rest so much as to fix the attention of the mind to the exclusion of others more seasonable; it should be the endeavor of the teacher to ascertain this leading faculty, and to counteract its undue predominance by exciting the others. The direction of this disposition will, therefore, depend upon the prevailing feeling, unless checked by the moral sense which teaches that it is right to give the whole mind to the present duty.

If, for instance, a child who has an inordinate love of eating be receiving a lesson, an incidental allusion in the course of it to the beloved subject may fill his mind with ideas of good things in reversion; the same lesson

WM. M. EVARTS.

INHABITIVENESS.

PLATE XXII.

may, from another association, induce a second roaming in imagination through the fields and woods; a third, to revel in the regions of romance—while the instructor marvels that his useful lesson makes so little impression. And all this with no deficiency, but merely a misdirection of the feeling of which we are speaking. A child of four years and a-half old, whose teacher had tried to explain to him the necessity of self-control on this point, showed that he was not too young to understand it. The next time he was occupied with his lesson, his favorite playmate entered the room; in a tone of command he addressed himself, "*Me* don't look up when Annie comes."

Where there is no original want of this feeling it is often much weakened by injudicious management in infancy, as many excellent writers have observed. The active, impatient nurse will not suffer the child's attention to attach itself undisturbed to the object which takes its fancy. When he grasps the new substance, fixes his eyes intently upon it, begins to consider what it is like and what it is for, she snatches it hastily away and attracts his notice to something else: thus preventing the little philosopher from making his own experiments and drawing his own deductions. By a constant repetition of this treatment, the mind becomes incapacitated for patient and continued thought.

"We must remember, also, that many children," says Richter, "have, in common with men, an incapability of instantaneous cessation from what they are doing. Often no threatening can stop their laughter. We should remember the converse when they are crying, in order to treat their weakness as a physician rather than as a judge."

If, on the contrary, this faculty be constitutionally weak, we must be careful to make the subjects upon which it is exercised as interesting as possible, in order that the pain of giving attention may be outweighed by the pleasure it will occasion. A celebrated author well remarks, "There is no memory without attention, and no attention without interest."

Perhaps the excess of this faculty is less common than its absence, but this excess has sometimes to be corrected. It is possible to pay too much attention to a study or pursuit, excellent and important in itself, and to suffer the mind to be engrossed by it to the exclusion of more extended and general information, until we become partial and contracted in our views, and incapable of estimating the true value of our own department of knowledge.

We may sometimes trace the prevalence of the feeling, in a minor degree, in the tenacity with which some persons cling to a subject in conversation, and the pain which they appear to feel when compelled to turn their attention to something else.

When a child seems absorbed so much in one particular mental occupation as to take no interest in anything else, it is desirable that he should be shown how all the branches of knowledge are connected with and throw light upon each other, and how he can not even know all relating to his favorite subject without enlarging his acquirements.

It occasionally happens that a child appears to be haunted by a particular set of feelings and ideas; they follow him through the day and form his dreams by night. This, perhaps, is owing to some morbid state of

the system, as well as to an excess of Concentrativeness; but in either case the mind should be gently led away to opposite ideas, and both mind and body receive as much relaxation as possible.

FIRMNESS.

Firmness gives strength and efficiency to every virtue and quality of mind. Constancy, fortitude, determination, perseverance, which are its manifestations, are essential to force of character and consistency in action. The character may be amiable, the wish to do good sincere, but without unity of purpose and perseverance in execution, even virtuous efforts will produce small fruits. The Apostle says: "He that wavereth is like a wave of the sea, driven with the wind and tossed." We have more cause to fear the want of the feeling than its predominance, for what in childhood may show itself in stubbornness and obstinacy, will, if the proper cultivation of all the other faculties be attended to, be displayed in manhood in the virtues of perseverance, fortitude, and patience.

A child who is deficient in Firmness will be prone to yield to the impulses of any feeling that may predominate at the moment; he will be apt to procrastinate, to shrink from doing anything disagreeable, however necessary. If a tooth must be drawn, or a bitter medicine taken, or a tedious sum worked again, the evil moment is put off if possible. Undertakings will be continually begun and continually thrown aside, uncompleted, in favor of new schemes. Good resolutions,

formed when the mind is fresh and active, will give way when the stimulus is withdrawn, or when temptation presents itself.

Where this weakness is observed, the force of habit must be brought to bear against it. Regular and constant application must be enforced, and kept up by the assistance of the best feelings; but only for short and certain periods. No disinclination, no idle excuse, must be permitted to postpone the performance of a present duty. The pleasure of conquest over self in submitting to a present pain, and thus avoiding a future greater one, besides all the pains of irresolution, must be made clear and enhanced; and whenever any degree of self-conquest or perseverance is shown, it should be encouraged by sympathy and assistance.

If it happen that the feeling of Firmness is stronger than the intellect, it will take the form of obstinacy, because, in that case, the judgment is not always capable of determining when Firmness is misplaced. This frequently occurs, and very delicate management is required to prevent occasional obstinacy from settling down into a habit of perverseness. Some parents and teachers have themselves the love of authority so strong, that they would actually prefer that a child should do right because they command it than of its own accord; it requires a stretch of magnanimity of which all are not capable, to be satisfied that their child should judge and act wisely without interference on their part. Their aim seems to be less that of teaching a child to walk alone, than to strengthen the leading strings which attach it to themselves. But let them remember that they thus gratify their own propensities at the child's

MARSHALL P. WILDER.

FIRMNESS.

PLATE XXIII.

expense. It is a common notion that the first thing to be done in training a child is to "break its will." Are parents sure that this does not arise from the love of power in themselves? Little do they imagine the evils generated in the harsh process!

There are few children who would not obey from motives of affection and duty, if they were made to feel that nothing was required of them but what was right and reasonable. Implicit obedience should rarely be enforced, unless the confidence and affection on the part of the child be strong enough to counteract the violence that such a requirement must do to his feelings. Of course this does not refer to very early childhood, when obedience must frequently be required without rendering a reason, plainly because the reasoning power is not developed to receive it; but even then the command itself must be reasonable.

The word obstinacy is often applied to the conduct of children, when in reality very different feelings come into play, all producing similar external manifestations. A child may be directed to do something which he thinks involves an injury to himself; his natural Firmness will assist the feeling of Oppositiveness in resisting the command; it may include something which he imagines to be wrong; his Firmness will then be supported by his sense of right; or he may not really understand what the injunction means; or may oppose it from the mere superabundance of Firmness itself; which last alone is obstinacy, strictly speaking. Now, all these cases we are apt to call cases of obstinacy, and treat them in the same manner, whereas they proceed from totally different sources, and require dealing with

accordingly. In the last instance we must be sure that the command is *necessary* before it is given, and kindness must unite with determination in exacting obedience. But all occasion for combats of this description should be studiously avoided; it would be much wiser to give too few commands than to give too many.*

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* There are two kinds of Firmness, or two phases of the manifestation, apparently irrespective of the temperament of the constitution, and the development of the other mental organs. The first is persistence; the tendency to hold on quietly and wait for a chance. The man who manages the hawser which has been thrown over the post on the dock, and has been passed around the cleet on the ship's deck, waits for the surging waters or the easy rolling of the ship to bring it up toward the dock, and thus "slack the line," when he expertly loosens from the cleet and "hauls in the slack;" but as soon as the vessel begins to "fall off" again he "makes fast" to the cleet, and thus he manages until the vessel is brought up and securely fastened to the dock. Men quietly hold on their way; if met by bold opposition they may not meet it by strife, but wait for opening circumstances, when they make progress again.

The other kind of Firmness is called obstinacy. It tries to force things. It will not wait; becomes impatient, and frets and worries if hindered or compelled to change a course. Two brothers quarreled about the division of the homestead farm, and lived thirty years near neighbors without speaking to each other. One of them being, as he thought, near his death, sent for his brother and said he wished to make peace before he died, which was agreed to. A few days afterward the sick man had so far improved as to hope for recovery, and told the visiting brother he thought he might possibly recover. He replied, "If you die all our matters are settled, but remember, if you get well the old grudge holds good."

There is a passage in a recent magazine article containing some excellent remarks touching this subject, although it does not bear exactly upon the feeling under notice, as the obstinacy which proceeds from resistance to a supposed injury is, as above said, not a case of the genuine feeling: "Nothing fosters obstinacy like contention. It has been said, and there may be some truth in the idea, that it is right to do battle once with an obstinate child, and by overcoming it make him aware of his habit, and also convince him of his power and yours to conquer it. But it is very questionable whether these victories do not leave behind them a resentfulness and soreness which it takes years to efface. However this may be with regard to habits already formed, certain it is that one should try to prevent the formation of the habit, a thing only to be done by analyzing the feeling. What is obstinacy but the resistance to a supposed injury? Is there any other cure for it than a conviction in the child of the lovingness and good sense of its conductor? Is that conviction likely to be wrought by the tortures by which people usually seek to conquer a fit of obstinacy? Would obstinacy ever spring up under an intelligent guidance? Must it not have been engendered by a loss of confidence, caused by a quantity of useless requisitions on the part of the educator? Here comes in that principle of action which meets us at every turn, viz., to wait patiently till experience shall have tutored the will. No one will obstinately resist that which he sees to be his good; it is for this seeing that the parent must so often be content to wait. Too great care can not be taken, likewise, that we do not call that obstinacy which is often stupidity

on the one hand, or firmness of principle on the other." "To be very careful not to tax a child unjustly with obstinacy, or to engender it by ill-advised demands, and to be content when it exists to let it melt away gradually under the influence of growing affection and sympathy; such should be the course adopted toward the obstinate. Nor should one ever lose sight of the fact that all wrong is but excess of good, and that that which under the name of obstinacy looks so hideous, springs from the very principle of our nature, which, well directed, we should all venerate under a thousand lovely forms, such as firmness, fortitude, liberty, decision, etc."

Again, therefore, we say, avoid, if possible, doing battle with obstinacy; to resist the feeling only strengthens it. Employ patience, kindness, reasoning; threats and punishment only increase the evil. Of course there are times and occasions when commands must be given, and when this is the case, they must be obeyed *always*, and *under all circumstances;* but such instances should be very rare.

No eminence is ever reached without continued effort; nothing valuable is ever attained without perseverance; let us, therefore, carefully cultivate this faculty. Endure hardness, says the preacher—and a large proportion of that which is disagreeable must enter into our every-day life; this faculty will mainly help us to bear it, will put us in harmony with it, and even furnish a kind of pleasure of its own in the fortitude and endurance called for:

> "Into life's goblet freely press
> The leaves that give it bitterness."

To do only that which is pleasant, soon engenders a

state of mind altogether at variance with steady application and continued effort; it makes self-sacrifice hard, and duty difficult. Self-denial must be practised on small as well as on great occasions, and those whose habits are self-indulgent will be weak, irresolute, and easily overcome by temptation.

As a gladiator trained the body, so must we train the mind to self-sacrifice "to endure all things," to meet and overcome difficulty and danger. We must take the rough and thorny road as well as the smooth and pleasant; and a portion, at least, of our daily duty must be hard and disagreeable; for the mind can not be kept strong and healthy in perpetual sunshine only, and the most dangerous of all states is that of constantly recurring pleasure, ease, and prosperity. Most persons will find difficulties and hardships enough without seeking them; let them not repine, but take them as a part of that educational discipline necessary to fit the mind to arrive at its highest good.

IMITATION.

The natural language of every feeling is more or less marked on the person and in the countenance, and no doubt there is a faculty which at once recognizes and sympathizes with this natural language of the feelings. Through this unknown faculty we gain an instinctive knowledge of character, as through it we enter at once into the mind of another, and for a time may be almost

said to become a part of that other mind.* From its unusual development in such men as Bacon, Shakespeare, and Scott, is probably owing their deep insight into human nature. Many phrenologists now admit its existence. As this instinct induces sympathy of feeling, so Imitation produces sympathy of action, and copies the manners and gestures of others. Every spirituality or idea, before it can be born into the world, and become manifestible to others, must take some

* The organ which, in America, is known as "Human Nature," located above Comparison, enables us to appreciate strangers, to like one and dislike another at first sight, without being conscious of any reason for it which we can frame into words.

The old story of Dr. Fell, who had a pupil in his school between whom and himself there seemed to be a natural antagonism, illustrates this faculty. Just before recess the boy had been busy writing something on his slate, and turned it over as he went out. The doctor, perhaps unconsciously to himself, was watching to find occasion of complaint against the boy, inquisitively turned over the slate and read the lines—

> "I do not like you, Dr. Fell,
> The reason why I can not tell;
> But this one thing I know full well,
> I do *not* like you, Dr Fell."

This set the doctor thinking, and like a wise man, he tried by a course of justice and confidence to overcome the mutual repugnance. If we begin to manifest kindness toward one we do not like, we soon conquer our unkind spirit; partly, perhaps, because by kindness we call out a kindlier spirit from the other toward ourselves; but chiefly because the exercise in ourselves of the feelings of justice and kindness brings us into a happy and self-approving state of mind.

GEN'L JOHN GLOVER.

IMITATION.

PLATE XXIV

bodily or material form. Imitation copies only that material form, and where the feeling is strong it is sometimes very difficult to distinguish the mere imitation of an idea or feeling from the genuine feeling itself.

Imitation has a very powerful effect in forming and fashioning our minds and habits. It is owing to this feeling, added to the force of sympathy and association, already spoken of, that, imperceptibly to ourselves, we take the direction of our feelings and the tone of mind and manners from the age and society to which we belong, and it is not without a strong effort that we can break through the spell which binds us to think, to feel, and to act with all around us. It is intended to make the members of the social body more harmonious. It influences us equally in less important concerns; our gestures, our modes of speech, our habits of life, the regulation of our mutual intercourse, our dress—all follow the models which the fashion of society sets before us. Owing to this copying propensity, each nation has its peculiar characteristics; the European and the Chinese have each different degrees only of the same mental faculties; but, so great is the diversity in their external habits, that we might readily believe them to belong to separate planets.

Boerhaave relates "that a schoolmaster near Leyden being squint-eyed, it was found that the children placed under his care soon exhibited a like obliquity of vision."

This faculty seems to be given as the great help in education, but it is a help which throws an immense responsibility upon parents and teachers. The vices and evil habits of parents descend by its means from

generation to generation—but, through the same means, none of their excellencies can be wholly lost. Thus a good system of education may do much when aided by a good example, but nothing whatever without it. Powerful as is the operation of this feeling, and therefore of example, we must be careful lest children do, from the mere imitation of those with whom they associate, what ought to proceed from a better feeling—from a higher principle. They who are not in the habit of looking minutely into motives, frequently mistake the instinctive action of this feeling for one originating in a higher source. This is a dangerous error, for where imitation alone is the source of good conduct, that good conduct obviously has no root in itself, and will cease as soon as the example is withdrawn. The influence of example, therefore, in order to be a safe, must be a silent one. We must be careful never to say to children, Do so and so because your parents and instructors, those whom you respect and love, do so; but because it is right, it is kind, it is wise. While we gather around children not only circumstances, but persons who will contribute to mould their characters, their manners, and their habits to the standard we approve, we must sparingly, if at all, present them as models; for besides, as there are imperfections even among the excellent of the earth, a child will probably imitate the errors which are associated with the virtues—the mind will also be led to be satisfied with referring to an outward tribunal of right, rather than to the inner one of duty. To place the companions and equals of children before them as examples, is more dangerous still, from

the risk of exciting envy and jealousy instead of the wish to emulate.

At the same time that we aim at opening the mind to receive all the good which radiates from the examples around, we must infuse it into a principle, which shall enable it to repel the emanations of evil which are also widely diffused. Singularity is to be avoided if it can be consistently with reason and justice; but when it can not, then it becomes us to resist the promptings of the feeling which impels us to do as others do—to dare to be singular when the world is wrong; and when we become cognizant of the actual requirements of true humanity in its full development, the amount of time, wealth, and happiness—of the good, true, and beautiful, now sacrificed in the world of fashion—we shall see that it is no small part of the instructor's duty to give this faculty a wise direction, and to check its instinctive manifestation.

There are many obvious abuses against which we shall have to guard in the education of such a propensity. The habit of indiscriminate mimicry tends above all things to the depression of veneration, and worse than this, Imitation is capable of becoming a powerful ally of love of approbation, in seeming to be virtuous instead of really being so.

THE FEELING OF THE LUDICROUS,

OR MIRTHFULNESS.

Man has been defined as "a laughing animal," and his dignity need not reject the definition, for it would

scarcely compensate him for the loss of the characteristic. When the progress of years and the cares of life have somewhat sobered the spirits, who does not look back with regret to the joyous mirth of his childhood, and if he can not return to those happy days when he himself was "tickled by a straw," delight in the hearty merriment of those with whom they are not past? One of the happy effects of the mixture of all ages in society, is the enlivening influence of the light-heartedness and gayety of those in whom life is young, upon those whose animal spirits are no longer as buoyant as theirs.*

"Laughing is good for digestion," as the old saw hath it, and "he that is of a merry heart hath a continual feast," but "there is a season for all things under the heaven." In very young children laughter is little

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* Mirthfulness, the power to appreciate the ludicrous, is especially a human faculty. Of this the lower animals are denied. No doubt wit, or a sense of the ridiculous and absurd, is a great aid to the reason, since Causality and Comparison perceive the congruous and appropriate, Mirthfulness enables us to perceive the incongruous and absurd, and awakens a desire to laugh. Anything absurd must be untrue, and wit is a kind of negative touchstone of truth. True wit is not confined to the age of youth. There is in youth an exuberance of the tendency to laugh; almost anything to which they are not accustomed awakens the desire to laugh. But when the mind becomes ripened by time and culture, real wit sparkles in the mind of the healthy person of fifty, with brilliancy and intensity equal to anything experienced in earlier life. It may not make so much noise, neither does a stream after it has become larger and worn a deeper channel.

ALLEN GRIFFITH.

MIRTHFULNESS.

PLATE XXV.

more than the expression of a sudden feeling of happiness; in time it becomes, in addition, the outward sign of the sense of the ludicrous, which often shows itself to a degree which demands restraint; they know how to deprecate its effects who have tried time after time to gain a child's serious attention for five minutes, but have failed as often, on account of their pupil's finding at every turn something that excites this feeling. When this happens, the teacher must studiously avoid any word, tone, or look, which can awaken a ludicrous association, and pass over without the least notice the child's attempts to break into witticism, until the work requiring attention shall be concluded. Another method was tried with a child whose mirthful mood was quite incompatible with attention to his lesson—he *could not help* laughing, he said. He was advised to jump up, run into a corner of the room, and laugh as hard as he could. He very readily obeyed, and ran laughing to his post, followed by his adviser, who, laughing herself, exhorted him to persevere: "Oh that is not half long enough; try again." He did his best, but a few minutes were enough to bring him to his sober senses, and he returned to his lesson quite cured of his risibility.

There may be a strong sense of the ludicrous without the power of exciting it in others, which last is wit, and depends upon the combination of this sense with other mental faculties and peculiarities. In proportion to the degree of intellectual cultivation which accompanies it, will the pleasure it gives be more or less exquisite. Children, therefore, can seldom enjoy the higher species of wit, because their knowledge is too limited to enable them to understand it; but whenever they can, they

are quick to appreciate it. They are generally, however, most pleased with humor, drollery, play upon words, and the inferior kinds of wit which depend upon the power of imitation, and their own efforts at wit are for the most part of this class. The sayings of children may be accidentally witty to those who can perceive an incongruity or an unexpected relation which is quite hidden to the children themselves. The laughter thus excited will abash a child of a timid disposition, and add to its natural reserve, while another of a different nature will be emboldened by it to the utterance of fresh conceits, or perhaps to the repetition of the same, over and over again, not doubting that the same effect of surprise and laughter will follow as at the first. When we laugh at such things, we should explain to children why we do so, and not leave them with a vague impression on their minds that they have said something wrong, or very clever. The remarks of an intelligent child of quick perception often contain, unconsciously to himself, the elements of wit. When the child, Charles Lamb, asked his sister in the churchyard, after reading the epitaphs on the tombstones which memorialized the virtues of each of the departed underneath, "And where do the *naughty* people lie?" he did not know that there was wit in the inquiry.

There is so great a charm in the sportive play of fancy and wit, that there is no danger of their being neglected and undervalued, or that the native talent for them will remain undeveloped; our chief solicitude must be to keep them, even in their wildest flight, still in subjection to duty and benevolence. We must not allow ourselves to be betrayed into an approving smile at any

effusions of wit and humor which are tinctured in the slightest degree by ill-nature. A child will watch the expression of our countenance to see how far he may venture, and if he find that he has the power to amuse us in spite of ourselves, we have no longer any hold over him from respect, and he will go rioting on in his sallies until he is tired, and seek at every future opportunity to renew his triumph. Wit undirected by benevolence generally falls into personal satire—the keenest instrument of unkindness; it is so easy to laugh at the expense of our friends and neighbors—they furnish such ready materials for our wit, that all the moral forces require to be arrayed against the propensity, and its earliest indications checked. We may satirize error, but we must compassionate the erring, and this we must always teach by example to children, not only in what we say of others before them, but in our treatment of themselves. We should never use ridicule toward them, except when it is so evidently good-natured that its spirit can not be mistaken; the agony which a sensitive child feels on being held up before others as an object of ridicule, even for a trifling error, a mistake, or a peculiarity, is not soon forgotten, nor easily forgiven. When we wish, therefore, to excite contrition for a serious fault, ridicule should never be employed, as the feelings it raises are directly opposed to self-reproach.

The love of the ridiculous often becomes so excessive, that the mind is incapable of the effort of being serious for long together, even upon the most serious subjects. It is continually darting off in search of the ludicrous and the absurd, and the associations thus

formed are most detrimental to the progress of mental and moral improvement. A peculiar gesture, the disarrangement of a collar or a cravat, the mis-pronunciation of a word, are enough to mar the effect of the most instructive and eloquent discourse. We attempt to reason, and are met by a jest, a pun, a quibble. To turn everything into ridicule is as profitless as it is wearisome. But wit should sparkle among the solid endowments of the mind that is fully competent to educate—there should be the power of amusing as well as that of instructing. The influence which a playful wit has over children, is shown by the preference which they display at a very early age toward persons who possess it, and that which it exerts not only over them, but over all whose minds are able to appreciate it, proves it to be, when instructed by the intellect, elevated and refined by ideality, and warmed by benevolence, one of the choicest gifts to man which Nature has bestowed.

Such are the feelings which by phrenologists are termed *established,* and although the list can by no means be considered complete, yet all must admit that it contains the principal elements of our mental nature. Some of the feelings, as they are now delineated in the works of phrenologists, are no doubt too complex in their function, and will be resolved, as the science advances, into more simple elements; but still, as the uses and properties of atmospheric air were the same before it was found to consist of oxygen and nitrogen as after, so any future division or sub-division of the mental faculties will not falsify our present deductious concerning their uses and properties which we have obtained from

a consideration of them in the aggregate. It is also beyond a doubt that there are some primitive feelings which are not included in the above list; but enough is not yet known of them to speak decidedly of their education; such are the Love of Knowledge, the Love of the Past, Mental Imitation, etc. As there is a love or desire of property, so also is there a desire for mental acquirement—a love of knowledge for its own sake; and a certain diversity in the mode in which persons mentally connect themselves with the events of life—some always living in the past, never in the present or the future—others never looking back, always forward—point to some elemental difference for which the faculties we have named are not sufficient to account. So, also, there is doubtless an intuition into character—a faculty which reads the natural language of the mental states, and which was possessed in a superior degree by such men as Shakespeare, Lord Bacon, and Sir Walter Scott. But incomplete and imperfect as the phrenological classification of the feelings may be, yet, being true as far as it goes, the exposition of the principles of our nature which it furnishes is invaluable in education. To give the use of each faculty, point out the abuse of which it is susceptible, and show in what that abuse consists, must greatly aid a judicious person practically acquainted with the management of children, and in the habit of applying principles to practice. By the assistance of a clever, practical phrenologist, or by close attention to natural disposition, the proportion in which each feeling is possessed may be ascertained, and tolerably correct data obtained on which to form our system for the restraint of some feelings and the

strengthening of others. It must be admitted that the faculties seldom act alone, but usually in combination with others, and some qualities of mind are of so complex a character that they could not properly be included under any of the separate heads; but, still, if each feeling be trained aright, the virtue which is the compound result will be certain to show itself in full strength.

The following subjects could not be properly treated under the same headings as any of the mental faculties taken separately: Authority and Obedience, Temper, Punishment, Manners, Example:

AUTHORITY AND OBEDIENCE.

It is desirable to leave a child as much at liberty as circumstances will conveniently admit, and to give as few commands and prohibitions as possible. Let the child's limbs and affections have full play and free scope, and let our endeavor be to assist the natural growth and enter fully into his mind and spirit. But if a command *must* be given, give it at once, as that from which there can be no appeal; the reasons for it are better given afterward, when there can be no interested motives to prevent the child from seeing them in their proper light. Obedience must always be enforced. The penalty of disobedience must be as certain as the pain which follows the putting the hand in the fire; for a child must be taught what he will find through life—that there is a law controlling his free will for his own good. As much as possible let a child's conduct be the result of his own free will by a judicious arrangement of circumstances about him, rather than of positive command; for what a child can be led to do of

SAMUEL SLOAN.

AUTHORITY.

PLATE XXVI.

himself is much more valuable in its after result than that which is regulated by another's will. There is much in choosing just the right instant for making a demand; to stop in the midst of any interesting pursuit is always painful. Allow for infirmity of temper, and as much as possible let all feeling subside before commands are given. We may as well command a child not to feel the toothache as not to feel anger and irritation. Never forget what a child must be—that is, what belongs to childhood, and exercise authority as little as possible with regard to those things which a child must necessarily grow out of in a few years.

TEMPER.

Bad temper is oftener the result of unhappy circumstances than of an unhappy organization; it frequently, however, has a physical cause, and a peevish child often needs dieting more than correcting. Some children are more prone to show temper than others, and sometimes on account of qualities which are valuable in themselves. For instance, a child of active temperament, sensitive feeling, and eager purpose, is more likely to meet with constant jars and rubs than a dull, passive child, and if he is of an open nature, his inward irritation is immediately shown in bursts of passion. If you repress these ebullitions by scolding and punishment, you only increase the evil, by changing passion into sulkiness. A cheerful, good-tempered tone of your own, a sympathy with his trouble, whenever the trouble has arisen from no ill-conduct on his part, are the best antidotes; but it would be better still to prevent beforehand, as much as possible, all sources of annoyance.

Never fear spoiling children by making them too happy. Happiness is the atmosphere in which all good affections grow—the wholesome warmth necessary to make the heart-blood circulate healthily and freely; unhappiness the chilling pressure which produces here an inflammation, there an excrescence, and, worst of all, "the mind's green and yellow sickness—ill-temper." Make a child unhappy by continually thwarting him, chiding him, and punishing him, and ten to one he will soon show an evil temper of his own, and a distortion of his moral nature. The friction of trial and disappointment may be very well afterward, when the character has acquired a degree of elasticity and toughness; but in tender childhood it is purely destructive. The trials of childhood do not prepare for the trials of manhood. That man is stronger to endure and overcome whose childhood has been happy and unruffled. A cheerful temper is the best friend we can set out in life with, and we have a heavy charge to bring against our mothers and nurses, if by their petulance and mismanagement they have made us part company. The virtues of self-denial and self-control are better fostered under happy than under unhappy influences; children will delight to make little sacrifices for those they love, if asked to do so in a pleasant tone; and the moral feeling will grow apace under the kindly interchange of good offices between elders and youngers; whereas, the dictatorial manner which those in authority sometimes assume, immediately gathers the frost about the young spirit, and transforms every good feeling into an irresistible desire to be naughty. Bad temper, oftener than we imagine, proceeds from a lurking spirit of revenge

HANS MAKART.

TEMPER.

PLATE XXVII.

for something ugly in our own tone or manner. Fear restrains the child from open resistance or passion; so he takes refuge in sulkiness and a general determination to be disagreeable and perverse. Many persons have a most unfortunate intonation when giving a command, injunction, or reproof—whether to their servants or children—which worse than nullifies all the good they intend. If a mother suspect this defect in herself, we beseech her to ponder over the mischief of letting this association gain strength in herself, and carefully tutor herself till every grain of disagreeableness is excluded from her method of reproving. If a mother be positively ill-tempered, the children have but a poor chance; it is next to impossible that they should not catch a malady so infectious; but only those persons who have much to do with children can know how difficult it is to control the temper at all times, and how important.* Honor be to the governess who makes

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* It should not be forgotten, that if a mother have an ill-temper, the child has most likely inherited from her no small degree of her spirit. It often happens that a stepmother gets along much more smoothly with the children than their own mother—is practically more kind and just to the children, and that they love her better than they could have loved their own mother if she had been spared; for the simple reason that her disposition may be more amiable; they certainly are not so much alike as they and their real mother, and therefore their sharp points of character do not come in the same places; and therefore they do not mutually annoy each other as the child and its own mother would have done. We believe the average training and treatment of stepmothers toward stepchildren, are quite as good, and much more uniform and successful than is

the daily tasks pleasant and profitable by her cheerful voice and manner, and overcomes the listlessness or fretfulness of her pupils by a happy mixture of briskness and gentleness; when, perhaps, meanwhile her own thoughts are far away, and burdened with many a sad feeling. And also honor to the mother who can bear the noisy overflow of her children's high spirits, when her own are under par, and return gentle answers to their constant, importunate queries, when suffering from bodily weakness or mental anxiety.

PUNISHMENT.

The wholesome administration of punishment demands the most delicate skill and clear-sightedness, with undeviating rectitude of purpose. It is a medicine which, by too frequent use, not only loses all its efficaciousness, but injures and tends to destroy the natural functions of the mind. The mind of a young child in a healthy state—that is, with well-balanced feelings and propensities—is naturally disposed to love goodness and hate wrong-doing, and has a sufficient rectifying power in itself to recover from slight deviations, which is only disturbed and perverted by external interference. If the undue excitement of some selfish inclination has led a child into naughtiness, the aid of the parent may be required by gentle reprimand and the contagion of kindly feeling to restore the bal-

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the case where the natural tie exists—or it would be so if the relatives of the first wife would mind their own business and not directly or indirectly awaken in the children of the first mother a spirit of jealousy and distrust of the stepmother.

ance of moral perception; but this done, no more is needed; the re-awakened conscience will inflict its salutary pain, aided by the humiliation of honest shame. Whenever these best of guardians perform their part, punishment would be only injurious. The love of goodness is restored—only encouragement in the return to it is required. Let the child feel that its parent only wishes him to be good, and let him feel that as soon as he is good he has a right to be happy. As soon as the naughtiness subsides, and the desire for goodness returns, there should be no fear of punishment to check it; let the affectionate smile be waiting to greet its first appearance, and no grave lecture recall the sullenness that is past. This winning of children out of their infant foibles is quite different from the weak indulgence which spoils them; clogging their stomachs with most deleterious sweets, and destroying their appreciation of healthy food—the bread of life. There can not be too strict vigilance on the part of parents to keep children from the path of wrong, and to draw them from it by unceasing patient efforts, when they have once relapsed. However small the sin—however even *pretty* the naughtiness may appear in its miniature proportions, let parents remember it is great to them; its deadly nature is the same, and will infallibly develop itself in time. Let there be no indulgence here, let their displeasure attend every fault, but let their cordial approbation immediately accompany virtue. So that we should say, as a general rule, let there be *no* punishment—by which we mean the express external infliction of pain, either mentally or bodily—after a fault is over, while the child is yet so young as to be merely under

the government of instinct and impulse, that is, perhaps, till the age of five years. There are, indeed, sometimes cases in which a child appears fixed in a state of sullenness or passive rebellion, from causes that are mainly physical, and refuses to obey chiefly from the difficulty of rousing itself out of its sluggish inertness of body; too naughty to take the refreshing run in the garden which would restore its healthy action. It may then be well to rouse the physical energy by a vigorous shake, or even, in very stubborn cases, by a blow; at all events, this would be much better than serious remonstrance and lecturing, where there is no capacity or inclination to listen to it—a beating down of the mind, a moral drubbing, which may give satisfaction to the provoked inflictor, but does irremediable mischief to the bewildered victim. After reason has become so much developed as to be a habitual guiding power, when transgression has become deliberate, it may be profitable to detain a child more or less in a state of mental suffering, or deprivation of happiness; it may do him good to ponder awhile over his folly and its consequences. He will feel that he has deserved pain; he will acquiesce, or may be led to acquiesce, in his own punishment. Without this acquiescence punishment can never be otherwise than injurious. It will appear merely as a tyrannical power and vengeance, and will stimulate all angry and revengeful feelings in return. As soon as the parent appears in this light of a tyrant, his moral power is lost. Rebellion, or, worse still, slavish, cowardly obedience, will ensue. He must be recognized by the child as only the administrator of the Divine law of retribution, which is written upon

his own conscience, and then no evil feeling will result —no permanent evil feeling, even though the human infirmity of the parent should lead him to undue severity.

MANNERS.

Few persons in these days are so cynical as to maintain that manners are of no consequence. Though they are but the external surface of character, and therefore not of the vital importance which belongs to the inner life and root of it, still it would be absurd to deny that the qualities of that surface do very much concern the happiness both of the individual and of society. If beauty alone were in question, the outward grace of manner would deserve and repay such sedulous care. The gardener's labor is not spent in vain when he cherishes into bloom merely the brilliant-tinted flower. The wise cultivator of the human plant, however, will bear in mind the analogy of nature, and will not think he can produce that beauty by painting the surface. If art can add a tint to the flower, it must be by laying no pigment on the petal, but by infusing a new chemical element into the soil, which must ascend through the pores of the stem, and be elaborated in its secret glands. And so to cultivate manners that will be really attractive, we must labor from the soul of man outward, and they in their turn will re-act upon the inner life and aid the growth and development of virtuous character; as those flowers and leaves with their polished surfaces imbibing the sun and air give back nourishment to root and stem.

Good manners should be cultivated because, first, they *are* good; they are beautiful, suitable, proper;

they gratify the artistic perception in ourselves; a refined mind would prompt to elegant action in a solitary wilderness; in the second place, because they are agreeable to others, and to give pleasure is no mean branch of benevolence. Let the best motives be present to the mind of the teachers and the taught, and the work will be incomparably best performed. Let children be trained to sit quietly, to talk gently, to eat with nicety, to salute gracefully, to help another before themselves, because it is *proper*, it is kind, it is becoming to do so; not because Mrs. Grundy will stare at them and think them naughty if they do otherwise. It is best of all to behave prettily, because it *is* pretty; it is well to behave prettily, because it will please Mrs. Grundy; the lowest motive, which leads to merely artificial and counterfeit elegance, is to behave prettily because Mrs. Grundy will think it pretty.

Politeness, which Johnson describes to be "the never giving any preference to oneself," frequently, we know, lies all upon the surface; still, this is better than the absence of it; for, as we have already intimated, the habitual regard to observances which are prescribed upon the principles of benevolence, which is at the root of all politeness and good manners, will lead by degrees to the love and practice of benevolence itself. And when it is considered how contagious are all the feelings of our nature, whether good or evil—how the frown will excite an answering frown, as smiles will kindle smiles—how the rude jest will provoke the insolent reply—how he that always takes care of number one, will find himself jostled by a host of equally independent units, whose bristles are roused in emulation of

his own—it is evident that the well-being of society is affected in no slight degree by the regard which is paid to the outward decencies and amenities of life. Manners may not now mean morals, but they are the best possible substitute.

EXAMPLE.

We must here again repeat the great rule in education: Be yourself what you wish your children to be; or to express it more practically, Be yourself under the guidance of the same principles as those by which you would guide your children. There may be natural reasons why a parent can not in all things be a pattern for his children—besides difference in age there may be infirmities and deficiences over which he has no control; besides which, they may be differently constituted, so that the rule which is right for him may not be applicable to them. In the striving, then, after excellence, rather than in any condition of Being actually attained, he must be an example to his children, and never, through any false idea of maintaining his authority, inspiring reverence—in short, humoring his own pride, attempt to concentrate their view on himself as their beau ideal, and so heap a weight of responsibility on his own head which he is naturally incapable of sustaining.

The duty, then, of parents in the matter of example is twofold. To make right principles living realities, by their own obedience to them, and to gain such an attractive power over the minds of their children, that they, too, shall be brought into the same subservience.

It does not necessarily follow that children should

imitate their parents or instructors: they will invariably imitate those who most forcibly fix their attention. A mother or governess may be most wise, most virtuous, most everything, but if there happen to be in the nursery or neighborhood any who will amuse their fancy with marvelous stories, answer all their questions, and invent fascinating games, these geniuses will be, in the child's judgment, authorities of a much higher order than the keepers of the law in the parlor. Superiority of mind in itself, and the tendency to quietness and reflection which the possession of knowledge gives, often add much to the indisposition of grown-up persons to amuse children in their own way; and a romping nursemaid will, therefore, soon obtain a hold over them which the mother fails to do. Whoever can make children the happiest will have the most influence over them, and it is much easier to make them happy by exciting their animal spirits than by interesting them mentally. Persons of coarse, uneducated minds, generally appeal directly to these animal feelings in their efforts to amuse children, and will draw away affection and influence from the careful instructors who try to make progress by delicate and less exciting means. Parents, then, must learn the art of inspiring interest in the pursuits which they themselves direct, and there must be such happy associations with all the intercourse between them and their children, that no gratifications which can be procured from other sources shall really have a counteracting charm.

It is piteous sometimes to see what a dull place the drawing-room is made to a child, and how it must soon learn to dislike the society of its parents and their

friends. So long as it sits quietly and makes no noise and looks like a little block of wood, it is called a good child, and perhaps overwhelmed with kisses—that is to say, commended for being inanimate and indolent, and for making no use of its faculties. But as soon as it begins to grow restless, to pull about everything within reach, and to urge eagerly, and perhaps noisily, oft-repeated questions concerning the nature and reason of this thing and that, the bell is rung, the child is considered a nuisance and given to the servant; and while it is almost bursting with shame and disappointment, which it can only express by cries and sobs, "naughty child" is reiterated, and it is again banished to the nursery. It is, in fact, punished for being happy, for employing its powers, for making its own best efforts for expanding its little mind; and precisely at the moment when the faculties are in the best possible state for receiving right impressions, they are checked; bad feelings are excited, and it is sent among those who may perhaps misunderstand its wishes, and thwart or punish its anxious desire to *know;* leaving the poor child with a deep and bitter sense of unjust treatment.

It is granted that children must not talk and be troublesome in company; and one use of a nursery and garden is to prevent this. There they may have full play to work off the animal effervescence in active games and bodily exercise of all sorts, and the quieter amusements should be reserved for the parlor. A supply of little occupations, adapted to his capacity and made interesting by the explanation and occasional participation of his elders, are the best preventives to the restlessness which makes a child troublesome. And whenever

a child can amuse himself without interfering with the comfort of others, it seems a pity that he should be kept to the nursery. The little creature is constantly imbibing, sideways, so to speak, a portion of all he hears and sees, and his character is fed every instant by the atmosphere of habits and ideas around him. Can we, then, be too cautious with whom we place the child in contact? Surely not; and yet must we not say that, in ordinary cases, nursemaids, often ignorant, and with selfish feelings decidedly predominant, are the chief companions of the young in early childhood? Easy, indolent mothers think themselves fortunate when they have a nursemaid who amuses the children well and keeps them happy all the day long without any trouble to herself; it is so much burden off her shoulders. She is a little annoyed, certainly, to discover that they have caught the nurse's grammar and accent, and, perhaps, sets herself to work to correct this with much vigilance. She does not consider, that when she has succeeded in laying a fine coat of varnish on the surface, the tone of thought and feeling which has been imbibed deeper down lies entirely untouched. In fact, in proportion as the children are made happy out of her sight, she must be careful to watch over their moral growth, because, as was said before, a child's heart opens immediately to receive impressions from any one who makes him happy.

But if it be granted that our nursemaids are inefficient, do we find that mothers, even among the higher classes, are usually adequate to their office? If we look but to the education, the training, which young ladies commonly receive—to their course of life at that period

of existence when they ought to be qualifying themselves for the important trust which may hereafter devolve upon them—the question answers itself. What part of their studies or pursuits bears any direct relation to the responsibility they take upon themselves? They come to the task ignorant of the anatomy, the physiology, the mental constitution of the young being whose charge devolves upon them, and of all the most important provisions for insuring its health and happiness. Engaged in the frivolous pursuits of the world, introduced into society at an early age, dressing, dancing, visiting; when they are called to the most momentous duties, they are obliged to rely upon an ignorant nurse, to trust to old women's tales, for what ought to have been correct knowledge. It is a fortunate circumstance in this case if the mother has sense enough to know her own unfitness and to delegate the office to some one who is qualified; but if she has true reason to believe that she possesses the gift of making children happy, and of guiding and governing them well at the same time, it ought only to be strict necessity that prevents her being their chief and almost constant companion. Those children are much privileged who believe their mother to be a treasure of all excellence as well as their own best friend, and if she can gain by fair means such a compliment as a little girl of three years old paid her mamma, "You are the bestest and beautifullest of all," she will rejoice at it, and turn the conviction to good account, whatever hallucination there may be in the matter.

Teaching by bad example we believe to be a fatal error. It is often maintained that young people—that

is, boys or young men—should be made acquainted with the world and its wickedness, in order that they may avoid it: as the Spartans exposed their drunken Helots to teach sobriety. This is a very dangerous experiment. Custom and example have always a tendency to become stronger than morality and principle. Under strong temptation, the mere knowledge that a thing has been done, or is done, weakens resistance, and the first step in vice is thus made more easy. After the first step, the road presents few obstacles. Keep the mind pure and in ignorance of the ways and wickedness of the world, in early life at least, until the principles are fixed and the vision clear enough to see distinctly where the road leads to.

SECTION III.

ON THE CONNECTION OF MIND WITH ORGANIZATION—THE SUBJECTIVE AND THE OBJECTIVE.

The Brain is the organ of Mind; it is not a single organ, but many, manifesting a plurality of faculties; and vigor of function, other things being the same, is in proportion to the quality, health, and size of the organ. It has hitherto been too much the practice to consider that Education is everything, and original constitution nothing; that mind is a sort of *tabula rasa* on which anything may be written by a careful and judicious training; but this is only true to a certain extent. Education can do much, but it can not compensate for or supply the want arising from original natural deficiency. How much depends upon ourselves, that is, upon original constitution, which the Germans call the subjunctive element, and how much upon education, or the objective, has never yet been marked with sufficient definiteness in works on Education. In the region of the Intellect, it is true that extraordinary natural powers of mental calculation and mathematical and musical and artistic talents have been observed, and also the equally marked absence of these faculties; but the differences in our natural powers of feeling, if equally marked, have been less observed and insisted upon. It is very generally admitted that the lover's feeling is subjective, that is, has its source in himself, and not in

the object; and that the *perfection* which the mother sees in her infant darling and all its pretty ways, is in herself, and not in the child; these feelings being strong in proportion as Amativeness and Philoprogenitiveness are well developed; but it is not equally apparent with respect to the higher feelings of our nature, that a man feels justly or kindly, not in proportion to his familiarity with the truths of Christianity, but as the parts of the brain connected with Conscientiousness and Benevolence are large or small. It is not what we know, but what we feel, that usually regulates our conduct; and if what we feel depends upon the size of the parts of the brain with which the feelings are connected, it is useless to deceive ourselves by expecting from people more than their organization warrants. If the selfish feelings predominate, it is useless to expect other than a selfish person, or a superior kind of animal; the moral feelings, though weak, may restrain the propensities within the limits of law—common courtesy and politeness and a good education may enable an individual to seem to the world all that the world requires; but yet the character at its base is, and will continue, essentially selfish. Where the animal or selfish and the other feelings are equally balanced, then education and existing circumstances or companionship will determine which shall predominate. Society, as it at present exists, is organized principally upon the predominance of the selfish feelings, and ascends in feeling little above the self-regarding organs of Self-esteem and Approbativeness. Each person is expected as his first, if not his sole, duty to take care of himself. The Christian virtues are worn more for ornament than for use, and a selfish

person is more in harmony with things around him than those in whom the higher feelings predominate. It is difficult, then, in ordinary society to distinguish one class of persons from the other. Although in the home-circle the really selfish character is generally recognizable, yet circumstances may not arise even in a lifetime to test such character before the world or even to friends. As we have said before, custom, society, education, aided by Approbativeness, will enable every one to talk the language of all the feelings, but the first trial would probably show that all the feelings were by no means strong enough to influence the conduct.

As an illustration, how often do we find such persons warm in their expressions of friendship toward the prosperous, but equally cool and cautious as regards linking themselves by any ties whatever with the unfortunate; extremely ready to disapprove and blame in the day of adversity, or at the best to quietly walk away, leaving a fair field for the offices of friendship to those always unobtrusive, and frequently, therefore, less noticed persons, whose moral feelings are strong as their moral organs are well developed. If the organ of Conscientiousness is very deficient, there may be great natural kindness of heart and strong religious feeling, but there will be as great a moral blindness as there is physical blindness where the eyes are closed; and so of the æsthetic feelings, where they are absent, the mind is closed to the perception of beauty, of perfection, and of poetry. Education can really do very little to compensate or correct nature's short-comings. It is of no use ignoring these truths; it is much better to know what we are—our weakness as well as strength—so that

we may not overrate our powers, and the blind lead the blind into the ditch.

The difference in the powers of thought are equally great with those of feeling. The objects of knowledge are ideas. Ideas, however, are not purely subjective or formed within ourselves. Something without ourselves which we call matter or the object—but of whose nature or essence we know nothing—acts upon the sense, the sense upon the intellectual faculty, and the faculties are connected with different organs of the brain, the vigor of function, or the strength and vividness of the ideas, being in proportion to the size of the organs. Ideas are thus compounded equally of the object, the sense, and the intellect, and we can not resolve an idea so compounded into its elements. It has been well observed, "It is God's synthesis, and man can not undo it." We can not tell what the world is, but as it is mirrored in our minds—modified by our forms of thought—neither can thought or ideas exist, except from the action of something external to ourselves; therefore, Realism and Idealism is a vain distinction, having no foundation in *human* nature at least. Appearances *may* be entirely the *production of the mind* to which they appear, as the Idealists hold; or they may be the pure *presentation* of the things themselves, as believed by the Realists—we have no means of resolving the synthesis.

It is not the intention of the present work to enter upon the subject of the Intellectual Faculties, only so far as they are connected with the brain, and differ in relative strength in proportion to the size of their organs. Our intellectual faculties give us ideas of things

or individuals, and their qualities of form, size, weight, color, order, number, and locality; they give ideas of motion or action, of comparison and causation, and of time and tune—or melody and language; and in proportion as their material organs are well-developed, are our relative powers of thought. They may be partially well-developed, giving genius in one direction; or they may be all well-developed, giving general power of mind. We have known the organ of Number so large in an idiotic boy that he could calculate faster mentally than a first-rate arithmetician could on a slate; and in the same way it may be said of all the intellectual faculties—they may be relatively well-developed, or relatively deficient. Thus Form with Constructiveness and Imitation gives a talent for drawing. Add Individuality, Color, and Ideality—it makes a portrait painter; and with the addition to these of Locality, it makes a landscape painter. If any of these organs are deficient, success in these departments must not be expected; although, unless they are very deficient, mediocrity may be attained by careful training. So of all the faculties; but there can not be a more fatal mistake than to suppose, that because the powers of the mind are strong in one direction, they are equally strong in all; what is true of the organ of Number in the idiotic calculator, may be true with respect to the other faculties in other people; some of them may be, and often are, in an idiotic state, however relatively strong and active other faculties may be. A person may thus be very learned, may read a great deal and recollect almost all he reads, may have great power of expression, both in speech and writing, and yet, for want of a full development of

the reflective faculties, his judgment may be rarely sound, and his opinion on many subjects worthless. Yet the person himself is seldom conscious of this; his opinion of himself being guided by the strength of the powers he has and the relative development of his Self-esteem; neither is the world generally any wiser, for its opinion is influenced by his learning and the noise he is able to make with it. There is an old proverb, however, used by Chaucer, which says: "The greatest clerks are not always the wisest men." It is asserted by Dr. Wilson, the author of a very elaborate work on the subject, and confirmed, we believe, by Dr. Brewster, that as large a proportion as one person in every eighteen is color-blind in some marked degree, and that one in every fifty-five confounds red with green. This is owing to the small size of the organ of Color, and all the other organs are liable to be relatively as imperfect. Yet few, we are told, are conscious of their color-blindness; and fewer still admit that there can be any defect in any other departments of their mental vision, or that they are not quite as capable, naturally, of judging upon all subjects as the most perfect organizations around them.

The world, then, may be said to be manufactured within us with a perfection and vividness proportionate to the size and quality of our organs, and to no two persons, therefore, can it possibly appear alike, inasmuch as the organizations of no two persons are alike. "The eye sees only what it brings with it the power to see," both by natural power and cultivation; and as we all differ in feeling as well as in intellectual capacity, it is sheer arrogance to dogmatize and lay down the law for

others. A wise man will know that it is impossible for him to say more than how *he* feels, or *how things appear to him*, on any subject; and to *insist* upon other people feeling and thinking the same, is mere folly.

In estimating the effect of the organization through which the mind acts, almost as much depends upon quality or temperament as upon the size of the organ, and there is as much difference in nervous susceptibility between individuals of the same race, size, and form as between the thick-skinned rhinoceros and the fiery and excitable race-horse. Genius, in particular directions, may be caused by the extraordinary size of particular organs; but genius generally results from the superior natural degree of cerebral excitability. The power of correct appreciation, of creation, of imagination—the inspirations of the poet and the madman—are but different degrees of exaltation of the same faculties—different temperings of the same spring:

> "The lunatic, the lover, and the poet,
> Are of imagination all compact!"

says Shakespeare. Plato says: "The greatest blessings we have spring from madness, when granted by Divine bounty." It is evident he means, when arising from exalted temperament; for he says: "He who without the madness of the Muses approaches the gates of poesy, under the persuasion that by means of art he can become an efficient poet, doth himself fail in his purpose and his poetry, being that of a sane man; he is thrown into the shade by the poetry of such as are mad."

"We do not hear that Memnon's statue gave forth its melody at all under the rushing of the mightiest wind,

or in response to any other influence, divine or human, than certain short-lived sunbeams of morning; and we must learn to accommodate ourselves to the discovery that some of those cunningly-fashioned instruments called human souls (dependent in this life both on organization and temperament), have only a very limited range of music, and will not vibrate in the least under a touch that fills others with tremulous rapture or quivering agony." *

Admitting, then, that vigor of function is in proportion to the health and size of the material organ with which the mind is connected, and that although education may do much, still more depends upon the perfection of the instrument, the deductions from these premises are of obvious importance.

Education we have defined to be "the developing and perfecting of all the faculties which make a complete man," and the first requisite is a large and healthy and well-formed brain. Education here must begin before birth, for much depends upon the mental and bodily constitution of the parents. Important as this is, little attention has yet been paid to it. What little knowledge we have on this subject has been hitherto devoted to the animal creation. Marriages are made with reference to almost every circumstance but the healthy mental constitution of the offspring. If a license be procured, Providence is supposed to take care of all the rest; and yet we are required to study God's laws and to act in accordance with them as much in this department as in all others; and, in fact, we may say be-

* Adam Bede.

fore all others, if we would advance rapidly toward true humanity. Miraculous intervention will no more save us here than elsewhere from the effects of our own ignorance and folly. Biography shows that most men of note in the world have owed much of their celebrity to their mothers, who have all been remarkable in their sphere.

Another essential point to be observed in relation to the connection of mind with organization, is that the brain develops itself in a given order; certain parts arriving at maturity before others. The selfish or animal feelings and the perceptive faculties come first to maturity, next the moral feelings, and last of all the reasoning powers are developed. We should, in consequence, be very careful not to overwork any part of the brain or mental faculty which is but imperfectly developed. Great and serious mischief has arisen, and is constantly arising, from the neglect of this law, and from ignorance of the gradual steps by which our faculties are unfolded; it should be our effort, therefore, to assist, and not to force their growth by giving them more exercise than their immature state will bear.

Dr. Caldwell, in his valuable work on Physical Education, observes: "Parents are often too anxious that their children should have a knowledge of the alphabet, of spelling, reading, geography, and other branches of school-learning at a very early age. This is worse than tempting them to walk too early, because the organ likely to be injured by it is much more important than the muscles and bones of the lower extremities. It may do irreparable mischief to the brain. That viscus is yet too immature and feeble to sustain fatigue. Until

from the sixth to the eighth year of life, the seventh being, perhaps, the proper medium, all its energies are necessary for its own healthy development and of that of the other portions of the system. Nor ought they to be directed by *serious study* to any other purpose. True, exercise is as essential to the health and vigor of the brain at that time of life as at any other; but it should be the *general and pleasurable exercise of observation and action.* It ought not to be the compulsory exercise of tasks. Early prodigies of mind rarely attain mature distinction. The reason is plain; their brains are injured by premature toil, and their general health impaired. From an unwise attempt to convert at once their flowery spring into a luxuriant summer, that summer too often never arrives. The blossom withers ere the fruit is formed."

Parents, then, must be satisfied to wait for the effects of the best regulated system of training until all the faculties are matured. If a child of early age be selfish, it is not a sufficient reason for its continuance in selfishness after the period when the moral feelings, owing to greater physical advancement, act with greater strength; neither if a child be dull and stupid, intellectually considered, is it necessary that he should remain so after the period when the reasoning powers are fully developed. We can not look for the full fruits of judicious mental cultivation until after fifteen or sixteen years of age, when all the feelings and mental faculties will generally have attained to a fair degree of their natural growth and strength. The process of training which we have advocated for children may not be so easy as the consigning them early to school; but if parents can resolve

to undertake so much present trouble—and surely they ought not to shrink from it—if they will work slowly and patiently, and not expect to reap at once the fruits of their labors, they may reckon upon a harvest which in future years shall recompense their cares a hundredfold.

An important result of the union of the mind with organization is the influence of the passions—of each feeling or group of feelings—upon the health of the body, and upon the duration of life, as well as upon our habitual cheerfulness and happiness. It is the characteristic of the propensities or selfish feelings never to be satisfied; and, as to produce the same excitement, the drunkard is obliged each day to increase the dram, so all our propensities, Ambition, Love of Power, Love of Acquisition, etc., crave increased excitement to produce the same pleasure; until at last, with advanced age, such sources of enjoyment fail, and they who have trusted to them find, with Solomon, that "all is vanity and vexation of spirit." This is the most favorable course of the selfish feelings when successful and pleasurably excited; but when unsuccessful in their aims, and painfully excited, then they seem to diffuse a poison throughout the whole system, to darken the mind and impair the bodily health. Unsuccessful love, betrayed or slighted friendship, blighted ambition, etc., and the host of ill-feelings and passions they raise up, such as envy, hatred, malice, jealousy, anger, fear, grief, all act injuriously on the bodily system. Each passion or sentiment has its own way of affecting the body, as it is painfully or pleasurably excited. Pale with fear, sick with love, and other similar modes of expression

are not merely metaphorical, any more than affections of the heart, bowels of compassion, the breathlessness of surprise, and others; but are all truly indicative of parts or functions of the body intimately affected by mental states. The circulation, the digestion, the heart, the liver, the kidneys, are all influenced and disturbed under the excitement of passion or strong emotion. These functions also, when disturbed, *re-act* upon the mind. Thus, Dr. Reid says: "He whose disposition to goodness can resist the influence of dyspepsia, and whose career of philanthropy is not liable to be checked by an obstruction in the hepatic [liver] organs, may boast of much deeper and firmer virtue than falls to the ordinary lot of human nature." The propensities are all liable to increase in activity till they become passions, and the temperature of passion is too hot to allow of the existence, much less the growth and healthy development of the numerous small, quiet, but not the less necessary daily virtues. Any object of desire, when such desire amounts to passion—the etymology of which word is suffering—whether successful or unsuccessful, wears both mind and body. Hope and fear are then alternatively so strong that we may bid farewell to all mental tranquillity; and when want of success brings disappointment, health gives way, and the springs of life are poisoned:

> "Thus the warm youth,
> Whom love deludes into his thorny wilds,
> Through flowery, tempting paths, or leads a life
> Of fevered rapture, or of cruel care;
> His brightest aims extinguished all, and all
> His lively moments running down to waste."
>
> —THOMSON.

On the contrary, a very different state of both body and mind attends the activity of the unselfish feelings. When they habitually predominate, a constant and almost unvarying cheerfulness is the result—a cheerfulness which no grief or trouble or misfortune can long depress. Mind and body then work smoothly together, and the good or bad events that fortune brings upon us are felt according to the qualities that *we*, not *they*, possess. The subjective or internal overpowers the objective or external, and such persons are said to be constitutionally happy. Poets and philosophers all bear witness to this habitually sunshiny cast of mind; thus, Pope says:

> "What nothing earthly gives, or can destroy,
> The soul's calm sunshine and the heartfelt joy,
> Is virtue's prize."

"Love, hope, and joy," says Haller, "promote prespiration, quicken the pulse, promote the circulation, increase the appetite, and facilitate the cure of diseases." "A constant serenity, supported by hope or cheerfulness arising from a good conscience, is the most healthful of all affections of the mind," says Dr. Mackenzie; and again, Dr. Sweetzer says: "Let me remark, that all those mental avocations which are founded in benevolence, or whose end or aim are the good of mankind, being from their very nature associated with agreeable moral excitement, and but little mingled with the evil feelings—as envy, jealousy, hatred—must necessarily diffuse a kindly influence throughout the constitution."

If, then, we trust to find our happiness in the indulgence of the selfish feelings, even if successful in our

aims, the happiness is but transient; and as life advances we find only vacuity or disappointment, and our way to the tomb is cold, dark, joyless, and merely vegetative. On the contrary, where the moral, the æsthetic, the religious feelings have been duly cultivated and predominate, happiness, not so intense, but more enduring—calm, tranquil, and serene—increases as we grow older; passion has ceased, the propensities are all quiet or under due control; health and contentment reign in body and mind; and at last, in the "soul's calm sunshine," we fall asleep.

The object, then, of moral training is the habitual predominance and activity of the higher aud unselfish feelings; and we can not begin this most important portion of education too early.

SECTION IV.

THE EDUCATION OF THE INTELLECTUAL FACULTIES.

The education of the Intellectual faculties is no part of the object of the present work. I shall make, therefore, only two or three remarks that appear to us of considerable importance.

Memory, Imagination, Perception, Conception, Judgment, are not primitive mental faculties, but mere modes of action of all the primitive faculties, and the intellect can only be properly trained by appealing to the primitive faculties themselves. If all the mental faculties were cultivated in the same direct way and with the same assiduity as Tune, we should soon see a different result to the one usually attained.

We must be careful not to lose the end of the cultivation of the intellect in the means we take to acquire it. Thus, as Mr. Combe says, we must have "an early conviction that man is made for action; that he is placed in a theater of agents, which he must direct, or to which he must accommodate his conduct; that everything in the world is regulated by laws instituted by the Creator; that all objects that exist, animate and inanimate, have received definite qualities and constitutions, and that good arises from their proper, and evil from their improper, application." These are the proper objects or ends of knowledge, and it must always be borne in

mind that reading, writing, arithmetic, languages, and mathematics, disconnected from their application to realities, though highly useful in exercising the mental faculties and in preparing the mind to receive knowledge, are not *knowledge*, but the mere instruments of acquiring it, and it is only in such a light that they should be regarded. If a boy's time and attention be engrossed by the acquisition of these mere instruments of learning, as has been too much the case hitherto, it is likely he may lose all taste for the knowledge which they are to fit him for acquiring. Let him be introduced into the kingdom of nature itself, and he will imbibe a taste for and love of knowledge, which will always remain with him, and which will make him eager to acquire the means of obtaining it.

The mind having become acquainted with the external things — their properties, their relations; being stored with the facts of natural history and science; having observed the various operations that are going on—physical, chemical, and vital; it will begin to inquire into their causes, and the reflective powers will come into more especial operation. The study of science may now be entered upon, the knowledge acquired arranged under its proper heads, and each fact placed in the department to which it belongs. A clear and concise arrangement for this purpose has been given by Dr. Arnott, in the "Table of Science," contained in the Introduction to his "Physics." It is of great consequence that both teachers and pupils should carry in their minds a clear conception of the general field of human knowledge, and of the comparative importance of its several subdivisions; and perhaps, as he affirms,

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PLATE XXVIII.

this is the most valuable single acquirement that the mind can make. It is because I am so decidedly of this opinion that I have introduced any allusion to the Intellect in this work. The field of knowledge gets larger and larger, and young minds start without any chart for their guidance through the weary waste. It is most important to all further attainments that we should first possess ourselves of the simple fundamental principles in all the great departments of science. Dr. Arnott's table enables us to get a clear view of where these are to be found; we shall therefore give it here, with the substance of the valuable remarks attached to it:

TABLE OF SCIENCE.

1. PHYSICS.	2. CHEMISTRY.
Mechanics,	Simple substances.
Hydrostatics,	Mineralogy,
Hydraulics,	Geology,
Pneumatics,	Pharmacy,
Acoustics,	Brewing,
Heat,	Dyeing,
Optics,	Tanning,
Electricity,	etc.
Astronomy,	
etc.	

3. LIFE.	4. MIND.
	Intellect.
Vegetable Physiology,	Reasoning,
Botany,	Logic,
Horticulture,	Language,
Agriculture,	Education,
etc.	etc.

	Motives to Action.
Animal Physiology,	Emotions and Passions,
Zoology,	Justice,
Anatomy,	Morals,
Pathology,	Government,
Medicine,	Political economy,
etc.	etc.
	Natural Theology.

5. SCIENCE OF QUANTITY.

Arithmetic, Algebra, Geometry, etc.

"Supposing *description of particulars* or *Natural History*, to be studied along with the different parts of the *System of Science* sketched in the table, there will be included in the scheme the whole knowledge of the universe which man can acquire by the exercise of his own powers; that is to say, which he can acquire independently of a supernatural *Revelation*. And on this knowledge all his arts are founded; some of them on the single part of Physics, as that of the machinist, architect, mariner, carpenter, etc.; some on Chemistry (which includes Physics), as that of the miner, glass-maker, dyer, brewer, etc.; and some on Physiology (which includes much of Physics and Chemistry), as that of the scientific gardener or botanist, agriculturist, zoologist, etc. The business of teachers of all kinds, and of governors, advocates, linguists, etc., respects chiefly the science of mind. The art of medicine requires in its professor a comprehensive knowledge of all the departments.

"As the sciences are all intimately connected with each other, great advantage must result from studying

them in the order above given—for *Chemistry* can not be well understood without a previous knowledge of *Physics;* and *Life,* consisting of Animal and Vegetable Physiology, is a superstructure on the other two, and can not be studied independently of them. This method of proceeding, therefore, will prevent repetitions and anticipations, and considerably diminish the labor of acquirement.

"It thus appears that the *Science of Nature* may be considered as a continuous and closely-connected system of history, which, to be clearly understood, must be studied according to the natural order of its parts, just as any common history must be read in the natural order of its paragraphs. But so little has this been known, or at least acted upon, in general, that perhaps no other human plans, formed with one object, have been so dissimilar and inconsistent as the common plans of education.

"The notions on education prevalent in the world until recently, have been as erroneous with respect to the comparative importance of different branches of knowledge as with respect to the order of study. Thus, at many of our famed Schools, and even Universities, the attention has been directed almost exclusively either to *Languages* and *Logic,* or to *Abstract Mathematics;* the preceptors seeming to forget that these objects have no value but in their application to Physics, Chemistry, Life, and Mind. The reason for bestowing much attention on the Greek and Roman languages was good some centuries ago, because then no book of value existed which was not written in one of these languages; but now the case is completely re-

versed, for he who learns almost any matter of science from old books is learning error, or, at the least, knowledge far short of modern erudition. As to the higher mathematics, again, while they merit great honor, as being the instrument by which many useful discoveries have been made, and the conjectures of powerful minds have been confirmed, still, a very deep investigation of them is neither possible to the generality of men, nor, if it were so, would it be of utility. The mode of proceeding, then, to which we have alluded, is just as if a man to whom permission were given to enter and use a magnificent garden, on condition of his procuring a key to open the gate, and certain measures to estimate the riches contained within, should waste his whole life on the road in polishing one key and procuring others of different materials and workmanship, or in preparing a multiplicity of unnecessary measures. This and many similar errors arise from persons not being in general taught to carry in their minds a clear conception of the general field of human knowledge, and so of the comparative importance of the different subdivisions—the possession of which conception is perhaps the most valuable single acquirement which the mind can make. He whose view is bounded by the limits of one or two small departments, will probably have very false ideas even of them, but he certainly will of other parts, and of the whole; so as to be constantly exposed to commit errors hurtful to himself or to others. His mind, compared to the well-ordered mind of a properly educated man, is what the misshapen body of a mechanic, crippled by his trade, is to the body of the active mountaineer or other specimen of perfect human nature.

"We now proceed to remark, that by arranging science according to its natural relations, and therefore so as to avoid repetitions and anticipations, a very complete system might be exhibited in small bulk, viz, in five volumes, of which the separate titles would be, 1st, *Physics;* 2d, *Chemistry;* 3d, *Organic Life*, or *Physiology;* 4th, *Mind;* and, 5th, *Measures* or *Mathematics.* From such works, with less trouble than it now costs to obtain familiarity with one new language, a man might obtain a general acquaintance with science. And such is the close relation of the departments of science with each other, that consummate skill in any one may generally be acquired more easily, by first studying the whole in a general way, and then applying particularly to that one, than by fixing the attention from the beginning upon the one more exclusively. The study of Anatomy thus becomes very easy to him who has first studied Physics.

"Were such elementary treatises once in existence, they might be maintained complete by a periodical incorporation of new discoveries; and if furnished with correct and copious references, they might form an index to the whole existing mass of knowledge. This *Book of Nature* would be of more value to the world than any other conceivable institution for education, for it would convert the minds of millions into intellectual organs of advancement; while in the crowd, many would probably be found in every age as highly endowed by nature as any that have yet appeared along the extended stream of time."

It is scarcely possible that an individual thus introduced to the world and to himself should not acquire a

taste for knowledge and a thirst for information. The principles of science are now so much simplified that they may be made comprehensible even to ordinary understandings, and neither sex should be excluded from the intellectual tastes and enjoyments to which such knowledge must lead.

The *Science* of *Physics*, or *Natural Philosophy*, explains the causes of the phenomena of the material world, and furnishes never-failing subjects of interesting inquiry; all the ordinary occupations of life, all that is going on in the world of nature around us, are, in fact, series of experiments in Natural Philosophy, which may be explained and made interesting to children at a very early age. The reasoning powers may be thus directed to all the changes that are going on around us, the causes of most of which are easy of explanation, and may be illustrated without difficulty by simple experiments.

Chemistry shows us how all the different kinds of matter go to form the endless variety of substances on the face of the earth.

Life introduces us to the animal and vegetable kingdoms, with their different divisions and classifications. It explains the principles of vegetation, and gives to the garden, to the flowery mead, and to every hedge and bank a tenfold interest. It introduces us to the wonderful structure of our own frames, to that of animals and their comparative anatomy, to the laws of health, to all the phenomena of sensation, self-motion, growth, decay, death, etc., and to all that we as yet know of their causes.

The Science of Quantity, or *Mathematics*, gives us

rules for applying the measures or standards that express quantity, and for comparing all kinds of quantities with each other.

The study of *Mind*, the most important of all, introduces us to ourselves; it makes known to us our feelings and intellectual faculties—their character and nature; the end they are intended to answer, *i. e.*, their use, and it also explains their abuse; it shows their proper and legitimate sphere of action, and the relation they bear to things and circumstances; and, ultimately, how they may all be used so as to insure to their possessor the largest return of happiness of which his nature is capable. This knowledge is simple, as we have endeavored to show in the foregoing part of this work, and may early be brought home to the mind of a child; he may be made to understand the nature of his faculties; he may be led to see clearly the distinction between the selfish feelings and those that tend to the happiness of others, and thus learn to analyze the motives of his actions, and become ashamed of such as are purely selfish. No kind of knowledge can be so calculated to prevent the abuse of the faculties, and to assist the teacher in moral training, as such a knowledge of self.

This is a sketch of the education which the Intellectual Faculties must receive, if we would exercise them all and upon their proper objects. In this manner the nature and properties of things—their relation to ourselves and happiness—will be learned, and in a manner that can not fail of being pleasurable rather than painful and compulsory. Dr. Arnott beautifully observes, with reference to the department of Physics:

"The greatest sum of knowledge acquired with the least trouble is, perhaps, that which comes with the study of the few simple truths of Physics. To the man who understands these, very many phenomena, which to the uninformed appear prodigies, are only beautiful illustrations of his fundamental knowledge; and this he carries about with him, not as an oppressive weight, but as a charm supporting the weight of other knowledge, and enabling him to add to his valuable store every new fact of importance which may offer itself. With such a principle of arrangement, his information, instead of resembling loose stones or rubbish thrown together in confusion, becomes as a noble edifice, of correct proportions and firm contexture, and is acquiring greater strength and consistency with the experience of every succeeding day. It has been a common prejudice that persons thus instructed in general laws, had their attention too much divided and could know nothing perfectly. But the very reverse is true; for general knowledge renders all particular knowledge more clear and precise. The ignorant man may be said to have charged his hundred hooks of knowledge—to use a rude simile—with single objects; while the informed man makes each support a long chain, to which thousands of kindred and useful things are attached. The laws of Philosophy may be compared to keys which give admission to the most delightful gardens that fancy can picture; or to a magic power which unveils the face of the universe and discloses endless charms of which ignorance never dreams. The informed man, in the world, may be said to be always surrounded by what is known and friendly to him, while the ignorant

man is as one in a land of strangers and enemies. A man reading a thousand volumes of ordinary books as agreeable pastime, will receive only vague impressions; but he who studies the methodized *Book of Nature*, converts the great universe into a simple and sublime history, which tells of God, and may worthily occupy his attention to the end of his days."

CONCLUSION.

It has been the endeavor of this work to associate the rules of practical education with the principles of what we believe to be the truest philosophy of the human mind that has yet been obtained. Phrenology, it is true, is yet an imperfect science. In its details it has yet to undergo many corrections; it needs much of expansion, and much of simplification. We believe, however, that its delineation of the powers of the mind is so faithful and comprehensive, that it may legitimately be made the basis of a system of education. And we are most desirous of communicating our own strong conviction that the main doctrine of Phrenology—namely, that the mind is connected with the organization of the brain, and is strong, both in intellect and feeling, in proportion as the brain is perfect, and that, consequently, the mind can only be improved by improving the cerebral organization—is essential to a right understanding of the work of education. This work can never be effectually performed till every one of the faculties of the mind receives its distinct exercise and cultivation; the knowledge of the anatomy of the mind is as necessary to every parent and instructor as that of the body to the physical operator. It is of little use to treat vaguely of the metaphysical subtleties of the Will, the Memory, the Imagination. We must pene-

trate to the elements of which the human character is constituted, that we may afford to each that peculiar kind of nourishment and exercise by which alone these individual functions can be developed. If human beings were all born according to the type of perfect humanity, one rule of education would apply to all; the same spiritual food would be assimilated by each, and nourish him to the full measure of his mental stature. But we know that infants are born with the miserable consequences of the sins of their progenitors stamped upon their constitutions. Minds are crippled and distorted as well as limbs, and as it would be of no use urging a child to walk if he were lame, or to see if he were blind, it is equally useless to preach the doctrines of morality and piety where there is no intellect to comprehend, nor moral nature to feel them. There are indeed the elements of that comprehension and feeling in every human being, but they may be so small and weak as to be incapable of healthy action. Must we, then, cease to preach righteousness to them? By no means; give them every chance, by placing the spiritual food within their reach, in case the stimulus of extraordinary circumstances should quicken their powers to the capacity of assimilating it; but we must at the same time act upon their lower natures by direct means of repression and encouragement adapted to the separate requirements of each of their excessive or defective organs. If there be but one portion of the brain in excess, or greatly deficient, there will be a mysterious difficulty in education, for which an experienced phrenologist will account at a glance; and surely artificial aid can be rendered more effectively with a clear knowl-

edge of the evil than by working in the dark. Small, indeed, is the aid that can be rendered, and it is another great use of Phrenology to prevent the discouraging disappointment which attends so many benevolent, but ill-directed efforts to improve mankind.

It seems to many degrading to the mind to speak of its connection with material organization; but how can that be if it is ordained by the Divine Creator? We have only to watch and endeavor to imitate His mode of operating and not intrude our prejudices, which are the fruits of ignorance. It is seen through the whole analogy of nature that higher forms of being are developed out of lower; mind appears as the crown of creation, only associated with the greatest perfection of material organization. We do not say God *could* not have given a soul to a stone, but He has given it only to a substance of the most delicate and intricate construction. The more perfect that construction, the more perfect is the mind. What the mind is, we yet know not, nor of what development it is capable; but we know that it can grow; it can advance to higher stages of being only through the perfect action of all its present functions, as exercised through, and by means of, its material organs.

Let our efforts, then, be first directed to growing a healthy body and brain—*mens sana in sano corpore*—and when we have a healthy and strong organ, then will be time enough to set them seriously to work. It will be better that what is usually called "schooling" should not commence before ten years of age, and that there should be no steady continuous application before twelve. From twelve to fifteen or sixteen years of age,

a boy will learn much better all that is required from him at school, than if his faculties had been previously tasked when they were yet in a weak and immature state. Keep children *healthy* and *happy* up to that age, and we need have no solicitude about their learning.

It will be seen that by Education we mean something very different from what is often understood by it. It is usually thought to be that which will best enable a person to get along in the world, which will make him a good man of business—clever in his profession—to the end that he may obtain wealth and place, and the consideration in society of which they are the means, without regard to the relation which these things bear to real happiness. Our object, on the contrary, is the development and proper direction of all the faculties, and especially to give the predominance to those that distinguish us from the lower animals. In proportion as our system shall tend to the advancement of the higher humanities, shall we secure the happiness of the pupil. Happiness derived solely from the propensities is not above that which the brutes enjoy. The majority of mankind seek wealth. This is their poetry and their religion; for what a man really worships—what he most reveres—is, in fact, his god. We may have all that wealth can bestow, yet, under the dominion of the propensities and merely self-regarding sentiments, we shall be constrained to confess with Solomon, that all is vanity. That there is still so much misery in the world is owing to this fact, that our aims are misdirected, and that we seek our happiness in the wrong direction. We must ascend step by step toward the development of our higher nature, and as we rise we

shall become more and more independent of wealth and of the world. From the selfish and self-regarding feelings we rise to a sense of what is due to others; the requirements of our moral nature come into play; we have pleasure in our duty and in doing that which is right and kind. The next step is toward the Æsthetic; but in order to cultivate the poetry of our nature, to have a full sense of the beautiful, we must be temperate in all things, especially in mere animal gratifications; we must emancipate ourselves from the dominion of the propensities; for we must avoid all disturbing influences, and this is impossible so long as any of the lower feelings predominate. Through the Moral and the Æsthetic we reach the last step in our progress —a strong and well-directed Religious feeling. We become convinced that God is our Father, and that we have but *to learn* and *to obey*, and thence comes a Faith equal to all trial—a Faith amounting to certainty, that under the Providence of God all things must work together for good.

The great secret of happiness is constant and well-directed occupation. Enjoyments based upon the selfish feelings are always liable to fail; but when dependent upon our higher feelings, if deprived of one thing, we can always turn to another—a hundred other sources of happiness being open to us. The enjoyments from the selfish feelings grow weaker and weaker with each repetition; those from the higher, stronger and stronger; and each year thus adds to our capabilities of enjoyment. The happiness from the higher feelings is always cheap; like air, sunshine, and water, it everywhere surrounds us, for it is what *we* are—not what

our circumstances are—upon which it depends. It is true, the estate may not be ours, with the care and trouble which its management entails, and the pride and vanity which its possession gratifies; but the landscape is ours, and we are spiritually in possession, if not materially. As Emerson says: "The charming landscape which I saw this morning is indubitably made up of some twenty or thirty farms. Miller owns this field, Locke that, and Manning the woodland beyond. But none of them owns the landscape. There is a property in the horizon which no man has but he whose eye can integrate all the parts—that is, the poet. This is the best part of these men's farms, yet to this their landdeeds give them no title."

> "If solid happiness we prize,
> Within our breast the jewel lies,
> And they are fools who roam."

If we would be happy, it must be in the alternate exercise of *all* our faculties upon their legitimate objects; and the Creator has placed this source of the highest happiness more within the reach of all than they who imagine it to consist in wealth—or what mere wealth can bestow—would at first suppose. It must be confessed that we rate the civilization of the present age as still low and barbaric. The great mass of mankind are still in ignorance and poverty and slavery. It is true, they are emancipated from the slavery of man to man; but they are no less the slaves of the greatest of all taskmasters—their necessities; and the majority of both rich and poor are still under the dominion of their propensities; and trusting to the selfish feelings

alone, or mainly, for their happiness. From ignorance of their physical and organic structure, they are continually pushing the indulgence of such feelings beyond the bounds of health, and thus entailing numerous evils upon themselves, society, and their offspring. From the inordinate pursuit of riches, and the senseless desire of that distinction to which wealth gives birth, arise a vast load of the evils which afflict them; and while a few obtain these objects of ambition, thousands drag out a miserable existence.

But everywhere we see the dawn of a better day. On all sides are the signs of rapid development. It has taken thousands of years to arrive at our present stage, and it may perhaps take thousands more to bring man to the perfection of which his nature is capable; but hundreds will probably be sufficient to place him in a very advanced position to any which he has hitherto occupied. Let us not, however, be too sanguine, for we have to await patiently the growth of the material organs upon which the strength of the higher mental feelings depends. If all things were favorable to this growth, it must still take many generations to reach the desired point by the mass of mankind. It is not aristocratic or democratic institutions, neither monarchical nor republican, that measure progress, but this growth of the higher mental faculties. The civilization of antiquity was the advancement of the few and the slavery of the many—in Greece thirty thousand freemen and three hundred thousand slaves—and it passed away. True civilization must be measured by the progress, not of a class or nation, but of all men. God admits none to advance alone. Individuals in advance

become martyrs; nations in advance, the prey of the barbarian. Only as one family of man can we make true and durable progress. But man must exist as an animal before he can exist as a man; his physical requirements must be satisfied before those of mind; and hitherto it has taken the whole time and energies of the many to provide for their physical wants. Such wants have spread mankind over the whole globe; the brute and the savage have disappeared before the superior race; the black blood of the Torrid zone has been mixed with the white of the Temperate, and a race capable of living and laboring under a zenith sun has been formed, and all seems to be preparing for a united movement onward. The elements have been pressed into our service, the powers of steam and electricity would appear boundless, and science has given man an almost unlimited control over nature. The trammels which despotism has hitherto imposed upon body and mind have been in some cases thrown off, and constitutional liberty is rapidly and widely spreading. The steamship and railway, and mutual interests in trade and commerce, have united nation to nation, and the press has ministered the progress of ideas which will tend to give one mind and simultaneous thought to the whole community. Power there is in plenty for the emancipation of the whole race; since the steam-engine and machinery may be to the working-classes what they have hitherto been to those classes above them. All that is wanted is to know how to use these forces for the general good. The powers of production are enormous; we have but to *organize them*, and justly to distribute the produce. But this can not take place under the direction of the

selfish feelings alone. While we are scrambling only for individual good, physical science may advance, and our power over nature may increase, but mankind can make little progress. It is from within, now, that we must look for change; for when education, based upon correct knowledge of our constitution, shall have raised the man, there will be found no impediment to the advance of the whole race to all that is necessary for the enjoyment of the highest pleasures of which his nature is susceptible. In proportion as the higher feelings of our nature gain strength and predominate, and the law of universal brotherhood is written—is recognized in spirit, not merely upon the tongue—in proportion, in fact, as real Christianity prevails, the petty distinctions of a savage age, which form the present scale of society, will disappear, and we shall no longer seek to be distinguished by mere wealth and external advantages—gained at the expense of the excessive labor of others—but for the supremacy in us of all that distinguishes us from the brutes; for all that saves toil, instead of increasing it, and that affords time to every man for the development of high moral and intellectual power. Distinction will be based upon worth alone, and we shall bow to an aristocracy of nature, of which the present is but the symbol. If God gives us superior abilities, we shall not glorify ourselves, but Him, and hold them in trust for the good of mankind; and wherever superior worth and talent are recognized, there will be acknowledged the future Noble—his badges not stars and garters, but the unmistakable expression of nobility which habitual obedience to that which is true and good and beautiful invariably bestows.

Everywhere in the history of the race do we trace the divine law of Progress, that makes the coarser and baser material the foundation for the finer and nobler. In the early ages of the world, man's mental state required to be fitted to his physical condition. He had the world to people and subdue; he had to compel the stubborn earth to yield him sustenance; he had to defend himself from the attacks of, and to prey in his turn upon, the animal tribes, who were its original occupiers; and it was necessary, therefore, that great activity should pervade the self-preserving organs. Hence the excess of selfishness and what is called human depravity. It would have been worse than useless to have given high moral, æsthetic, and intellectual aspirations when the sweat of the brow through the livelong day was required to supply the wants of the physical nature. Such aspirations ungratified could then, as now, only be a source of misery and discontent. As geologists show the formation of the earth to have been gradual, layer after layer being added, more perfect plants, and animals of a higher order of feeling and intelligence appearing, as the world was prepared for them—so has the mind of man been developed, region added to region, as preparation has been made for its activity and legitimate exercise. And who shall say that even the best specimen of mankind has yet reached the last development which our race is to attain even upon this earth? There appear to be rudimentary organs sufficiently developed in some individuals, when excited by mesmerism, to point to a higher order of intelligence than man has yet attained. They appear to put us in relation with the general mind of man-

kind; so that when steam, electricity, and machinery shall have annihilated material space and time, and when, also, we shall have made a great moral advance, it may be that these, at present, undeveloped faculties will enable us to become all-knowing and intelligent as regards what then exists, or ever has existed in the mind of man. But even if this were speculation, all history and experience—noting, as they do, an actual advance, notwithstanding much seeming local retrogression—confirm the hope that we should indulge from the nature of man himself, and point to a time when the faculties he now undoubtedly possesses being fully developed, and the powers of nature being brought to their greatest possible subservience, the earth shall become the scene of a happiness such as the imagination has hitherto conferred upon heaven alone. The very nature of man's reason, the necessity that exists for his choosing good and avoiding evil, all must act as unerringly toward his advancement, even as the laws of gravitation act to keep the earth together. Whatever is opposed to the just and good must disappear, and the kingdom of God—the empire of the true and beautiful—in the end universally prevail.

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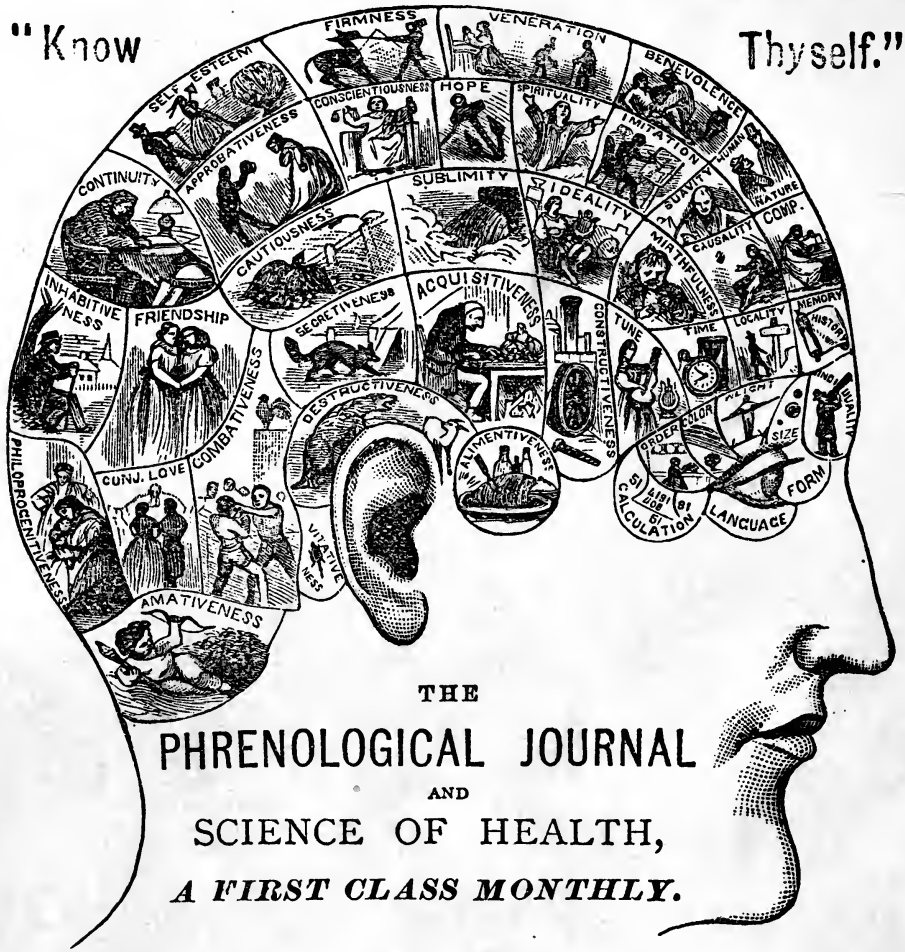

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ELEMENTS of MORALITY

IN EASY LESSONS,

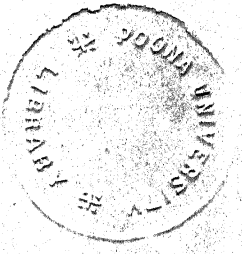
FOR HOME AND SCHOOL TEACHING,

BY

MRS. CHARLES BRAY

AUTHOR OF "PHYSIOLOGY FOR SCHOOLS," "OUR DUTY TO ANIMALS," ETC., ETC.

THIRD EDITION



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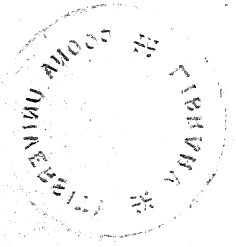

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ELEMENTS OF MORALITY.

PART I.

I.—WE CANNOT EXIST ALONE.

"Nothing in this world is single;
All things, by a law divine,
In one another's being mingle."

1. As soon as we are old enough to begin to think, What are we? and, What is this world into which we are born? a question like this may perhaps come into our minds,—"How is it that I, who seem to be a distinct living thing, should have no power of living in myself? I am not fixed to a piece of rock like a sponge, nor planted in the ground like a tree; I can think my own thoughts and move my body about where I please; and yet, if I were detached from what is outside of me, I should die, as surely as the sponge would die if torn from the rock, or the tree would die if uprooted from the soil."

2. The truth is, that this being, which each of us calls "I," "myself," is in part made up from what is outside of us. The air around me must

constantly pass in and out of me to keep me alive; a portion of the animals, vegetables, and minerals, which form part of the world about me, must be taken into my body every few hours to keep its machinery going; parts of the animals, vegetables, and minerals must be made into clothes and covering for me.

3. Also, I could not keep alive if other beings of my own kind did not help me to live. If I had been alone in the world, how could I have obtained the food, the clothing, and the shelter that I required during the years of infancy and childhood, when I was too ignorant and helpless to take care of myself? I depended on others to provide all these things for me. When I grew older, and had to learn to do things for myself, I depended on others to teach me. I could not even have walked or spoken if others had not taught me to walk and speak; and everything I have and use,—the bread I eat, the clothes I wear, the house I live in, the books I read,—all have been supplied to me by the labour and thought of others, who in their turn were protected in infancy, taught and provided for by others, in the same manner that I have been.

4. Thus, every one who is born into the world is dependent for life and well-being on those who live with him, on those who have lived before him, and on multitudes of people who live in different

parts of the world. And so the great family of mankind is united together.

5. But why do we thus care for one another, and labour and think for others besides ourselves? Because there are strong, invisible links which bind us all together. Some of these links are called Feelings: some are called Duties. Let us see what they are, beginning with the first and strongest.

QUESTIONS.—1. What question may occur to us when we are old enough to begin to think? 2. What things outside of us help to make up the being called "I"? 3. How did I get the things I required in infancy? For what did I depend on others when I grew older? 4. How is the great family of mankind united together? 5. What are the two kinds of links which bind us together?

II.—LIFE AND LOVE.

"Look round our world, behold the chain of love
Combining all below and all above."—*Pope.*

1. WE cannot remember the time when we first opened our eyes and looked out on the world in which we live. We cannot remember what we first saw, and what we thought about it. But the world must have seemed a pleasant place to us. For loving faces were surely looking at us; gentle motherly arms were enfolding us; tender voices were saying pretty, cheery words to us. When we were hungry, some one fed us; when we were sleepy, some one laid us in a soft bed, and shaded

the light from our eyes that our sleep might be sound.

2. When food and sleep had refreshed us, some one carried us out into the air and sunshine, and into the fields or garden. We looked at the trees waving about in the breeze, at the clouds sailing along the blue sky; the flowers—red, blue, yellow, and all sorts of beautiful colours and forms, glanced at us from out of their leafy beds, or stood stately on their long stalks. We clapped our tiny hands at the birds as they flew, and at the butterflies as they flitted from flower to flower, and we must have felt in our little souls, What a beautiful world we have come into!

3. Perhaps we were born in a town, and not in the country; perhaps we were first carried out into the noisy streets, and not into the pleasant fields. The houses and tall chimneys shut out the sky; we were afraid of the carts as they rumbled and rattled along, and we gazed in wonder at the people as they hurried past; and we must have thought, What a curious world we have come into!

But whether we were born in the town or in the country, we might have thought, if we had been able to think, This world, beautiful and curious as it is, is a place I could not live in alone. What would happen to me, a little helpless child, if I were left all alone in it?

4. I will show you what would happen. There was once a woman who had a little child of her own ; but she was too poor and wretched to provide for her infant. She was too selfish even to care for it. She had no home for it to live in, no cradle for it to sleep in, no clothes for it, no food. So she took the child into the fields at night, and laid it under a hedge, and covered it with leaves, and left it. She heard it crying as she went away across the fields, but even that did not soften her heart, it only made her hurry along the faster.

5. A few nights afterwards, a man who was coming home from his work in the fields, saw something lying under a hedge. It was partly hidden by the grass and some dry leaves. He went close to it, and found it was the body of a little child. It was quite dead. He lifted the little cold body in his arms and said "Poor little child! Your mother had no love for you, else she would not have left you here to die, though she were ever so poor." We should all so have died, if there had been no love waiting to cherish us as soon as we came into this wide, wide world!

6. The strong men who do the hard work of life, —the wise men, who by their knowledge guide and govern others,—were all alike at the beginning of their lives, weak and helpless creatures, dependent on a mother's care to keep the spark of life within them.

7. We call those parents who neglect their off-spring unnatural parents, because it is the great and beautiful law of Nature that love and life must keep together. Hence we say of the great, invisible Source of all Life, that God is Love; and hence Love is the strongest feeling in the human heart.

"Hast thou sounded the depths of yonder sea,
And counted the sands that under it be?
Hast thou measured the height of the heavens above?
Then mayest thou measure a mother's love.

"There are teachings in earth, and sky, and air;
The heavens the glory of God declare!
But clearer than voice beneath, above,
He is heard to speak through a mother's love."

—*Emily Taylor.*

QUESTIONS.—1. What must the world have seemed to us when we first looked out on it? Why pleasant? 2. To whom would the world appear beautiful? 3. To whom would it appear curious? What thought would occur in either case? 4. What did the heartless mother do with her child? 5. What did the man say when he found it? What is this story intended to show? 6. In what were the strong men and the wise men alike? 7. What do we call those who neglect their offspring? Why unnatural? What do we say of the Source of all life?

III.—HOME AND LOVE.

"Without hearts there is no home."

1. THE world which the child first lives in is its home. Father, mother, brothers, and sisters form the small community among which our minds first begin to grow. There the feelings first plant themselves, and there the habits are first formed, which make us what we are for the rest of our lives.

2. The very name of home has a pleasant sound. If you go out into the streets, the people pass by you, and do not notice you; they do not care to know who you are, nor where you are going. Therefore to be "turned out into the streets" is a terrible thing for a little child; it is worse than being left alone. But directly you enter the door of your own home, you are spoken to by your name; you are asked where you have been; perhaps food has been preparing for you, and somebody has been thinking of you while you were away. You are safe in the midst of others who care for you.

3. For, as it is natural for the mother to love her child, so it is natural for the members of a family to love one another. They all dwell together in one house, and sleep under the same roof. If one of them is made happy, all are glad; if one of them is sick or in trouble, all are sad; and

this union and sympathy in all things make them very dear to one another. Even if you could live alone, you could not be happy alone. Think what makes the pleasure of every day. It is the talking together, the playing or walking together, the seeing things together, the eating together, the learning together. "Come and play with me," "Come and talk to me," "Come and sit by me," is the constant entreaty of a solitary child. Companionship is what all desire.

4. Sometimes, however, evil things enter into a house, which turn all the family union and pleasure into bitterness. Look at that pretty house, which stands in the midst of trees where little birds are chirping and feeding their young ones. That house ought to be a pleasant home for children. But it is haunted by an evil spirit called Selfishness, which has a brood of ugly offspring that darken the house by their presence.

5. One of this brood, called Idleness, has just been making mischief. The children rose late in the morning, because they were idle. They were not too idle to eat their breakfast, but they were too idle to do any work. They refused to help their mother with her household affairs; they refused to do any lessons; they lounged about and yawned. If some of them tried to shake off the evil spirit, and to set about some useful work, the idle ones disturbed and interrupted them.

6. Then swiftly another of the selfish brood flew in among them, called Ill-temper, and the children began to quarrel. Through the open window you may hear the strife growing louder and hotter. "Don't do that!" "I shall." "You shan't." "You shan't have my picture book," cries a little voice. "I will," says a bigger one. Then comes Tyranny to help the big boy, who cuffs his little sister, snatches her book from her, and tears the leaves in the rough pull he gives it. Then the little girl cries, and in comes the mother to see what is the matter. "He has taken my book and torn it," sobs the little girl. "Never mind," says the mother, who is not a wise mother, "his father shall whip him for it when he comes home." "I didn't tear her book," shouts the big boy, "she tore it herself." For the two ugliest imps of all the brood have just now mingled with the others, Falsehood and Cowardice.

7. Many other odious habits and dispositions are the offspring of Selfishness. Greediness which comes in at meal-times; Covetousness which desires to take all but to give nothing; Obstinacy, which will have it own way, whether the way be good or not; Revenge, which returns evil for evil, and so multiplies the evil. And all these selfish spirits are like infectious diseases, and spread from one child to another; so that the bad temper of one will sometimes make everybody in a household

bad-tempered. Not only are these diseases of the mind and temper infectious, but they grow apace if left to riot in the disposition unchecked; and as the child grows up into the man, they will eat the heart out of the character, as the worm eats the heart out of blossom and fruit.

Now let us chase away the spirit of Selfishness from that pretty house among the trees, and let the sweet spirit of Love take possession, and there will be sunshine within, pleasanter and brighter even than the sunshine outside.

QUESTIONS.—1. In what world does the child first live? Who form his first community? What are first formed there? 2. What name has a pleasant sound? How do people in the streets treat you? What is, therefore, a terrible thing for a little child? How do people at home treat you? Why are you safe there? What makes the members of a family dear to one another? What makes the pleasure of every day? What is that which all desire? 4. What sometimes enter into a home? What do they cause? Mention the chief of these? By what is it accompanied? 5. Which is the first of the brood? How does it show itself? 6. What was the next of the brood? What did it cause? And the next? Whom did it help? What two imps then mingle with the others? What bad habit comes in at meal times? What does Covetousness desire? What does Obstinacy insist on? What does Revenge do? In what are all these selfish spirits like diseases? What will they do if left unchecked? What spirit should take their place?

IV.—HOME AND LOVE.—Continued.

"Those hours were seed to all my after good."—*George Eliot.*

1. THE wish to help one another is one of the first of Love's offspring; and this wish takes the strong and comely form of Industry, as it cheerily rouses the inmates in the early morning, and sets them all to work. The elder children help the younger in all their little occupations and pastimes, besides doing their own share of household work, and of the daily lessons which are to qualify them for further usefulness. They are all as busy as bees, and the hum of the hive inside is as pleasant a sound as the chirping of the little birds without The least of these busy bees delights more in helping to provide honey for the others than in eating its own share; for there is something in the hive far sweeter to them than honey.

2. A little girl, four years old, was once asked by a friend if she would go and spend the day with her. "No, thank you," said the child very gravely; I could not leave home, because if I did, there would be nobody to fetch Papa his slippers when he came home." It did not please her to be told that perhaps for once Papa would not mind fetching his slippers himself. She liked better to be useful to one she loved than to have a day's pleasure for herself.

3. Another little girl was one morning eating her bread and milk, and longed to look at her elder brother's new book, which had pictures in it. So she did not wait to finish her breakfast, but fetched the book, and laid it on the table beside her. It was the "Arabian Nights," and she opened it at the best picture of all—that of the Fisherman, and the great dreadful Genie coming out of the little jar in a cloud of smoke. While she looked, she took a spoonful of bread and milk to go on with her breakfast, but she was so busy wondering how the big Genie would ever get back again into the little jar, that she missed the way to her mouth, and spilt the bread and milk all over the picture.

4. "Oh, what have I done! George, George," cried she, as she ran with the book to show the mischief to her brother in the next room; "I have spoilt your beautiful book. Oh, I am so sorry!" George was vexed beyond measure when he saw his beloved Genie all drowned in milk, and in the first moment of anger he could almost have struck his little sister. But when he saw the tears and all the sad trouble in the little penitent face, he could not be harsh to her. So he kissed her, and said, "Never mind, little Pussy; accidents will happen, and you will be more careful another time."

5. Do you think she was not careful another

time? Indeed she was. That "Never mind" made her more sorry for what she had done, and more careful never to injure her brother's books again, than if he had scolded or beaten her. And so it is, in great matters as well as in small, that gentle words, and acts of kindness and forbearance, are more powerful for good than storms of passion or deeds of revenge.

LITTLE THINGS.

6. "Little drops of water,
Little grains of sand,
Make the mighty ocean
And the pleasant land.

"Little deeds of kindness,
Little words of love,
Make our Earth an Eden
Like the Heaven above."

7. See how all the miserable, selfish feelings, and ugly passions, take flight when we love one another, and care for others as we care for ourselves! If your head and hands are engaged in useful, healthy work, there is little fear that the disease of passion or ill-temper will torment you and those about you. If you do nothing to be ashamed of, there will be no place for cowardice and falsehood. If you feel for one another, there will be no tyranny of the stronger over the weaker. If each one is glad that the others should have what they like, there will be no covetousness,

greediness, or obstinacy. And if any of you do wrong and make mistakes, there will be the three sweet angels, Charity, Patience, and Forgiveness, to turn evil into good.

8. There is a great and good saying,—"Love is the fulfilling of the law." For, if we cared for the rights and welfare of others as we care for our own, there would be no cruelties, robberies, frauds, oppression, or crimes of any sort against our fellow-creatures. All the great things in the world have had small beginnings; and we shall see that family affection at home is the beginning of that good-will among men which makes peace on earth, and nations and countries happy and united.

LOVE AT HOME.

9. "There is beauty all around,
When there's love at home;
There is joy in every sound,
When there's love at home.
Peace and plenty here abide,
Smiling sweet on every side,
Time doth softly, smoothly glide,
When there's love at home.

"In the cottage there is joy,
When there's love at home;
Hate and envy ne'er annoy,
When there's love at home.
Roses blossom 'neath our feet,
All the earth's a garden sweet,
Making life a bliss complete,
When there's love at home."

QUESTIONS.—1. What is one of the first of Love's offspring? What is its name? How is Industry shown in the house? 2. What was a little girl four years old once asked? What did she reply? What did this show that she preferred? 3. What happened to the "Arabian Nights" which another little girl looked at? 4. What was her brother's first impulse? What made him change his mind? What did he say to her? 5. What effect had his words? What are generally more powerful than storms of passion? 6. Repeat the verses. 7. What makes selfish feelings take flight? When are we not likely to be tormented by ill-temper? What will prevent tyranny? Which are the three sweet angels that turn evil into good? 8. Repeat the great and good saying. In what sense is it true? What is the beginning of that good-will among men which makes peace on earth? 9. Repeat the verses.

V.—HOME AND DUTY.

"In Duty's path go on."

1. IT is not love alone that will keep a home together. There are duties to be done: and a duty is that which must be done because it is right, whether it is pleasant or not. When, day after day, children find everything provided for them—a house to live in, clothes to wear, food to eat, beds to rest in,—they are apt to think that all these good things come of themselves, and to forget how it is that they are supplied.

2. "I am quite old enough to take care of myself," once boasted a little boy of six years old. "I do not want anybody to put on my clothes for me, as baby does. I can button my own pinafore; and

see, I can cut my own bread, and butter it all myself!" So saying, he cut a great slice from the loaf on the table, and spread the butter very thickly over it, to show how clever he was.

3. "But suppose you had no clothes to put on, and no bread to cut, what should you do then?" said an elder brother.—"I would go to the shops where they sell clothes and loaves, and buy them."—"And how would you get the money to buy them with?"—"I would ask father for some."—"Then, you see you cannot take care of yourself; for you would have nothing to eat, and nothing to wear, if father did not give you either food or clothes or money."—"And who gives the money to father?" inquired the child.—"He works all day, and gets money in return for his work."

4. Just then the father came in at the garden gate. He looked very tired, for it had been a very warm day, and he had been hard at work in the factory since early morning. "Father," said the child, as he ran up to him, "do you like to spend all the day in the dusty, smoky factory, among the great whizzing wheels, and the roaring engines, and the crowds of people? Would not you like better to sit here in the garden among the flowers and under the trees, and take nice walks, and read nice books every day, as you say you like to do on Sundays?"

5. The father sat down on the garden-chair, and

taking his little boy on his knee, replied, "Yes, my lad, I should find it much more pleasant to sit here under the trees, and to read nice books, than to go to the factory, if it were not for something that would sting and prick me all the time that I was sitting idle among the flowers."—"What would sting and prick you?" cried the child very eagerly, "Would it be a bee or a buzz-fly?"—"Something much sharper than a bee or a buzz-fly; for it would keep saying to me, You are doing wrong. Who is to provide for the mother and the children if you sit idle here? You must go and work, and earn money, so that they may have the means of living in comfort."

6. "What is it that would say this?"—"Our true friend, whom we call Conscience. It tells me to do what is right, and makes me like to do my duty better even than to sit among the flowers. And there is something else besides my conscience which makes me like to do my duty. I work for you because it is right that I should provide for those who belong to me; and it is a pleasure to me to work for you, because you are all very dear to me, and because it makes me happier to see you all happy and well cared for than to care only for myself. Thus love makes duty pleasant."

7. "Shall you always go on working for us, and giving us everything that we want?" asked the child.—"No; for that would be using you very

cruelly. Your mother and I may die, or be ill and unable to work for you and take care of you. In the natural course of things, we are likely to die long before you. What then would become of you when we were gone, if you had always depended upon us to do everything for you? The best and the kindest thing we can do for you is to teach you how to take care of yourselves and of others, and to be useful to every one about you, so that you may never feel alone in the world and helpless.

8. "Even the lower animals teach their little ones to provide for themselves, and cease to take care of them when they are old enough to do so. Did you just now hear the old cat growl at her kitten? She did not growl at it a few weeks ago, when it was quite a little kitty. She fondled it and fed it and taught it to play with her tail. Her growl means to say, 'You are old enough now to take care of yourself; I will have nothing more to do with you.'

9. "Have you seen the birds teaching their young ones to fly as soon as their little wings are strong enough? So long as the young birds cannot fly far, the old birds continue to feed them and look after them; but when once the young birds are strong enough to fly right away, and to find food for themselves, the parent birds seem to care for them no more. Thus, all the world over, it is the parents' duty first to provide

for their young, and then to teach them to provide for themselves."

10. "Shall you care no more for us when we are able to leave home and provide for ourselves?" asked the boy with tearful eyes.—"That we shall, my child," said the father. "The love which your mother and I have for you all now will grow into a stronger love as your minds grow, and you are able more and more to think with us and feel with us. We shall then be friends to one another. Many animals love their young in the same way that a mother loves her child. But there is a better love than this, which animals cannot feel, and which lasts through life; and that is, the friendship which unites parents and children, when they can trust, and respect, and sympathise with one another.

11. "Besides, human parents cannot send their children out into the world so soon as the lower animals can. It needs much longer time, and much more care and pains, to train a child than to train a bird or a kitten. Your mind has to be made healthy and strong, as well as your body. You have to be taught to think, as well as to talk and walk; to be useful and good, as well as to eat and sleep. You have to learn how to help others, as others have helped you."

12. "Has all this to be done for me?" asked the boy with surprise. "I thought the only

teaching I needed was how to learn my lessons, and do my sums and my writing."—"You began to learn lessons," replied his father, "long before you did sums on your slate and wrote in copybooks. Children do what they see others do, and learn to think as others think, from their earliest infancy. They learn by imitation more than by instruction; and so 'take after their parents,' whether their parents teach them or not. It is therefore the duty of a parent to be good, that his children may be good also; and to do right that his children may also do right. We call this kind of teaching, Teaching by Example."

13. "Then," said the child, "if we do what we see you do, perhaps others will do what they see us do; and so if you are a good father to us, and teach us how to be useful and good, you are good also to many, many people besides ourselves?"—"Yes," said the father; "and I should sadly fail in my duty to the great family of mankind, as well as to my little family at home, if I sent fresh members into it who could be of no use in the world; who would be idle, selfish, or ignorant; who would take up room and consume food without doing any good in return. Thus the young have always a claim on the old to help them and teach them; and all men have a claim on every parent and child."

QUESTIONS.—1. What, besides love, is necessary to keep a home together? What is a duty? What are children apt to forget? 2. What did a little boy, six years old, once boast? What did he at the same time do? 3. How did an elder brother show him that he could not take care of himself? 4. Who then came in at the garden gate? What did his little boy suggest might be better than spending his time in the factory? 5. What did the father say prevented his doing so? 6. What does conscience tell us? What makes duty pleasant? 7. Why should parents not continue to work for their children always? 8. What do the lower animals teach their little ones to do? Give an example. 9. Give another example. 10. What difference is there between the love of parents to young children, and their love to children grown up? 11. Why cannot children be sent forth into the world as soon as the young of the lower animals? 12. What kind of teaching begins before teaching from books? 13. To whom are good parents useful, besides their own children? Why is this a duty?

VI.—A CHILD'S FIRST DUTY.

"He who would rule must first learn to obey."

1. IF it is the duty of fathers and mothers to provide for their children, and to take care of them and teach them, have not children also their duties? Certainly they have. But a child who has been in the world only a few years knows so little, that he cannot tell for himself what is best for him to do; and it is well for him if he has those to guide him who have lived long enough to know what is good and right.

2. A child's first duty, therefore, is Obedience; that is, doing what he is told to do, cheerfully and readily. A child obeys at once when he is told to do what he likes to do—to eat his food, play with his toys, and amuse himself; but he must always obey at once when he is told to do what he does not like, at the bidding of those who know better than he can know, what it is good for him and for others that he should do.

3. "Why must I learn to read?" a little child will perhaps say. "I do not want to read books; I should like better to be playing with my hoop and ball." He does not know that after a few years the hoop and the ball will amuse him no longer, and that the time will soon come when he would give all his playthings for the delight of finding for himself all that books have to tell him.

4. "Why must I make those tiresome up-strokes and down-strokes, and round O's and pot-hooks? I do not want to write." He little knows the treasure which lies hidden in those strokes and pot-hooks, and that it has been the work of thousands of years and thousands of clever men to make perfect the art, as we now have it, of telling all that we see, do, and think, by a few little black marks on paper. If he did know this, instead of saying, "How tiresome and difficult it is to read and write!" he would say, "How wonderfully easy it has been made to me to acquire this magic art,

by which I can know the thoughts of others in all times and places, and by which I shall be able to let others know what I am doing and thinking—even if they are miles and miles away—by merely putting a little piece of paper in the post; and by which I can know what others are thinking and doing by merely receiving a little piece of paper by the post!"

5. "How wonderful it is that people found out how to fix those fleeting, invisible, intangible things which we call thoughts, into little visible forms, and to pack them side by side in books, so that the thoughts they once stood for can be called up again, and enter the minds of those who look at them, even when they live hundreds of years after those who first put them there! And thus people of the present day possess the thoughts and knowledge of the people of the past, and thoughts and knowledge are carried about in books all over the world; and I, by merely learning to know letters and little words, shall be able to know what the wisest and cleverest people have known in all ages of the world!"

6. The mind of a person who does not know how to read and write is, as it were, shut up in a small, dark box, cramped and crippled on every side. The knowledge about all things in this great and wonderful world, which it has taken wise men centuries to obtain and collect, is cut up into little

pieces for children in their lesson-books, and made easy for them to understand. If they take this mental food while they are young, their minds will grow strong, and will be able to enjoy and receive more and better food as they grow older. It is therefore as foolish of a child to refuse his lessons as to refuse his food.

7. Except for the pleasure of doing good to the little minds under their care, it is often a weary task to teachers to spend hour after hour in giving out those crumbs of knowledge, even to willing and obedient children; and if the children are idle or unwilling to learn, the task of teaching is ten times harder. See how patiently the teacher sits through a whole morning and afternoon, talking about things which he does not need to learn himself, for he knew them long before. The least that the children can do is to give their teachers pleasure in their work by their loving obedience, and by learning and improving as they are wished to do.

8. Not only through lesson-time, but all day long, a child needs guidance. Have you never heard of children setting their clothes on fire and being burned to death, from carelessly going too near the fire, or by playing with lighted paper or sticks? Have you never heard of children tipping themselves into the water when playing too near the edge of a pond; or being run over in

the street when a cart was passing; or making themselves ill by eating poison-berries from the hedges, or other hurtful things; or doing mischief to themselves and others in a hundred ways, because they did not know what leads to mischief?

9. Children should do at once what they are told. Sometimes they can understand the reason for it afterwards, and sometimes they cannot; but they must in all things trust to the better knowledge of those who are older and wiser, and give them no trouble by refusing to obey.

QUESTIONS.—1. Why does a child require to be guided? 2. What is a child's first duty? Why should he obey when he is told to do what he does not like? 3. Why should a child learn to read, though he does not want to read? 4. Why should he learn to write? Mention some of the benefits of writing. 5. What have languages and books enabled us to do? 6. What does the mind of a person who cannot read and write resemble? Why is it as foolish of a child to refuse his lessons as to refuse his food? 7. What makes teaching a weary task? How may children lighten the labour of their teachers? 8. What shows that children need guidance, not only when in school, but all day long? 9. Why should children obey, even when they do not understand the reason for their obeying?

VII.—A CHILD'S FIRST DUTY.—Continued.

"Obedience makes the State one Family."

1. HERE is a story which shows how a child's habit of prompt obedience once saved his life. On one of the railroads in Prussia a pointsman was just taking his place in order to turn a coming train, then in sight, on to a different track, to prevent a collision with a train approaching in the contrary direction. At that moment, on turning his head, he saw his little son playing on the track of the advancing engine! What could he do? He might spring to his child and rescue him, but he could not do this and turn the points in time, and thus many lives might be lost.

2. Although in sore trouble, he could not neglect his greater duty; so exclaiming in a loud voice to his son, "Lie down!" he went to his post, and saw the train safely turned on to its proper track. His boy, accustomed to obedience, did as his father commanded him; he lay down, and the long and heavy train thundered over him. Little did the passengers dream, as they quietly glided on to the safe track, what terrible anguish their approach had caused to one noble heart. The father rushed forward to where his boy lay, fearful lest he should find a mangled corpse; but to his great joy and gratitude he found him alive and unharmed. We

are told that the pointsman's brave conduct was made known to the King of Prussia, who next day sent for him and presented him with a medal of honour for his heroism.

3. When children are required to do what is unpleasant to them, they should remember how many things their parents and friends have to do for them which would not be at all pleasant to them if they cared only for themselves; how they have watched over them by night and by day when they were helpless infants, and have kindly borne with all their troublesome little ways; how they have given up their time to teach them, and their rest and comfort to tend them in sickness; how they constantly deny themselves that their children may have all that they need.

4. Besides doing all they are told to do, it is necessary that children should obey the rules which their parents make for the comfort and welfare of the family. Can you fancy a home in which each child is allowed to have his own way, and do just as he pleases, without regard to the rest? Perhaps one chooses to sit up half the night, another to lie in bed half the morning; one is never ready for his meals when his meals are ready for him, another likes to be eating all day long; one sits down at table with dirty hands and face, and uncombed hair, another neglects to wipe his shoes on the mat when he comes into the house, and leaves

black foot-marks on carpet and floor; one likes nothing but play, another litters every room with his handiwork; one persists in noisy games, while another wishes to read in quiet.

5. Such would be the confusion and the strife in that house, that nothing could be done in peace, and nothing could be really enjoyed. Each of those children would be much happier if he were obliged to obey rules made for the good of all; if there were a kind and sensible ruler of the household, who fixed the time for sleeping, eating, work, and play; who insisted that each child should be clean and orderly and considerate to the rest, instead of leaving each to follow his own whim. And to live in obedience to rules does not mean to live under restraint, for those who have been brought up to orderly and pleasant habits will behave well naturally, without any effort at all; for "habit is second nature."

6. It is not only children who have to obey. What confusion and destruction would follow if our soldiers and sailors refused to obey the orders of their commanding officers, until they knew the reason for the orders! Much worse confusion would there be if each person refused to obey the laws of his country, because he did not make the laws himself. The obedience of a child to its parent or teacher is the beginning of that obedience to the laws of right and justice without which not

the greatest state, any more than the humblest home, would be fit to live in. It is the beginning of that Order which is "Heaven's first law."

QUESTIONS.—1. What does the story of the Prussian pointsman show? In what difficulty was the pointsman placed? 2. What did he do? What did the boy do? What was the result? 3. What should children remember when asked to do what is unpleasant to them? 4. What would happen in a house in which no rules were observed? 5. What would the effect of this be? Why are children happier if obliged to obey rules? 6. Who have to obey besides children? Of what is the obedience of a child the beginning?

VIII.—THE MORNING OF LIFE.

"In the morning sow thy seed."—*Ecclesiastes.*

1. CHILDREN may, perhaps, say—"Since we do not know enough to be very useful, it cannot signify much how we spend our time." But, in one sense, time is of more value to the child than to the grown-up person. What would you think of the carpenter or the builder who set to work without having any of his tools ready? Childhood is the time for getting ready all our tools for future work.

2. These tools are—good habits, and a good store of ways and means. We sometimes hear people say of some one who is no use in the world: "Poor fellow! he has not been used to work; he was not brought up to it. How can we expect him to take

to it now!" That means, that he got into such habits of idleness when he was young, that he is good for nothing now.

3. The worst of it is, that idleness does not often mean sitting still in a corner and doing nothing. Do nothing, and you will soon be in the way to do worse than nothing. If you do not keep your garden planted well with good plants, weeds will soon fill up the space. If you do not fill your time with good work, Idleness, the mother of mischief, will soon kill time with her poison-drops of selfishness. It is the idle child who is fretful and exacting; it is the idle boy who torments little animals; who is a plague and a tyrant to those who are less and weaker than himself; who lets others work for him, and greedily takes the good things which he has done nothing to deserve.

4. The chief of the ways and means for future work which most children have to acquire are, reading, writing, and arithmetic; and all these can be best gained in early life. A child's mind is not capable of understanding what an older mind can understand, but it is as easily impressed as soft wax, and can store up a number of useful facts and figures even without understanding them. Thus children can learn the multiplication-table much more readily than most grown-up people, although it may be years before they comprehend the marvellous relations and properties of figures. Their

memories can retain dates and facts in history and geography, which would slip away at once from an older brain. Their little flexible fingers can learn to guide a pen much more easily than the stiffer joints of older scholars.

5. Indeed, it is such a difficult task for old people to learn to read and write, that those who have not been supplied with these tools of knowledge in early life, are often among the most anxious that their children should have them at any cost. But, children, you must never forget, that though it is a good thing to have a store of facts and figures in your minds, it is a much better thing to know how to use them. A parrot can learn a great many words and tunes, but his little brain can make no use of them; he can do nothing cleverer than repeat them over and over again, and screech, and nibble his sugar, and twirl round on his perch to the end of his days. In the same way, a child may be able to read and write, and repeat whole pages of his catechism or lesson books, without being any the wiser.

6. There was a boy named Harry, who had a beautiful paint-box given to him, which he was very proud of, and fond of looking at. He used to take all his paints out every day, lay them in a row to count them, and then shut them all up safe in his box again. He never thought of learning how to paint pictures with them. After a time,

Harry grew tired of counting his paints; so his box was left in the school-room cupboard till it was covered with dust, and when Harry was grown up, it was cleared off with a lot of play-things as being of no farther use.

7. There was another little boy, named Philip, who had no paint-box given to him; but he longed so much to be able to paint pictures, that he saved up his half-pence to buy little pieces of gamboge, and Indian ink, and blue and red and brown paints, and as many paint-brushes as he could afford; and he kept them in a card-box of his own making. He was never tired of trying to paint trees and animals, and clouds and ships; and by-and-by it was found that he had taught himself so much, and that he painted such clever pictures, that he was fit to be brought up to be an artist.

8. Now, which of these two boys was the brighter of the two—the one who had paints and never used them, or the other who wished to use them even before he had them? So it is with all that children learn in their early days: it is either thrown aside as useless, like Harry's paint-box, or it is a help and a benefit all through their lives.

QUESTIONS—1. In what respect is time of more value to the child than to the grown-up person? 2. What are these tools? What is meant by saying that a person has not been *used* to work? 3. To what does idleness often lead: to what odious ways and habits? 4. What are the chief ways and means of

future work? Why is childhood the best time to acquire them? 5. What is better than having a store of facts and figures in the head? To what is a child compared who can merely repeat pages of his lesson-book? What use did Harry make of his fine paint-box? What did Philip accomplish without a paint-box? 8. How does the contrast apply to all that children learn?

IX.—THE MORNING OF LIFE.—Continued.

"So noble work succeeds to noble thought,
So the child's play to earnest close is brought."—*W. M. W. Call.*

1. CHILDHOOD is the best time to learn the beginning of those arts and acquirements which add to the pleasantness and beauty of life; such as music, drawing and painting. The written language of music is as wonderful as the written language of speech. By means of little dots, and lines, and marks the melodies and harmonies which have been created in one mind are born again in other minds. They can be read out of a book, and either sung or played upon instruments. In the same way that a child learns to read, long before he can know all the delight that books have in store for him, so a child should learn to read music, long before he can know what real music is, and all its power and beauty.

2. It seems tedious work to learn the notes in a book, and then make them speak on an instrument, when we can only strum our scales or play our little tunes; but the child's practice must come before the better performance, and is the stepping-

stone to the sublime music of a Handel or the beautiful music of a Mozart.

3. So also of painting: the child makes his first drawing-copies, and paints the pictures in his scrap-book, years before he can understand the merit of those glorious pictures by a Raphael or a Claude which are the delight of men from age to age. Perhaps not one in a thousand grows up to be a great genius in any of the arts; still, to be able to create sweet sounds, to paint pleasing pictures, to do good or beautiful workmanship of any kind, even though we are not very clever, is to be able to give much enjoyment to others, and to make all our leisure hours happy hours.

4. Children, it is not by idle amusement all the day long that you are made happy: it is by being busily employed during the best hours of it in what is useful to others, or in learning those things which will make you still more useful when you grow up.

5. Think of your days as caskets to hold treasures. Many sweet and pleasant things are put into them by those who love you: see that you also put into them sweet and pleasant things. Especially put in plenty of the seeds of knowledge and usefulness, which shall some day grow into strong and thriving plants. If so filled, your caskets will range themselves in beautiful order in the storehouse of your memory. If left empty,

they are worth nothing but to be cast away upon the refuse-heaps of the past.

TO-DAY.

"Lo! here hath been dawning
Another blue day;
Think, wilt thou let it
Slip useless away?

"Out of Eternity
This new day is born,
Into Eternity
At night will return.

"Behold it aforetime
No eye ever did,
So soon it for ever
From all eyes is hid.

"Here hath been dawning
Another blue day;
Think, wilt thou let it
Slip useless away?"—*Carlyle.*

QUESTIONS.—1. What arts should we begin to acquire in childhood? 2. What may the child's practice lead to? 3. Why should we learn these arts even though we are not clever? 4. How are children really made happy? 5. How should you think of your days? What should you specially put into them? What if they are left empty? Repeat the verses.

X.—THE TEACHINGS OF CONSCIENCE—TRUTH.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just. . . . think on these things."—*St. Paul.*

1. WHEN children are loving, obedient, and industrious, and have kind, sensible parents and teachers to guide them aright, they are happy indeed, whether at home or at school. As they grow older, they will begin to know for themselves what is right; and the Conscience, or the wish to do right will also grow up within them.

2. Parents gladly see the time coming when their children will be able to guide themselves. When their reason and conscience are strong enough to do this, the blind obedience which asks no questions will no longer be required. Father and mother, sons and daughters, will consult and act together as friends and companions; and so long as they remain in the same home, they will all help and work together on almost equal terms.

3. What is the first thing which Conscience tells us, as it begins to dawn within us? It tells us that we must be truthful in all our words, and honest and just in all our ways.

4. Without truth, there could be no trust in one another. If we did not speak the truth to one another, we might as well be alone in the world: we could not work together, we could not help one another. For what is the use of speech—of the

wonderful power of shaping our thoughts into words? Its use is this: that what we think, and what we know, may not be shut up within ourselves, but may be given out to others.

5. Language is the means by which one mind flows into other minds. If we all had to find out everything for themselves, what toilsome, up-hill work life would be! What waste of time, labour, and thought, if each had to begin at the beginning for himself, and could learn nothing from others! But now, through the gift of speech, the knowledge which one has is given to others, and all have the benefit of what each knows.

6. Suppose you had a clock in the house which always told the wrong time. You would soon leave off looking at it, and would trust to the church clock, or a neighbour's clock, which told the time truly. But suppose that all the clocks told the wrong time, and that all told a different time,—for "truth is one, but error is legion,"—would there not be utter confusion among us all? If it were not for the great sun himself to correct all those faithless clocks, there would soon be no order, no punctuality, no engagements made, no appointments kept.

7. Much worse than false clocks is it when men deceive one another; for they have thousands of things to tell of more importance than, What time it is. Ages ago, the Psalmist said, "There shall no

deceitful person dwell in my house: he that telleth lies shall not tary in my sight;" and it is just as true now as it was then, that no house can be a home worth living in if truth does not dwell there; since truth is the source of all that is noble and good, and falsehood of all that is base and mean. Why do we ever wish to deceive? Sometimes because we think we can gain something by falsehood. But what we gain by falsehood is never of so much value as what we lose by it.

8. A lady one day took her son, a boy twelve years old, to one of the London railway stations, because she was going to send him to school in the country. She was a widow, and very poor, and she had had great difficulty to procure money enough to pay his fare.

9. "What a pity it is, Percy dear," said she, as they walked along, "that your twelfth birthday had not been to-morrow instead of yesterday, for then you could have gone for half-price, and I could have given you six shillings to take to school with you. But now, since you are over twelve instead of under, you will have to pay as a whole passenger, and not as a half, and I cannot spare you a single sixpence.

10. "Not a single sixpence to put in my new purse! O mother, what will the boys think of me at school!" The mother sighed a little, and would willingly have stinted herself of comforts to put a

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few shillings into her boy's new purse, but she had other children at home to provide for. When they came to the ticket-office at the station, the clerk said, as he looked at Percy, who was rather a little boy for his age, "Half-fare, I suppose? — six shillings."

11. The lady hesitated a moment, and Percy knew what was passing in her mind. One little "yes," or no word at all, and she would have six shillings to give her boy. But it was only for a moment that she hesitated. "No," said she, "he is over twelve," and as she gave the ticket to Percy, she said with a smile, "There, my dear, there is a ticket that tells the truth to put in your purse; and that is better than six shillings gained by telling a lie."

12. Percy kissed his mother fondly at parting, and knew she was right; but he did not find out how very right she was till the guard came to the door of the carriage and asked to see the tickets. How could Percy have looked that man in the face if he had had a lying ticket to show! But now he was an honest passenger, and he could look the whole world in the face. "All right," said the man, as he looked at the ticket and banged the door. And "All right" echoed Percy's heart; and when he gave up his ticket at the end of the journey, he felt quite proud of his empty purse.

13. Whenever afterwards he was tempted to be untruthful, that honest "No" and sweet smile of

his mother came into his mind, and made it impossible for him to tell a lie. Many a lesson Percy learned at school, but not one was of so much value to him as the lesson he brought to school in his empty purse.

14. Sometimes we are tempted to deceive because there is something we have done that we are ashamed of, or that we are afraid of being punished for. But a lie is much worse than most things than we wish to hide. To be charged with telling a lie is resented, even by school-boys, as the grossest insult; for it is felt to be the same as saying, "You are a coward of the meanest kind." The brave man scorns a lie; the upright man needs no lie; the loving and the good would never by a lie be faithless to the trust which others have in them.

"Who are the happy and who are the free?
You tell me and I will tell thee.
Those who have tongues that never lie,
Truth on the lip and truth in the eye;

"Truth in the soul to friend or foe,
To all above and to all below.
These are the happy and these are the free:
So may it be with thee and me."

QUESTIONS.—1. When are children happy indeed? What begins to grow up within them as they grow older? 2. Why will blind unquestioning obedience not to be required then? 3. What is the first thing that Conscience tells us? 4. What could there not be without truth? What is the use of speech? 5.

Why would life be insufferably toilsome without language? 6. What would you do if you had a clock that always told the wrong time? What would happen if all the clocks kept the wrong time? 7. What is much worse than false clocks? What can no house be without truth? 8. In what circumstances was the widow who was sending her son to school? 9. What did she say was a pity? Why? 10. What did the clerk say at the ticket-office? 11. What was she tempted to do? What did she say? What did she say to her son as she gave him his ticket? 12. When did he find out how very right his mother was? What was his feeling as he gave up his ticket? 13. What did he take to school in his empty purse? 14. What are common motives to deception? Why is it deemed an insult to be charged with telling a lie? Who are the happy and free?

XI.—THE TEACHINGS OF CONSCIENCE—HONESTY AND JUSTICE.

"Let Honesty be as the breath of thy soul."

1. WHAT else does Conscience tell us? That we must be honest and just in all our ways. Honesty is the twin-sister of Truth. To be truthful, is to be faithful in words; to be honest, is to be faithful in deeds.

2. "That is not fair," you sometimes hear one child say to another. What does "not fair" mean? It means that one of them has taken something which belongs to another. It may be only a small thing,—perhaps a place at table, or a turn in a game, a book, or toy, or piece of cake,—but still it was not honest to take it, and the children knew it was wrong. The child who took it feels ashamed or sullen; the child from whom it was taken feels

angry; and they are not so happy together as if that unfair or dishonest little action had not been done.

3. Wrong of any kind always brings wounded feeling and disunion after it, and even little children have need to be honest. They each have their own property in their books and playthings: it is a great pleasure to lend or give away what is their own, but they cannot have this pleasure if one takes from another without leave. Unless children can trust in one another's honesty, there will be concealment, suspicion, falsehood, and ill-will. Can home be happy if these evil things are present there?

4. Even though a child has no home, he may make friends by his honesty, and need not be alone in the world. There was once a little boy who was employed to sell fruit at a stall. He seemed to have no father or mother; at any rate, he did not know who or where they were. He slept under the arches of a bridge, or in any other covered place he could find, and came early every morning to mind the stall. One day a man bought three pennyworth of apples at his stall, and by mistake gave a fourpenny instead of a threepenny piece to pay for them. "You have given me a penny too much," said the little boy, as he returned him a penny. "That's an honest little fellow," thought the man; "I will buy my apples of him again."

5. Another day, a woman came to buy plums. "You give me better measure," said she, "than they do at the stall opposite."—"I give you just a pound," said the boy, as he weighed the plums over again, and showed her that the balances were even. —"Then they must cheat me at the stall over there; and I will always come to you for my fruit," said the woman, and she nodded and smiled to him.

6. So, by his honesty the boy attracted customers to his stall, and his master was pleased, and his customers were all friendly to him; and one of them got him a better situation, in a shop, where he had comfortable meals and a bed to lie on. He was always trusted to go on errands, and to receive money for his master at the shop, because he was known to be honest. When he grew up to be a man, he was able to earn an honest livelihood for himself; and at last he had a home of his own, with wife and children who loved him, and friends who respected him.

7. But to be honest means a great deal more than never to take anything which belongs to another. Look in the dictionary, and you will find that honesty and honour have at their root the same meaning: they both mean to be just and true. So that the real "Right Honourables" in the world are those who are just and true. When a man says, "On my honour as a gentleman," he means

"You may trust me that I will do nothing that is dishonest." When a man says, "On my word as an Englishman," he means, "My word is to be trusted, for an Englishman scorns to tell a lie."

8. The poor man who scorns to take a penny that does not belong to him, or to do anything that is false or mean, is at heart a true gentleman, however rough his speech or shabby his clothes may be.

"Whatever you are, be brave boys!
The liar's a coward and slave boys;
Though clever at ruses
And sharp at excuses,
He's a sneaking and pitiful knave, boys!

"Whatever you are, be frank, boys!
'Tis better than money and rank, boys;
Still cleave to the right,
Be lovers of light,
Be open, above-board, and frank, boys!

"Whatever you are, be kind, boys!
Be gentle in manners and mind, boys;
The man gentle in mien,
Words, and temper, I ween,
Is the gentleman, truly refined, boys!

"But, whatever you are, be true, boys!
Be visible through and through, boys;
Leave to others the shamming,
The "greening" and "cramming,"
In fun and in earnest, be true, boys!"

—*Henry Downton.*

An honest nature so lifts us above all that is mean and miserable in the world, that we all come

to feel, sooner or later, the truth of that great saying of the poet Pope,—

"An honest man's the noblest work of God."

9. What, then, are those feelings and duties which unite us in our homes, making us happy together,—helps, companions, and friends to one another,—and which prepare us for being useful and happy in the great world of mankind? They are love, obedience, industry, truth, and honesty.

10. Still, in some homes where all these good angels preside, there is a *something* wanting; and the want of that something deprives life of much of its sweetness. In the next lesson we shall see what that something is.

QUESTIONS.—1. What else does conscience tell us? How are honesty and truth related? 2. What does "not fair" mean? What is the consequence of unfairness? 3. What does wrong of any kind always bring? 4. How did the poor boy of the fruit stall show his honesty? What did the man resolve to do? 5. What did the woman who bought the plums say? 6. What did the boy gain by his honesty? 7. Who are the real "Right Honourables" in the world? 8. When is a poor man a true gentleman? Repeat the verses. What does the poet Pope say of an honest man? 9. What are the feelings and duties that make life happy and useful? Is that all that is necessary?

XII.—REVERENCE.

"Let knowledge grow from more to more,
But more of reverence in us dwell."—*Tennyson.*

1. HAVE you ever heard the wheels of a machine creak and grate harshly as they turned on their axles? The machine may be in good order, and may do its work well, but the wheels need a little oil to make them turn smoothly. So you may see people living together who are good and honest, and mindful of their work and duties, but whose manners and speech are so rough and rude that they are constantly jarring and chafing one another. They need the oil of courtesy and respect to make their life together smooth and sweet and pleasant. It may seem a small offence to be rude, especially in a child; but a gnat is a small thing, and yet it may cause much irritation.

2. Sometimes we see a child who does not answer when he is spoken to, or who turns his back upon us instead of listening; who yawns in our face, or whistles while we are engaged in some quiet study; who pushes past us in the street, or does not step aside to let others pass; who slams doors; who eats his meals without helping to serve others; who stands staring at a friend or guest instead of meeting him pleasantly and replying to his greeting; who contradicts and denies flatly what others say, from habit, and not because he knows better than they do. All these ugly ways

cause irritation and annoyance to others; and if they become habits, they will sour the disposition and the inner feelings will become as rough and rude as the outward manners.

3. Rude behaviour is called repulsive; that means, it drives away: kind and courteous behaviour is called attractive; that means, it draws towards. Thus, like all other things which are ugly and wrong in our conduct, rudeness separates us from our fellow-creatures, and tends to make us alone in the world; while, like all other things lovely and right, courtesy unites us with others. Therefore, one of the great teachers, who taught men to love one another, and to be true and honest, said also, "Be courteous."

4. Rudeness and disrespect are wrong towards anybody, but rudeness from a child to a parent is odious. "Honour thy father and thy mother" is called "The first commandment with promise;" and this looking up to, and honouring those who are wiser and better than ourselves, has the promise in it of all that is most worthy and lovely in after-life. However clever a child may be, he cannot make himself as old as his parents: his little mind cannot be filled with that knowledge which comes only from years and experience; but the more that little mind grows, the more it respects the larger minds of others.

5. Do not we all feel that we have a right to be

respected by others, if we have done nothing that degrades us? Does not even a little child feel angry when he is treated with rudeness? Even the little dog or the cat, which sits at our feet, and loves to be with us, is sorely wounded if we push it aside rudely, or speak to it with harshness. For everything that lives and feels is entitled to our kindness, and in some way to our respect, either as our fellow-creature, or as a beautiful and wonderful existence, whose being is a mystery beyond our understanding; and the true gentleman is he who treats with gentleness all living things,—the more weak they are, the more careful he is not to wound them by roughness.

"For the strongest always are gentlest,
And the gentlest always the best."

6. Who are the lowest and rudest both among men and among children? They who are too dull and ignorant to see what is beautiful; they who are too degraded to know what is great and good. See the boy who clutches and crushes the butterfly as it spreads its wings; who stamps with his heavy foot the life out of the merry, busy little insect, which speeds along his path, who hurls a stone at the tender bird as it warbles sweetly in the bush; who plucks and scatters the delicate flowers as they bend towards him on their graceful stems. He has not soul enough to admire their beauty, he has not sense to feel the marvel of their existence; he is

like the lowest savage, who cannot admire or wonder at anything.

7. See two men enter a magnificent building. Statues of great and good men of the past stand around. The organ is pealing forth the grand music of those who have left their spirits to exalt and soothe our spirits in the harmony they created. One of these two men enters with reverence. He takes off his hat in sign of respect; he sits down quietly lest he should disturb others in their enjoyment. The persons who are near him at once welcome him as a kindred spirit who helps them to admire and enjoy by his sympathy, although they may not know who he is.

8. The other man comes in hat on head, hands in his pockets. He stands lounging about, or pushes against others; he talks or whispers so as to disturb everyone who is listening to the music: he is too dull and stupid to feel the beauty either of the building or of the music, so he noisily walks out before the performance is finished; and every one is glad to be rid of him,—his ignorance and bad manners have made him a nuisance. The knowledge and reverence of the first man make him attractive: the ignorance and rudeness of the other make him repulsive.

9. See, again, two children who are old enough to think and feel about what they hear and read. One of them does not think or feel at all. He

gabbles over, like a parrot, words that tell of the Christ who lived and died for love to mankind, but he is glad when the Sunday lesson is over. He learns how Columbus* sailed through unknown seas to find a new world, but he is glad when the school task is over. He reads how Sir Humphry Davy† invented a safety lamp for the poor miners but he quickly turns over to a more amusing page of the book. He hears people talking of the death of a noble physician, who lost his life in trying to save poor hospital children from the effects of bad drainage; but he pays no attention, for what does he care about others, or for what happens to them!

10. The other child both thinks and feels. He reads to himself of the Christ who tenderly felt for the sins and sufferings of others, and his young heart glows within him with love to that great teacher and friend of all. He reads about Columbus, and seems to sail with him over the Atlantic billows in his brave launch into an unknown hemisphere, and longs to stand by the

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**Columbus.*—Christopher Columbus, the discoverer of the New World, was born at Genoa in 1455. He discovered San Salvador in 1492, and the mainland of South America in 1498. He died at Valladolid in Spain, poor and neglected, in 1506.

†*Davy.*—Sir Humphry Davy was one of the most famous of English chemists and physicists. He is best known as the inventor of the "safety lamp" (1815). The flame is enclosed in a wire gauze case, cylindrical in shape. The flame cannot pass through the gauze; and though the explosive gas of the coal mine does pass through, it is consumed harmlessly within the case.

side of the hero, to help him to cheer his men and overcome his thousand perils and difficulties. He cannot leave Sir Humphry and his lamp until he quite understands the clever contrivance by which light is taken a safe prisoner down among the explosive gases of the dark pit. He can hardly restrain his tears as he thinks of the noble young physician losing his own valuable life from inspecting the poisonous sewers of the hospital, that he may save the lives of those little children who lie ill in the hospital beds.

Which of these two children is likely to do what is good and kind and noble when he himself becomes a man?

11. A gentle sympathy with the least of earth's creatures; an admiration for all the beautiful works of man and of nature; a reverence for all who are good, wise, and noble,—are so many steps upwards to that adoration of the Giver of all goodness and the Source of all beauty which we call Religion. Thus we see the truth of the saying: "The first condition of human goodness is something to love; the second, something to reverence."

QUESTIONS.—1. What is the oil that makes the wheels of life run smoothly? 2. Mention examples of childish rudeness. What do they cause to others? What do they cause in those that practise them? 3. How is rude behaviour described? And courteous behaviour? Wherein does rudeness resemble other things that are ugly and wrong? 4. Towards whom are

rudeness and disrespect especially odious? What is "The first commandment with promise"? 5. What entitles every one to respect? What entitles even the lower animals to kindness and respect? 6. Who are the lowest and rudest among men and children? Give examples of rude conduct among boys. 7, 8. Contrast the conduct of the reverent and of the ignorant man when visiting a fine building. What different effects do they produce on their neighbours? 9, 10. Why is it better to think and feel about what we read than to gabble it over like a parrot? Give instances of both kinds of reading. 11. To what are sympathy, admiration, reverence, so many steps upward? What is the first condition of human goodness? What is the second?

XIII.—SELF-RESPECT.

"To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to anyone."—*Shakespeare.*

1. THERE is one person in the world, who perhaps is not one of the wisest or the best, whom yet we ought especially to be able to respect. That person is our own self. Have you ever heard it said to one who had done something wrong or mean "*you* ought to be ashamed of *yourself!*" and has not this seemed to you like dividing a person into two, and telling one half to be ashamed of the other half?

2. We are so divided into two. We have an animal half, which is the lower part of our nature, and which desires only to gratify our animal appetites of eating, drinking, sleeping, and getting for ourselves all the pleasure out of life that we

possibly can; and we have a spiritual half, or higher nature, which loves and cares for others, which wishes above all things to be good, and to do good.

3. Now, the lower nature is not bad in itself. All animals must eat and drink, and satisfy their bodily wants, and like to enjoy themselves; and so must we. But if we let this merely animal part of us get the better of our higher part; if we love eating so much that we make ourselves into gluttons; if we love sleeping so much that we make ourselves sluggards; if we are so eager to get everything that we like for ourselves, that we are unkind, unjust, dishonest towards others;—then our higher nature is overcome by our lower nature, and *we* ought to be ashamed of *ourselves*.

4. Therefore it is an excellent thing so to be guided along the right and upward path of life by our conscience and our better feelings, that we shall be in no danger of being dragged downwards by our lower nature and our selfish desires. And to do in all things as our conscience bids us, is to have self-respect.

5. One day two boys were passing a shop in which there were some tempting ripe pears exposed for sale, and there was no one minding the shop at the moment. "Why did not you take one of those pears?" said one boy to the other; "there was no one there to see you do it."—"Yes," replied the

other boy, "there was some one there. I was there myself, and I could not bear to see myself do such a thing." The boy who said this was very young and very poor; but he had within him what was better than all the wealth in the world. You know who said, "What shall it profit a man if he gain the whole world, and lose his own soul?"

6. When a child who has done something wrong says, "I don't care;" it is the same as saying, "I am foolish as well as wrong, and I don't wish to be anything better." When we are sorry for having done wrong, it is the same as saying, "We are wiser now than we were then;" and who need be ashamed of growing wiser? The "Don't Cares," or those who have no self-respect, are a very large and a very miserable family. Gaols are filled with them; public-houses are filled with them; they abound in work-houses, in homes where there is no comfort and no decency, in by-places and haunts of vice.

7. Do you think a man respects himself who, in a cowardly, sneaking way, robs his neighbour of his money or his goods? Does that man respect himself who stupefies his brain with strong drink, and makes himself into a reeling drunkard and an idiot? Do those respect themselves who gain their selfish ends by fraud, and all kinds of dishonesty? Do those respect themselves who do not keep their bodies clean, or their clothes decent, who are dirty

and slatternly in their habits and in their homes? The least among you will answer, "No indeed; such persons cannot respect themselves."

8. Dear children, you are too young at present to know all the happiness which comes from being at peace with ourselves, and from always thinking and doing what conscience and the higher nature approve. Many troubles and trials may await you in the path of life which lies before you; but be good, and do good, and you need not fear.

9. "I have been young, and now am old," says the Psalmist, "yet have I never seen the righteous man forsaken, nor his seed begging bread." The greatest poet* ever born in England writes of,—

> "A peace above all earthly dignities,—
> A still and quiet conscience."

And all of us find, whatever may be our lot in life, that to those who are upright, honest, and good, there is a peace beyond what the world can give or take away.

> "He who walks in virtue's way
> Firm and fearless, walketh surely;
> Diligent, while yet 'tis day,
> On he speeds, and speeds securely.
> Flowers of peace beneath him grow;
> Suns of pleasure brighten o'er him;
> Memory's joys behind him go;
> Hope's sweet angels fly before him.

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* William Shakespeare. Born 1564; died 1616 A.D.

"Thus he moves from stage to stage,
Smiles of earth and Heaven attending;
Softly sinking down in age,
And at last to death descending.
Cradled in its quiet deep,
Calm as summer's loveliest even,
He shall sleep the hallowed sleep—
Sleep that is o'erwatched by **Heaven.**"

—*Bowring.*

QUESTIONS.—1. What person especially ought we to be able to respect? What does the expression, "You ought to be ashamed of yourself," suggest? 2. What are the two halves of our nature? What does each desire? 3. Why is the lower nature not necessarily bad? When ought we to be ashamed of ourselves? 4. What guides us along the upward path of life? What tend to drag us downwards? What is it to have self-respect? 5. What did the boy who was told to steal pears reply to his companion? 6. What does it mean when any one says, "I don't care"? What places are filled with the "Don't Cares"? 7. What persons cannot respect themselves? 8. What enables us to overcome the trials of life? 9. How does the Psalmist refer to the righteous? What does Shakespeare say about conscience?

PART II.

I.—THE FAMILY OF MANKIND.

"But as He framed the whole the whole to bless,
On mutual wants built mutual happiness."—*Pope.*

1. If home were our dwelling-place from the beginning to the end of life, and if all our duties were made pleasant by the companionship of those we love, our world would be an easy place to live in. And yet it would not satisfy any of us. If the walls of our house enclosed all for whom we cared, and all the objects of interest we had in life, even a happy home would be something like a prison. For we belong not only to the small family of father, mother, brothers, and sisters; we belong also to the much larger family of mankind. Let us see how we are connected with the members of this great family.

2. Most of us have neighbours, friends, relations, or acquaintances, not very far distant, whose homes are open to us, and for whose joys and sorrows we care almost as much as for our own. The post brings us letters from those who are miles and miles away, and who may yet be as near to our

hearts as those with whom we live. Thus, though we may live at home, and seldom go beyond our own village or town or county, our minds may be closely linked with those who dwell in places we have never seen.

3. No distance can hinder our thoughts from travelling to those we love.

> "When I think of my own native land,
> In a moment I seem to be there,"

said poor Selkirk in his desolate island. No distance can hinder us from taking an interest in the affairs of our fellow-creatures, even when thousands of miles separate us; and the very necessities of life require that people should be working for and thinking of one another from one side of the world to the other.

4. How, for instance, do we procure our daily food? Only by thousands of people, all the world over, busying themselves about it. The baker supplies us with bread; but countless people have been at work before the bread could be ready for us. First, the farmer sows the corn; but he must obtain his ploughshare and threshing machine, and all other implements, from the iron-works, where thousands of men are employed in making iron-ware; and thousands more are employed in supplying coal and other materials for the manufacture The miller grinds the corn; but his mill and all his machinery have been made by builders, mill-

wrights, and a variety of other workers. The baker makes the bread; but he depends for his oven, and the means of heating it, and of making up the flour into loaves, upon iron-workers and ironmongers, on carpenters and builders, on coal merchants, brewers, salt dealers, workmen employed at waterworks, and multitudes of men who can work well with their heads as well as with their hands.

5. Perhaps you will say, Why should there be all this trouble to find us bread? Could not we sow the grain, and grind it, and make it up ourselves? Some of us might, if there were only a few people in the country to be fed; but since there are millions of people who want bread, it must be supplied in the cheapest and easiest way possible. And, strange though it may seem, all that division of labour among multitudes of people of different trades, and all that vast machinery, make a loaf of bread much cheaper for each of us than if each family made it for themselves from the beginning.

6. If a loaf of bread costs all this labour, what must be the cost of the sugar for your tea and pudding, which has to be grown on the other side of the world? Before the sugar can be found in the grocers' shops, the sugar-canes have to be cultivated by the West Indian planters and their troops of negros, manufactured into sugar in their sugar-mills, shipped over the Atlantic, stored up by

British merchants, and sold by them to the retail grocers. Fancy all the men and machinery employed in warehouses, on wharves and ships, and on plantations and in factories abroad, before your sugar-basin can be filled for breakfast! And so of almost every article that we need for diet or for clothing. If we were cut off from all help from our fellow-creatures at home and abroad, we should sink at once to the condition of naked savages.

7. The many things we need from a distance in order to live in comfort, and the feelings of sympathy and interest which unite us to those far away, have led to those inventions by which thoughts as well as people can be carried over land and water. Roads, ships, railways, telegraphs, have been made, so that we, our goods and merchandise, our letters and messages, our books and newspapers, may be carried in all directions—over land, over seas, through mountains and forests, up in the air and under ground—so that no distance and no obstacle hinders men from finding one another, and carrying on the affairs of life together.

QUESTIONS.—1. To what large family do we all belong? 2. How are we connected with this family? 3. What can distance not hinder? What compel people to think of one another? 4. Show how this works in connection with bread. 5. What advantage is there in this way of producing bread? 6. Show how division of labour works in the production of sugar. Without this help from our fellow-creatures what should we be? 7. To what has this dependence on people at a distance led?

II.—THE FAMILY OF MANKIND.—Continued.

"The thoughts of men are widened with the process of the suns."—*Tennyson.*

1. If it were possible for you to see the whole of our island from some very high place—say from a balloon on a clear day—and if your eyes were keen enough to take in at a glance what was going on, you would see millions of people traversing the country in all directions; multitudes steaming along on the railways, which spread all over the land like a mighty net-work; multitudes driving, riding, and walking along the roads; and multitudes hurrying about and swarming like ants about the large towns.

2. If you were to watch where all those people were going, you would find that some were going to seek friends, or relations, or their own homes; some to seek those with whom they had business to do; some to join others at work in fields, or factories, or workshops, or offices; and that nearly all were going to seek those with whom they were connected by ties of affection, or duty, or interest, or necessity.

3. And what else do those railways carry besides people? They carry millions of letters daily. There is not a small house in the smallest village which the postman does not find out, in order to leave a letter now and then from some person far off, who cares very much about the people in that small house.

If you could look into all those letters, you would find in thousands of them messages of love, of kind remembrance, of best regards, of good wishes; in thousands of them business orders; heaps of them giving or asking for information, giving or asking for help of some kind. Thus from your balloon height you might see how we are kept moving, and how at the same time we are all bound together by invisible chains of affection and necessity.

5. Now, as the railways and roads, and rivers and canals of our island form a great net-work of lines connecting every part and corner of the land, so all the railways, roads, and sea-tracks of the civilised world form a net-work of connecting lines on an immensely larger scale, by which people and thoughts are perpetually going and circulating; and the stream never stops day or night, any more than the vital fluid in our bodies stops circulating.

6. Is it not, then, easy to see how the good or evil done in one place produces good or evil in other places: how a useful invention or discovery benefits the whole world; how an industrious, upright, peace-loving people in one country helps all things to go well in other countries; how even the influence of one good man may be felt in the remotest part of the earth?

7. And do you not see, also, that to make all the intercourse in the world go on well, it is necessary

that people should be helpful and kindly to one another; that they should keep their promises and keep their time? If all those letters which conveyed loving thoughts to a distance brought no loving words in return, there would be many an aching heart. If all those letters asking for help and information brought no replies, there would be sad disappointment and trouble. If neither railway, no ship, nor port could be depended on, because no people could be found to work them who were punctual or trustworthy, there would soon be utter confusion, a stop to all regular business and traffic, and loss of time, property, and comfort to us all.

8. Snow-storms might stop our trains, sea-storms might sink our ships, but if men could not feel for one another, or trust one another, or work for one another punctually and honestly, the means of life and well-being would be stopped all the world over, much more surely than wind and weather could stop them.

9. Thus you see how true it is that we do not belong to ourselves alone, or even to our family and our friends; we belong also to a much larger family—the family of mankind. And we shall see in the following chapters how the well being of this great family depends on each of its members obeying the Moral Laws, or those laws which make us do and feel what is right.

QUESTIONS.—1. What might be seen in a balloon-view of this island? 2. What are the different ties that lead people thus to move about? What besides people do railways carry? 4. How do these letters bind people together? 5. Of what is our island an example on a small scale? 6. What follows, as a consequence of this constant and wide intercourse? 7. What is necessary, that this intercourse may go on well? What would cause utter confusion and universal discomfort? 8. What would happen if men could not trust one another? 9. To what does every one thus belong? On what does the well-being of this family depend?

III.—SOCIAL DUTY.

"Trust the soul that dwells in every soul:
Into one brave friendship let men enter:
All the stars and planets, as they roll,
Find in one great sun their common centre."

*W. M. W. Call.**

1. THAT home is the happiest where all do their duty, and all love one another. The same is true of the great home of the world.

But can we love all mankind? No; not in the same way that we love those who are very near and very dear to us. But we can feel sympathy and good-will to them all. If there is a famine in India or in Asia, we hasten to send relief to the poor starved natives. If there are great floods in France or a destructive fire in America, we send money to help the sufferers. If there is a war in Europe, we send nurses and assistance to the wounded; and the poor and wretched in our own country we try to aid in a thousand ways.

* "Golden Histories."—*Smith, Elder and Co.*

2. Better than all that, we try to promote industry, commerce, education, and all that tends to the well-being of others all the world over. And thus we show our fellow-feeling or sympathy with our fellow-creatures, without even knowing them. Those feelings and duties which unite us all together as a society, are called social feelings and duties. Society (from *socius*, a companion), means a number of persons bound together from having the same wants and the same interests; and in its widest sense it means the whole civilised body of mankind. It includes all our relations and friends and companions, our countrymen, and all those in all parts of the world who have similar faculties, feelings, and wants. To be *social* is to have friendly feelings towards everybody; to like better to live with others than to live alone; to desire to help others, to work with others, and to make all as happy as we can.

3. Let us now see how the same habits and feelings which make us happy and useful as children at home, will make us happy and useful in the great world of society.

We found that one of the very best habits to begin the day with is Industry, or the habit of doing something useful. Now, every one in the world has some work to do in it; and therefore one of the best dispositions we can carry with us through the whole of our lives is to like work for its own

sake, and to like that work the most which is useful to others as well as to ourselves.

4. "Idleness," says Dr. Johnson,* "is the Dead Sea which swallows up all virtue, and is the self-made sepulchre of a living man." But can everybody in the world escape this living death, and find enough to do? Yes; because our wants are so many, and of so many different kinds, that in order to satisfy them all, there is constant work for all who can and will work.

5. Animals, which have few faculties and few wants, do the same kind of work over and over again; and although they always do it admirably, they can hardly be said to invent anything new, or to make any change or progress. The beavers built the same kind of mud houses for themselves thousands of years ago as they do now, the birds built the same kinds of nests, the spiders wove the same kinds of wonderful webs; and they never learn to do anything more. They only want food and homes for themselves and their little ones; and what more need they learn?

6. There are some races of men who live in a wild state, who seem little more capable of learning anything fresh, or of improving their condition, than the animals. Such people are called savages;

* *Dr. Johnson*, born at Lichfield 1709; died 1784. He is well known for his *Dictionary of the English Language*, and his *Lives of the Most Eminent English Poets*.

which originally meant wild, or, "belonging to the woods." Some of the lowest of these races are found in Australia and South Africa, in the Malay Peninsula, and among the hill tribes of India. They all seem to live much the same kind of life; with no fixed habitations, and little or no clothing; eating wild fruits and roots, and any kind of animal food, even reptiles and insects; hunting wild animals, and constantly plundering neighbouring tribes.

7. It seems certain that no material improvement or progress has been made by these races since the earliest times, and that they live now just as their ancestors lived thousands of years ago. One reason of this is, that savages are naturally idle. They are too idle to cultivate the ground; hence they have no regular supply of food for themselves, and no means of keeping domestic animals, which might serve them for food, or help them in their labour.* They eat their food whenever they can find it or catch it; sometimes going without any for days together, and then gorging themselves to excess when they happen to have a good supply.

8. This want of regular feeding impairs their bodily strength. A savage is seldom a match in strength for a European; and nothing can induce

* Sir Samuel Baker notes it as a curious fact that a negro has never been known to tame a wild animal. A person, he says, might travel all over Africa and never see a wild animal trained or petted.

him to work as a civilised man works; he will half starve first. Most savages makes their women do all the hard work. If a savage does work, it is at something which needs little exertion, and which he can take his time about. Thus, he spends a whole month in making a single arrow; he takes a year to hollow out a bowl, and many years to drill a hole through a stone.

9. Besides their idleness, there is another reason why savages make no progress. They have very little social feeling: they care only for themselves. It is said of the natives of the Malay Peninsula, that "every individual lives as if there were no other person in the world but himself;" and of the wild men of Borneo, that they "do not associate with each other," while their children separate as soon as they are old enough to shift for themselves, and, like the animals, never seem to care for one another afterwards. Since they will not work together, each man has to build his own hut, find his own food, and defend himself against wild beasts: and with his puny strength he can only just keep himself alive; he has no means of improving his rude habitation or clothing or implements.

10. You know the old proverb, "Jack of all trades and master of none." We can never excel in anything unless we give our special attention to that one thing. If every one were obliged to be

his own carpenter, tailor, baker, and builder, we should not have time to grow clever at any one of these occupations; and a great advantage of civilised life over savage life is this, that in civilised nations there is division of labour,—that is, mankind divide themselves into distinct trades and callings, such as bakers, weavers, builders, &c., &c.

11. Now, it is the interest of every man to do the best in his trade or art that he possibly can, since the more he improves it, the more profit he makes by it. The whole country profits also by goods being made better and cheaper, and by work being done well; and we shall see in the next chapter that besides *division of labour* there are two other things which have helped us to make progress, and to become civilised, namely, *Property and Exchange.*

QUESTIONS.—1. Where is there most happiness in the world? In what way can we love all mankind? How may we show it? 2. In what other ways may we show sympathy with our fellow-creatures? What are social feelings and duties? What is society in its widest sense? What is it to be social? 3. What habits and feelings make us useful in the world of society? What is one of the best of these? 4. What does Dr. Johnson say of idleness? How can every one in the world find enough to do? 5. What is the case with animals and their work? 6. What people are little better than the lower animals? 7. In what condition are these people compared with their ancestors? How do you account for that? 8. What effect has irregular feeding on savages? Whom do savages make to work for them? 9.

Mention another reason why savages make no progress. What is said of the Malays? What of the people of Borneo? What is the consequence? 10. How only can we excel in anything? What proverb expresses this? What is a great advantage of civilised over savage life? What is division of labour? 11. Why is the interest of every man to do the best he can in his trade? How does the whole country profit? What two things accompany the division of labour?

IV.—SOCIAL REQUIREMENTS.

"Heaven forming each on other to depend,
A master, or a servant, or a friend,
Bids each on other for assistance call,
Till one man's weakness grows the strength of all."—*Pope.*

1. No social state can be possible unless life and property are secure. Even amongst the lowest races of men there exist rights of property, and some kind of laws to protect those rights. Thus, the savages in Australia, who live upon reptiles, insects, roots, gum, fish, just as they can find them, agree together to allot to each man a small portion of land, in which he may search for food; and if any one poaches upon another man's land, he is severely punished. For these savages soon found out that if every one were allowed to ramble over the whole territory for his food, there would be a constant fight and scramble amongst them all, and no one could possibly live in comfort. It was therefore better for the whole tribe that each man

should have his own piece of land secured to him.

2. But when it requires many people to work together to procure food and other necessaries, then the land must be held in common, and the produce divided. Thus, the Esquimaux live upon large animals, such as seals, whales, bears, walruses, which no man alone is strong enough to capture. They, therefore, regard all these as common property; they portion out a certain district, which shall be shared in common, and every creature taken within that limit is divided among the members of the tribe.* The same is the case with the Indians, who live by hunting the wild animals of the forest or prairie. The hunting-ground is common property, and the prey is divided. In an old Hindoo village the people all joined in cultivating the land, and at the end of the year divided the fruits and harvest produce.

3. It is easy to see that the peace and comfort of these people could only be secured by the *fair* division of the joint-produce, and by each man respecting the laws which had been made for the good of all.

4. There could be no civilisation or progress unless life and property were secure. To be *civilised* means to live together as cultivated human beings; not mere eating, drinking, and sleeping, like the lower animals and most of the savages, but living

* Letourneau's "Sociology."

decently, doing useful work, improving our faculties, and by knowledge, inventions, arts, science, and discoveries, making the world ever better and happier.

5. But this could not be unless there were law and order in our social state by which we may live peaceful lives, and the produce of our labour, and whatever rightly belongs to us, may be safe from plunder. Do you think we should store up in our houses supplies of food, or clothing, or money, and other things, if anybody could walk in at any minute and carry off what he chose, there being no laws and no police to prevent him? We might fight for our own; but the strong and the cunning would get the better of the weak and the careless, and no one would be secure of keeping his own. A man would not spend his time in making loaves, or watches, or articles of any kind, if his productions were not safe in his possession; but as soon as people can be sure of keeping what belongs to them—that is, of possessing *property*—then all kinds of productions and inventions and trades begin to multiply and improve.

6. *Property* and *Division of Labour* lead to another thing which is necessary to a civilised state: that is, *Exchange*. No one would produce more goods than he wanted for himself, if he were not able to exchange them for such things as he did want. Thus, the baker would not load his shelves

with loaves if he could not exchange them for meat, or grocery, or clothing, which other people had to part with, and wished to exchange also. In civilised countries this exchange is made by means of money, but in countries where there is no money the commodities themselves are exchanged. Thus when we trade with the African negroes, we give them beads and cotton handkerchiefs, and the things they like best of our manufactures, in exchange for elephant-tusks and gold-dust, and what we value most of their native produce.

7. Races of men who are intelligent and industrious make rapid progress in civilisation. They find out a thousand ways of making the world a better place to live in. They learn the secrets of nature, and discover the materials in all her many kingdoms which they can use for their own benefit. They dig in her mines for coal and metals; they turn her earths into houses, her forests into ships; they tame her strong beasts, and make them into useful servants; they subdue and control her powerful elements, fire, water, air, and make them obedient slaves to work their will. And so, helped by their mighty mother Nature, men are always busy providing what men are always wishing to have.

8. Let us see how, in this country, some of the work is divided among us all. At the Census* last

* *Census*, a numbering of the people; from Latin *Censeo*, I count.

published, 1891, when all the inhabitants of the British Isles were numbered by order of Government, there were found to be more than 29,000,000 people living in England and Wales. Of these, nearly 600,000 belonged to the professional class, such as preachers, teachers, medical men, lawyers; more than 400,000 were commercial, such as merchants and tradesmen; about 6,000,000 were manufacturers; and more than 1,300,000 were agricultural, such as farmers and labourers.

9. Here is a list of some of the principal trades and occupations among us in 1891:—

Domestic Servants	1,444,694	Publicans and Innkeepers	78,013
Farm Labourers and Servants	733,433	Bakers	84,158
General Labourers	596,075	Butchers and Meat Sellers	98,921
Farmers and Graziers	223,610	Bricklayers	130,446
Gardeners	179,336	House-painters, Plumbers, and Glaziers	170,702
Messengers and Porters	179,089	Carpenters and Joiners	221,009
Charwomen	104,808	Blacksmiths	140,024
English Soldiers and Sailors	208,343	Tailors	208,720
Coal Miners	517,110	Shoemakers	248,789
Iron Workers	202,406	Drapers	107,018
Cotton Workers	581,103	Shirt-makers and Needle Women	55,096
Woollen-cloth Makers	122,893	Washerwomen	192,158
Silk Manufacturers	49,632	Milliners and Dressmakers	420,431
Worsted Workers	110,111	Grocers and Tea-dealers	181,856
Engine and Machine Makers	145,921	Masons, Paviors and Road Labourers	106,161
Merchant Seamen	107,834		
Commercial Clerks	247,229		
Carmen and Draymen	170,256		

10. Now, each one of all these millions of people has to be trained up to his special work. The professional men have to go through a long course of study, after gaining either at school or at home what are called the tools of learning,—that is, reading and writing, and some knowledge of numbers, science, history, geography, &c. The commercial men, the manufacturers, the artisans, the farmers and labourers, and all the rest, have each to go through an apprenticeship or training to the trade or pursuit he is to follow. And he is a happy man whose work is suited to his abilities or tastes; who, while he is doing his duty in his trade or occupation, is delighting his mind with the pursuit of those things which most interest him.

11. It is always best, therefore, to bring up children to those occupations which suit their natural tastes. It would be a great mistake to bring up as a musician one who had no ear for music; as a mechanic, one who had no talent for constructing; as an artist, one who had no eye for form or colour; as a teacher, one who had a small capacity and no love of knowledge; as a coal-heaver or porter, one who had a weakly body. But it is not always possible for us to be brought up to the work we like best; and it is far happier and better for us to do work that we do not like, than to do no work at all.

QUESTIONS.—1. What are the first social requirements? What sort of property have savages in Australia? 2. What sort the Esquimaux; the Red Indians; the old Hindoos, and why? 3. How can peace be secured among these people? 4. What is it to be civilised? 5. What is it that causes productions and inventions to multiply and improve? 6. How does Exchange foster production? How is Exchange made in civilised countries? How in countries where there is no money? 7. What are civilised races always finding out? What keeps them always busy? 8. What was the population of England and Wales in 1891? How many belonged to the professional class? How many were commercial? How many agricultural? Which two occupations were followed by the largest number? 9. What has every one to do before engaging in his work or profession? 10. What is it best to bring children up to? What makes work pleasant? What is worse than having to work at what we do not like?

V.—HONEST WORK.

"He that feeds men serveth few;
He serves all, who dares be true."—*Emerson.*

1. AMONGST the multitudes who do the work of a country, some are trained to be masters; that is, besides working themselves, they have to learn how to set others to work, and they have to provide the means and the money to work with. A great many more are trained to be workers under these masters, to whom they give their labour and time in return for wages. And a large class, such as the professional classes, are trained to be workers on their own account. But, however well each of

these masters or work-people or professional people has been trained to do his work, however well he may understand his business, there is one thing which it is quite necessary for each to possess in order to make it possible for all to work together so as to do and to produce what we all require. That one thing is Honesty.

2. Before a master hires a labourer, or a servant, or a worker of any kind, the first question he asks is, "Is he honest? Is my property safe in his hands? Is he likely to rob me of my money or my goods, which I have spent money and thought to procure?" The man who is hired says also to himself, "Is this master an honest man? Will he give me fair wages for my work, and so not rob me of my time and labour?"

3. The buyer asks, "Is this tradesman an honest dealer? Will he give me right weight and measure, and will his goods prove equal to the sample he shows me?" The seller asks, "Is this customer honest? Will he pay me punctually for my goods?"

4. The sick or the wounded anxiously inquires, "Will my doctor prove honest with me? will he carefully examine my case, and be quite sure that he understands it before he prescribes for me?" The physician or surgeon, on his side, has a right to be sure that his patient will pay him honestly for relieving his sufferings, before he gives his time

and skill to discover the best way of doing so.

5. Those who have to employ a lawyer, seek especially an honest one, who will not waste their money by prolonging their law-suits, or by needlessly running up long bills for his own profit; and the lawyer, before he consents to act for his client, makes sure that the client can pay him honestly for conducting his law affairs.

6. And so with respect to all the ways in which people work together, or work for one another, it is only so far as they are honest, and can be depended on for keeping their promises, that the work can be done.

7. Sir Samuel Baker, who went to Africa to put an end to the slave-trade there, and to improve the condition of the negroes by teaching them how to trade with us, and exchange their elephant-tusks for our manufactures, found that the lowest kind of negroes were so given to lying and cheating, that it was impossible to trade with them. They never kept their word. They liked better to steal what they wanted, than to pay for it; to murder and plunder the strangers who came among them, than to enter into friendly relations with them.

8. Nothing, therefore, could be done to help them out of their oppressed, degraded condition; savages they were, and savages they would remain. Some of the natives, however, were kindly and honest, and with these it was easy to establish a trading

connection. Our comforts and luxuries can be bought by them in exchange for their ivory, and fruits, and skins; mutual help will create a mutual kindly feeling, and their condition is likely to improve more and more.

2. "True Self-love and Social are the same," says the poet.* Every man who does his work well and honestly, in a useful trade or profession, fulfils two great social duties: he provides for himself and his family, and he helps to provide for the comfort and well-being of society. And is it not a beautiful fact in the order of things under which we live, that the man who does the very best for himself, does the very best for the whole of society? For the very best a man can do for himself, is to keep his body and mind healthy by temperance, cleanliness, and the constant exercise of his best faculties; to live on friendly terms with all about him; and to do his daily work well and honestly.

10. Now there is nothing in the whole world better for a town or a country than that all the people in it should so live and work. Perhaps not one man in a thousand thinks about helping his country or the world when he goes punctually to his work, in field or factory, mine, shop, office, or school; but he does help his own country, and all other countries, nevertheless, by doing so. Thus we see how we can do our duty towards the large family

* "Essay on Man."

of mankind, by doing the duty that lies nearest to us.

11. There are a great many people who have not any very hard work to do, whose work is chiefly in their own homes and in their own families; but everything we have to do is worth doing well, and everything that is well done helps society in some way or another. The mother who brings up her children well, and makes a happy home for them all, is doing a great good to society; for what can be better for a country than to be filled with happy homes, in which children are growing up to be useful and good? Every little child who tries to be good and useful, who is a kind friend to the dog or cat that lives with him, and to all the birds and butterflies, and other innocent little animals that roam about the gardens, fields, and trees, is helping to make the world pleasanter and happier.

"The golden sun goes gently down
Behind the western mountain brown:
One last bright ray is quivering still,
A crimson line along the hill,
And colours with a rosy light
The clouds far up in heaven's blue height.

Go gently down, thou golden gleam;
And as I watch thy fading beam,
So let me learn, like thee, to give
Pleasure and blessing while I live—
With kindly deed and smiling face,
A sunbeam in my lowly place."

QUESTIONS.—What is the one thing necessary for all workers to possess? 2. Show how this affects master and servant. 3. Tradesman and customer. 4. Doctor and patient. 5. Lawyer and client. 6. What is thus the condition of all work? 7. What did Sir Samuel Baker find in the case of the lowest negroes? Why is it impossible to trade with them? 8. What is the case with other negroes? What is likely to follow? 9. What are the two great social duties of every man? How are these two duties connected? 10. How do many people help their country without knowing it? 11. What is said about everything we have to do? And about everything well done? How may even children help to make the world pleasanter and happier? Repeat the verses.

VI.—OUR DEBTS TO SOCIETY.

"Unto whomsoever much is given, of him shall be much required.'

1. You will perhaps say, "Are there not many who have no need to work at all, and do not we call them gentlemen, and think them better and more fortunate than those who have to work hard all day long?"

2. There is no better answer to this than what a New Zealander said of Bishop Patteson: "Gentleman-gentleman thought nothing that ought to be done too mean for him. Pig-gentleman never worked." This sensible savage knew by instinct that the good bishop, who came to live among them that he might teach them how to be happier and better men, was a gentleman of the highest order, although he had to clean his own hut, make his

own bed, cook his own food, and mend his own kettles. And he knew also quite well, that the man who only ate and drank and made others work for him, without doing them any good in return, was only a pig-gentleman, however rich or high in station he might be.

3. In civilised countries the division of labour makes it unnecessary for every man to "cook his own food and mend his own kettles," and one who has money to pay others for doing those things which they have been brought up to do, does more service to them and to society than if he did them for himself. But we must not forget that if our social state enables us to be fed and clothed and to live in comfort and luxury by the labours of others, we are bound to make some good return to society for our larger share of its benefits.

4. A man may be ever so rich, and yet he may be in want even of the necessaries of life, if there are none to do the work of his household or of his estates. It is a benefit to his servants and his labourers that there is this work for them to do, by which they may maintain themselves; but the rich man also benefits by there being classes of men so situated that they are obliged and willing to do work which he cannot do, or does not wish to do. He pays them wages for their work, and thus, as well as by buying what they produce, he helps them to maintain themselves and their families.

5. But this is not all that the rich man owes to the working-classes for leaving him at liberty to enjoy life without its drudgery. It is because the poorer classes do the hard, manual work, that the richer classes have the leisure and means for better education, for enlarging their minds with knowledge, and for cultivating their tastes and talents for science and art,—which many a poor man would be glad to do, if he had the means and the money.

6. Thus the rich have naturally more influence and power than the poor, in consequence both of their wealth and of their means of better education and knowledge. It is, therefore, the special duty of the rich man to use his power and influence for the good of those who have helped him to possess this double advantage over them.

7. A true gentleman will treat all his servants with the same kindness, courtesy, and consideration with which he would treat those who are his equals in rank. He will see that their labour and confinement are not more than are good for health of body and mind. He will allow time for relaxation and harmless pleasures; and above all, he will give them in himself an example of upright conduct, temperance, and refinement.

8. With regard to his out-door labourers, and all those by whose labour he profits, he will insure, as far as he is able, that their condition is a happy

one; that the poorest are not oppressed by those placed just above them; that the good and industrious are encouraged, and better helped in misfortune or sickness than the idle, intemperate, and improvident, who have brought misfortune and sickness upon themselves; and that the children of all have the means of good education.

9. The rich man owes more to society than the poor man does. The larger his property, the more indebted he is to the laws of the land for protecting him in the possession of it; and the more is he bound in return to advocate the framing of such laws as are just and beneficial to all classes.

10. He owes more to society because of the greater means he has of enjoying all the pleasures which society can furnish;—by reason of the ease with which he can travel about, and the time and money he has to spend on amusements. The more is he bound to help in placing healthy amusements and refining pursuits, by means of public lectures, concerts, museums, libraries, out-door recreations, and the like, within reach of even the poorest members of society.

11. He owes more to the industries and trades of his country, because he can purchase more of all that is produced. The more is he bound to use his scientific knowledge and attainments in aid of all inventions and discoveries which make goods cheaper and better for all classes.

12. But if the rich man does not spend his leisure and his means in improving his own mind and in doing good to others; if low pursuits, and gross, sensual pleasures, fill up his existence, he is worse than dishonest: he does not give to society the good that society has a right to demand of him, and he injures his fellow-creatures by setting them a bad example, which is mischievous in proportion to the importance of his social position. It is clear, then, that the richer a man is, the more important is the work he has to do.

QUESTIONS.—1. Are there any who have no work to do? 2. How did the New Zealander describe a true gentleman? What did he call the rich idler? 3. How in civilized countries? 4. How may a rich man be in want? How are the rich and the poor mutually helpful? 5. How do the poor help the rich besides working for them? 6. What is, therefore, the special duty of the rich? 7. How will a true gentleman treat his servants? 8. Of what will he take care in regard to his out-door labourers? 9. Why does the rich man owe more to society than the poor man? What is the former, therefore, bound to do? 10. In what way can the rich man repay society for the pleasure and the ease it affords him? 11. Why does he owe more to industry and trade? How should he repay this? 12. How may a rich man neglect these duties? How does he at the same time injure his fellow-creatures? In what proportion is a man' work more important?

VII.—OUR DEBTS TO SOCIETY.—Continued.

"The advantage to mankind of being able to trust one another, penetrates into every crevice and cranny of human life.—*J. Stuart Mill.*

1. THE first social duty of every man is to provide for himself and his family; but if a man is born to wealth, so that he and his family are already provided for, so much the more is he bound to exert himself for the large family of mankind. And in all the work he does, he has as much need to be honest and true as the man who works only for his daily bread.

2. Whether a man sits on a throne or sits in Parliament; whether he commands armies or governs colonies; whether his duty is on the bench or at the bar, or in the professor's chair; whether he writes books or preaches sermons, delivers lectures or makes speeches,—unless he can be depended on for honesty of purpose and faithfulness to his work, he is worse than nothing.

3. At the coronation of a king in England, before the crown is placed on his head, he is required by the Archbishop to take an oath that he will be faithful and true to his subjects: "Will you to your Power cause Law and Justice, in Mercy, to be executed in all your Judgments?" The King answers, "I will." People are bound to be loyal to their sovereign in proportion as he keeps this vow. And the oath of allegiance on their side, when required, is this: "I do sincerely

promise and swear that I will be faithful and bear true allegiance to His Majesty." When a boy is apprenticed to any trade, he is bound by his indentures to "learn his art, his master faithfully to serve, his secrets keep, his lawful commands everywhere gladly do, and in all things as a faithful apprentice behave himself towards his master to the end of his term." And the master, on his side, promises, "by the best means that he can, to teach and instruct, or cause to be taught and instructed, the said apprentice, during the said term." The same with regard to every office that is filled, every profession that is followed, from the king to the humblest apprentice-boy: the first thing required is capacity to do the work; the next thing is, honesty to do it well and faithfully.

4. All of us, poor as well as rich, have our debt of good feeling and useful work to pay to society. We are all, for instance, the better for it when the people who live near us are honest and kind, clean and temperate; and we ought all therefore to return the benefit by being so ourselves.

5. The poorest man is protected from injury by the laws of the land, and is sure of finding help and sympathy if he deserves them. Does the drunkard, who goes brawling and reeling about the streets, and who makes his home wretched, repay society, which provides him with safe and

decent streets, and which secures to every man his home and the comforts which he has earned? Does the man who brings up his children to be thieves or beggars repay society for protecting him and his children from robbery?

6. There are a vast number of people who are neither rich nor poor, but who have, or can procure, the comforts and luxuries of life with little or no very hard labour. These people mostly belong to what is called the middle class. Master-manufacturers, and merchants, traders, and persons of small property, belong to this class; and they are mostly an intelligent, educated, peace-loving class.

7. In England this class bears a larger proportion to the rest of the population than in any other country, because England, on the whole, is a peace-loving nation, and has, therefore, the means of improving and extending its manufactures, commerce, education, and all the peaceful arts, more than those nations which are fond of going to war with their neighbours, and who glory in extending their power and territory rather than in making their own people virtuous and happy. A large middle class in a country is a sure sign of high civilization, because this class can only exist where there are security for property and just laws, and where people can pursue their peaceful callings without fear of disturbance.

8. In some nations there is a large military class which drains the resources of a nation by consuming food and by being maintained at an enormous cost, without producing anything useful in return; and the workers and producers are liable to be called upon to join this class when war breaks out. War, therefore, is the greatest possible hindrance to the progress and well-being of a country; and a quarrelsome nation can upset the peace of a whole continent, just as a quarrelsome person can upset the peace of a whole family.

9. The middle class thus owes its very existence to the fact that their country is so honest and upright in its dealings with other nations that they have no plea for going to war. It is, therefore, the especial duty of all who belong to this class to be upright and honest themselves.

And thus the great rule holds good for one and all of us, that, as we have all received from society, so must we all give.

"Now pray we for our country,
That England long may be
The holy and the happy,
And the gloriously free!

"Who blesseth her is blessed!
So peace be in her walls;
And joy in all her palaces,
Her cottages and halls.—*Christian Ballads.*

QUESTIONS.—1. What is a man's first social duty? What increases men's obligation to work for the good of mankind? 2. What qualities are essential to every man? 3. What is a king required to promise in his coronation oath? What promise does the oath of allegiance contain? What is the first thing required in every one who fills a responsible office? What is the second? 4. What debt do all, rich and poor alike, owe to society? 5. Mention instances of men who do not repay society for its protection? 6. Who form the middle class? What is their general character? 7. Why is this class a large one in England? Of what is a large middle class in a country a sign? Why so? 8. What class is large in warlike nations? How do they keep a nation poor? What does war hinder? 9. To what does the middle class owe its existence? What is, therefore, an especial duty of this class? Repeat the verses.

VIII.—OUR DEBTS TO THE ANIMALS THAT SERVE US.

"Spread the sweet ties that bind the family,
O'er dear dumb souls that thrilled at man's caress,
And shared his pains with patient helpfulness."—*George Eliot.*

1. THERE is a vast class of our fellow-creatures that cannot be said to belong to society. Yet they live among us; and they supply us with so many of the comforts and necessaries of life, that we should hardly be able to exist without them. Our debt of gratitude to them is therefore immense. Who are those to whom we owe so much?

2. There is the strong and willing friend who drags our heavy loads along the hard roads; who patiently submits to have a bit put between

his teeth, and harness on his back, and to be strapped to our carts and carriages and waggons, that he may pull them for us wherever we wish; who carries us on his back to distances which our weaker limbs could never enable us to reach.

3. He has learned to be docile, and obedient, and industrious, although by nature he dislikes control, and loves to roam at will over the plain or prairie; and he has been so useful to us in all ages, that it is hard to say how men could have become civilised and social beings at all without the help of the noble Horse.

4. If men and women had had to do all the work which the horse does for them,—to carry their own burdens, to drag their own ploughs,—and if they could only have gone to such places as were within a walking distance,—they could hardly have advanced from a savage state. They would have been cut off from intercourse with those who lived far away. Food, clothing, and building materials could not have been transported overland in any large quantities; very few of their wants would have been supplied, and very few of their faculties exercised.

5. In these days we have railways and locomotives to do most of the carrying and pulling work which horses used to do. But railways could not have been made without the help of horses; and railways would not have been invented unless

men had become clever in science; and they could not have made much progress in science if all their strength and faculties had been used up in the drudgery and heavy labour which the horse has been made to do for them.

6. Stand still in a street of some busy town for ten minutes, and count how many horses drawing vehicles of all kinds, or with men on their backs, pass by in that time, and you may form some idea of the use of which horses are to us, and of the dead stop that would come to business, traffic, and pleasure of many kinds, if they were to refuse to serve us.

7. It is the same with all the other beasts of burden. The Ass, which is naturally as spirited an animal as the horse, gives his strength to help us, patiently and willingly, and is especially the friend and helper of the poor man, because he costs less, both to buy and to keep, than the horse. Too often he receives blows instead of thanks, and miserable fare and shelter instead of the comforts he has earned so well! His half-brother, the sure-footed Mule, is equally necessary to rich and poor in mountainous countries.

8. The Ox, which used to do all the heavy fieldwork in olden times, still draws the plough and the heavy waggon in Africa, Germany, and Spain, and sometimes in our own country. The Camel and the Elephant are in the East the great

helpers of men in carrying enormous loads over trackless regions, where there are no roads and no railways.

9. To all these animals we owe far more than we can ever pay; for we cannot pay them, as we pay one another, in money, which can be laid by to secure some years of leisure and enjoyment when their working days are over; we cannot repay them by giving them treats and pleasures such as we should like for ourselves, because what is pleasure to us would not often be pleasure to them. We can only repay them by giving them what we know they need for health and comfort, and what we know they enjoy. They need good food and plenty of it, as we ourselves do; they need shelter at night, and rest enough to recruit their strength after the day's toil.

10. The loads given them to draw or carry should not be more than they can manage with ease; their harness should not gall or chafe them; the whip should never be used to flog or torture them, but, by a light touch now and then, to arouse their energy and keep them awake. We should train them, as we train our children, with patience and gentleness. We should make them understand their work, and then they would seldom need the whip to make them do it.

11. Horses and donkeys are mostly sociable and affectionate animals. They like to be patted and

stroked and talked to, and they are much more valuable and useful when they have been brought up with kindness, than when they have been cruelly abused, as they too often are. Is not the man who flogs and ill-treats the friend who helps him and toils for him one of the basest of animals?

12. It is a miserable sight to see a man lashing his poor half-starved donkey, who is doing his best to drag a loaded cart which is too heavy for him. It is just as miserable a sight to see ladies and gentlemen sitting complacently in their comfortable carriages, while the splendid horses which are drawing them are tossing their heads, and foaming at the mouth, from the pain and choking caused by some horrible gag-bit or bearing-rein. Both the donkey-driver, and those ladies and gentlemen, are guilty of two of the most odious of vices,—cruelty and ingratitude.

QUESTIONS.—Who are our fellow-creatures that do not belong to society? Why is our debt of gratitude to them immense? 2. What service does the horse render us? 3. What has he learned to be? How is this contrary to his nature? 4. What would have been the state of man if he had had to do all that the horse does for him? 5. What have we now, to do much of the work of horses? How are we indebted to horses for them? 6. How may we form some idea of the use of which horses are to us? What would happen were they to refuse to serve us? 7. Name other beasts of burden to which we are indebted? How is the ass often ill-requited? 8. Where is the ox still used as a beast of burden? What animals are great helpers of men in the East? 9. In what ways can we not repay these

animals? How can we repay them? 10. How ought we to lighten their labours? How ought they to be trained? 11. What kind of animals are horses and donkeys? When are they of most value to man? 12. Of what two vices are ladies and gentlemen, equally with donkey-drivers, often guilty? How?

IX—OUR DUTIES TO THE ANIMALS THAT FEED AND CLOTHE US, AND LIVE AMONGST US.

"I would not enter on my list of friends
. . . . the man
Who needlessly sets foot upon a worm."—*Cowper*

1. By care and kindness we can in part repay the animals that serve us, although we can never give to them a tenth part of the help and enjoyment which they give to us; but how can we repay those animals which have to die that we may feed on their flesh, and clothe ourselves with their skins or their wool?

2. It is very sad that the cows and sheep which live amongst us in our fields and sheds, which give us their milk and their wool, which are always gentle and friendly with us, which come up to us to be fed, and like to see us and to hear our voices, must one day be taken away from the green pastures where they have so innocently enjoyed their lives, and be led away to horrid places to be slaughtered for our benefit.

3. How much we wish that this need not be, as we watch the poor, patient, harmless creatures driven along the streets to an early and a violent

death! How much we would do to save them from it, if it were right and possible to save them!

4. Something we can do: we can try to make their lives as happy, and their deaths as painless as possible. We will not take the warm wool away from the poor sheep in cold weather, when he needs it for himself; we will not kill animals for sport, nor suffer any animal to be put to death by slow or torturing means. "It is lawful to take the life of animals for the food of man, but it is not lawful to take their life by needless pain."

5. The animals which live with us—such as dogs and cats—have just as much right to be treated with kindness and made happy in their homes as we ourselves have. Who could bear to injure them! They are our friends and companions. The dog understands what we say to him, and is only too glad to guard our house, carry our stick or basket, and to be useful. He wags his tail with joy when we fondle him, he follows us wherever we go, and barks at everybody and everything that he thinks would hurt us.

6. The cat understands a great deal of what goes on in the house; she purrs with pleasure when we stroke her, and she rubs her soft head against us to coax us for what she wants. The pretty little kitten can play at ball and hide-and-seek quite as well as the little children, and she amuses us all with her graceful gambols.

7. These, and many other animals, wild as well as tame, would all be friendly to us if we were friendly to them. There is not a little bird or rabbit, or squirrel, or mouse, that would not bid us welcome if we had not scared them by our brutal instinct which has led us to injure and destroy, rather than to find happiness in seeing the happiness of all living things.

8. This brutal instinct too often shows itself in boys of a low and rough nature, who cannot see little creatures running or flying about without hurling stones at them, and trying to kill them. This they often do from thoughtlessness rather than from cruelty.

9. An Englishman staying at Rome, one day sat at his window watching some little Italian boys on a terrace below, who, whenever a bright little green lizard darted across their path, or stayed for a moment to bask in the sun, smashed it with a stone. When the Englishman saw several of these beautiful, bright-eyed little creatures lying dead on the pavement, he could bear it no longer. He went down to the boys, and, covering one of the lizards with his hand just as a great stone was being aimed at it, he said, "Why should this lizard be killed? He has done no harm. Let him live." The boy with the stone in his hand looked eagerly up into his face, and seemed struck with a new idea. "Si, signor," repeated he in his pretty native tongue, "he has

done no harm; let him live." Immediately the other little boys chimed in with great vivacity, "The lizards have done no harm—let them live!" and the lizards were all quite safe for that day at least.

10. Whenever we see innocent creatures enjoying themselves in their own way, let us say to ourselves, "They are doing no harm; let them live."

QUESTIONS.—1. To what other animals are we indebted besides those that work for us? 2. Name some of the animals. What is sad in their case? 3. What would we do for them if we could; 4. What can we do for them? How may we avoid making their lives unhappy? 5, 6. What animals are our friends and companions in our homes? Why should they be kindly treated? 7. How have we scared these and many others animals and made them our enemies? 8. In whom is this brutal instinct frequently shown? What is often their motive? What did an Englishman in Rome one day observe? 9. What did he do; And say? What did the boys reply? 10. What should we say to ourselves when we see innocent creatures enjoying themselves?

X.—GOVERNMENT AND FREEDOM.

"Thou must be brave and good and wise,
Before thou can'st be free."—*W. M. Call.*†

1. "WHY may not I do as I like?" asks a child who has a strong will of his own. You may do as you like, if what you like to do does not prevent others from doing as they like. But if you like to

† *Reverberations.* Trübner and Co.

take more than your share of what all are wishing to have, or if you take what does not belong to you, you deprive others of what they have a just right to; if you like to make a noise when all the others wish to be quiet, you are preventing others from doing what they wish to do undisturbed; if you like to be violent and passionate, so that the little ones are not safe in your company, you are interfering with the right of all of them to be happy and unmolested.

2. If all the children in a family were good, and wise, and unselfish, they might be trusted to have their own way; for then each would always do what was right and kind for the others, as well as for himself. But children are not always wise and unselfish, and when each is suffered to have his own way, the strong ones generally get the better of the weak ones, and liberty for one means injustice to others.

3. Therefore there needs to be a ruler in the family, to see that all have their fair share of liberty to do as they please: and to make good rules for all to obey, so that one child shall not interfere with the rights and liberty of another. By obedience to these rules, every child gains more liberty than if each had his own way, and if his own will met with constant opposition from the wills of the others.

4. True liberty consists, then, not in each having

his or her own way, but in all having equal rights, through obedience to laws which are just for all. As a Parent rules the little family of his household, so the Government rules the large family of the nation; and that is a good government which provides for the safety and liberty of all classes in the state, just as he is a good parent who treats all his children with equal kindness and justice.

5. If a parent favours one of his children more than the rest, and spoils him by over-indulgence, the other children resent the injustice, and jealousy and strife ensue. If a government favours one class more than another, making laws which benefit some but which fall hardly on others, the injured class resents the injustice, and discontent or even revolution and civil war may be the consequence.

6. The use of government in all its forms, is to enable mankind to live happily together; and the state of childhood, during which brothers and sisters form a little community in one home, under the government of their parents, prepares us for becoming members of the large family of society.

7. In early times government was of this simple family kind. The father of a family, or the patriarch, naturally ruled over his own children; and when his children grew up and had families of their own, both children and grandchildren still continued to look up with respect to the aged head of the family: they listened to his counsels, and

made him judge in their disputes.

As grandchildren multiplied, the patriarch, if he lived long enough, would in time become the head of a little society, instead of being merely the father of a family; and these small family communities, each with its own patriarch, with their tents and tame animals, would settle down upon such spots of land as suited them best. Thus one of the first forms of government was the patriarchial; and these small societies could only keep themselves safe from the attacks of enemies and beasts of prey, and the ravages of wind and weather, by the closest union among themselves, in obedience to their paternal guide.

When the patriarch died, the people would at once feel the want of some one to direct them, to decide their disputes, and to apportion the food and work among them, and they would choose a successor; or perhaps the patriach would appoint a successor before he died. Sometimes, on losing their patriarch, one community would join others to whom they were related by marriage, and thus would be formed a clan, or tribe, under one chief; and very soon neighbouring tribes would find out a strong reason why it would be better for them to unite their forces.

8. In the days when people did not understand how to cultivate the ground, the piece of land upon which they had settled would soon be exhausted of

its pasture for the flocks, and of its plants, roots, and wild animals for the food of the settlers. We may judge how soon this would be the case, from the fact that a nation of two or three hundred North American savages would be half starved on a piece of land which in Europe, with good culture, would support as many thousands.

Our own country, if we were in a savage state, would yield us little to live upon besides acorns, nuts, blackberries, rabbits, game and fish, and a few red deer in the north. Very soon would the blackberry hedges be cleared, and the rabbits and wild birds be snared and eaten, and then we should have to wander to other places, in search of fresh hedges, and fresh forests and hunting-grounds.

9. Thus you read that the tribes in old times were constantly wandering about; and, as might have been expected, there was constant fighting among these wandering tribes for possession of the best tracts of land. You remember how the Israelites longed for the "land flowing with milk and honey,"—that is, where their cattle could find pasture in the plains, and where the wild bees had stored their sweet food abundantly in the hollows of the rocks and forest trees—and how they had to fight their way to the possession of it.

10. In these conflicts between tribe and tribe, the strong would overcome the weak; therefore several tribes would find it better to join together

under one brave leader, and the strongest man of war was chosen to be the head of the people. Thus *military* government succeeded to *patriarchial* government.

QUESTIONS.—1. On what condition may we do as we like? Give examples of how one's liking may mean annoyance to others. 2. In what case might children be trusted to have their own way? What generally happens, however? 3. What is therefore, needed in a family? What does every child gain by obedience to rule? 4. In what does true liberty consist? In what does the Government resemble a parent? 5. What gives rise to jealousy and strife in a family! What is the counterpart of this in a nation? 6. What is the use of government? For what does the state of childhood prepare us? 7. What was one of the earliest forms of government? In what did it originate? How were such societies protected? By what was the death of a patriarch often followed? 8. Give an example of how rapidly the land on which such tribes settle becomes exhausted? What would be the case in England? 9. What were the tribes in olden times therefore compelled to do? To what did wandering lead? 10. What would lead several tribes to unite? What form of government thence arose?

XI.—GOVERNMENT and FREEDOM.—Continued.

"The moral condition of the world depends upon three things:—Truth, Justice, and Peace."—*Rabbi Hillel.*

1. THE victorious tribes would rapidly increase in numbers and in strength; for the conquered people would become their slaves or servants, and weaker tribes would constantly seek their alliance for the sake of their protection and leadership. In course of time a people would be gathered together

numerous enough to occupy a large territory, and strong enough to dwell in safety upon it. Thus would be formed a nation.* Now the chief of a nation was called a *king*, which means the *father of the people*;† but in early times the king was less a father than a military chief, who could defend his people from their enemies, and lead them forth to battle.

2. Thus began monarchial government; so called from the word *Monarch*, which means *one who rules alone* over a nation. These kings or monarchs were either chosen by the people, in which case the monarchy was elective, or the office descended from father to son, in which case it was hereditary.

3. The history of the Hebrews in the Old Testament shows the growth of a family into a nation. First, there was the family of Israel, descended from the patriarchs Abraham, Isaac and Jacob. After emigrating to Egypt in search of food, the twelve sons of Israel and their children multiplied into the twelve tribes, who seem to have been ruled by "the elders of the people." Then all the tribes, under Moses, their great prophet and leader, passed over the desert of Sinai in search of the Promised Land. They had to do battle with Og, king of Bashan, and with Sihon, king of Heshbon, before they could reach the borders of Canaan. Then they crossed the Jordan,

* From *natus*, born upon the land. †From A. S. *cyn*, family, race.

under the leadership of their military chief Joshua, and when they had spread themselves over the land, and had become a numerous people, they formed the Hebrew nation, and desired to be governed by a king.

4. Now, all the tribes of Israel were at first pastoral or shepherd tribes. When Pharaoh, the king of Egypt, asked Joseph's brethren, "What is your occupation?" they said, "Thy servants are shepherds, both we and also our fathers;" and the shepherd tribes of those days were usually of roving habits, always seeking fresh pasture-grounds, and often plundering and even murdering their neighbours and seizing their cattle and goods.

5. None of the children of Israel were likely to take to these roving, predatory ways in Egypt, because they were held in grievous bondage; but to check any tendency to lawless habits when they were led forth to become a settled people in a land of their own, those great and wise Commandments were delivered to them by Moses, which were in all countries the foundation of social order and well-being.

6. First, life must be safe from violence, therefore the commandment, "Thou shalt do no murder." Next, property must be secure, therefore the commandment, "Thou shalt not steal." And lest anyone should be tempted to steal, "Thou shalt not covet," or even desire to have, what belongs to

another. Then, everyone must be sure of justice, that the right-doer be not charged with doing wrong, and that the wrong-doer should not go unpunished ; hence the commandment, "Thou shalt not bear false witness against thy neighbour.'

7. Well might the Israelites preserve these statutes, graven on stone, in the ark that was covered with gold within and without, and crowned by the mercy-seat ;* for nothing more precious could be given to a people than these laws. If all nations had obeyed them, the history of every country would not be the miserable history that it often is of bloodshed and wrong.

8. Our own nation, as well as others, appears, like the Hebrew nation, to have gradually risen from the patriarchial, pastoral and wandering condition, to the more settled and civilised ; but wherever men have lived in a social state they have found out the great truth that there is no union or happiness for each and for all, except as all keep the great moral laws of Humanity, Truth, Justice, and Honesty.

9. But even those nations that were wise enough to make these great laws the basis of their own government, have not always obeyed these laws in their dealings with other nations. An ambitious king would lead out his people to rob and murder the people of other lands, and he would be extolled

* Exodus, chap. xxv., v. 21.

as a great warrior and glorious hero. The injured people would seek revenge, and the leader who should retaliate, and fill the conqueror's land with misery and bloodshed, was held to be a still more glorious hero. Thus war led to war; and whenever the savage passion for warfare ruled a people, there was no chance for improvements in those peaceful arts which alone make a people prosperous and happy.

10. Read in the books of the prophets how earnestly the really great and good men looked for the blessings of peace:—"And they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."—"They shall not hurt nor destroy in all my holy mountain, saith the Lord."

11. Long after the Hebrew nation had been made the prey of more powerful nations, a voice of mercy issued from it which proclaimed, "On earth peace, good-will toward men."

12. More and more we are paying heed to this voice. Instead of regarding the people of other lands as our natural enemies, we learn their language, we travel among them, we find homes and friends among them almost the same as in our own country. And when all the governments of the world shall really be fatherly governments, seeking the good of all the members of their

families, and guided by the great principles of humanity, justice and honesty, in all their dealings with other nations, then the blessings of peace and good-will will indeed descend upon the earth.

QUESTIONS.—1. How would the victorious tribes increase What would be formed in course of time? What is the chief of a nation called? What does the name mean? What was the king in early times rather than a father? 2. What form of government thus began? What does "monarch" mean? What are the two kinds of monarchy? 3. What history illustrates the growth of a family into a nation? Mention the several steps in the history. 4. What were all the tribes of Israel at first? What was the character of the early shepherd tribes? 5. Why were the Israelites not likely to take to predatory ways in Egypt? What rules of conduct were afterwards given them? 6. Which commandment tends to preserve life? Which tends to secure property? Which to secure justice? 7. How did the Israelites preserve these statutes? What would have been the result if all nations had obeyed them? 8. What seems to have been the origin of our own nation? What is the only ground of union and happiness? 9. How have these laws been violated by the nations that adopted them? 10. What does Isaiah say of the blessings of peace? 11. What did the voice proclaim? 12. How are the nations being more and more drawn together? When may peace and good-will really be looked for on earth?

XII.—GOVERNMENT and FREEDOM.—Continued.

"Freedom is but the love of law." *W. M. W. Call.**
"Our freedom is subordinated to law, and then the law secures our freedom."

1. PEACE is possible only where there is order,—that is, obedience to rules; and as a child is bound to obey his parents—unless he is so unhappy as to

* "Golden Counsel,—*Reverberations.* Trübner and Co.

have bad parents, who bid him do what his conscience clearly tells him is wrong,—so every one is bound to obey the laws of his country, unless those laws are clearly so unjust that the good of all requires that they should be resisted.

2. The rules which a sensible father makes for his children are better than any which his children could make for themselves; because he has had years of experience, and knows also what has been found best by other fathers before him. In like manner the laws of a civilised nation have been gradually made through a long course of ages, according to the experience of what has been found best in each age for securing life, property, and equal rights to all.

3. The whole body of laws by which we in this country are governed, is called the British Constitution, and the form of Government in our islands is called a Constitutional Monarchy, because the sovereign, as well as all the people, is bound to respect the laws, and he must govern in accordance to the rules of the Constitution. To secure that the laws shall be just to all classes, the people themselves have a voice in framing them, through their representatives or Members, who are chosen by the people in all parts of the country to take part in the great council, or Parliament, of the nation.

4. If the people clamour for a needless and unjust war, the Government may be dragged into endless trouble with foreign states, and the peace of whole continents may be disturbed. If one class of people wish taxes to be removed from those articles of which they themselves use most, and put upon articles which are necessary to another class, they are asking a selfish and unjust thing; and if the Government is weak enough to grant it, they are allowed to injure the community through their selfishness. If manufacturers wish to keep up a high price for their goods, by laws which shall hinder foreign goods of a better kind from being sent into the country, they are selfishly trying to make themselves rich by obliging their fellow-countrymen to buy expensive, and, it may be, inferior articles.

5. Thus we see again how a man helps his country by being himself honest and unselfish. If, when a man says, "I am a free-born Briton," he means, "I will obey those good laws which make my country a free country by giving equal rights to all," he has reason to be proud of his boast. But if he means "I will submit to no control, and will only obey those which are good for myself," he is a foolish braggart, who is likely enough to become a slave to his own selfish will.

6. Less and less will mankind need government as they become more humane, just, and honest

to their fellow creatures. As the wise father relaxes his control over his growing son, and exacts no more obedience when the son can guide well his own conduct; so a wise government will allow more and more liberty to the people when they obey of themselves the laws of right and justice. And when the spirit of the great precept, "Do as you would be done by," enters into all dealings with others, the enormous expense of controlling and punishing crime will be saved, and the revenues of the State may then be applied to making people happier.

7. So long as people need to be governed, it is essential that the power which rules over them can be relied on for its justice. To be just, is to give to all their due,—that is, what rightly belongs to them; therefore when Justice is personated—or represented by a human figure—she appears with a bandage over her eyes, and a pair of scales in her hand, in which she weighs out the right measure to each without fear or favour.

8. Now, every man has a natural right to his life and limbs, his property, and his liberty, so long as he does not use his liberty to interfere with the natural rights of others. A just government will secure to every one these natural rights; it will protect those who cannot protect themselves; including in its care even the animals that do their

part in serving the community by working for us, by supplying us with food and clothing, or by living among us innocently and harmlessly.

9. A fatherly government will do more than this: it will provide for the education of its large family, so that all may obey those moral and social laws which secure the greatest amount of peace and happiness to the whole community; as the great Hebrew lawgiver, more than three thousand years ago, educated his people in kindness and humanity, as well as in obedience to the laws: "Ye shall not steal, neither deal falsely, neither lie one to another;" "Ye shall do no unrighteousness in judgment;" "Thou shalt love thy neighbour as thyself."

10. When those among you who are now boys grow up to be men, you will perhaps have a voice in the Legislature; that is, you will have a vote to give to the man whom you would wish to represent your town or your county in Parliament. Do not let your choice fall on a man who promises only to help you and the class to which you belong. Choose him who will help to make laws which are good for every class; who, while he listens to those who clamour for their "rights," never forgets that what are called the "rights" of one class of people may increase the "wrongs" of others.

"Such is the world's great harmony that springs
From order, union, full consent of things,
Where small and great, where weak and mighty, made
To serve, not suffer, strengthen, not invade;
More powerful each as needful to the rest,
And in proportion as it blesses, blest,
Draw to one point, and to one centre bring
Beast, man, or angel, servant, lord, or king."—*Pope.*

QUESTIONS.—1. Where only is peace possible? What is order? When only may one refuse to obey the laws of his country? 2. How have the laws of civilised nations been formed? 3. What is the form of government in this country? Why is it so called? How have the people a voice in framing the laws? 4. How may the people exercise a bad influence? How may selfishness be shown by different classes? 5. In what two senses may a man boast of being "a free-born Briton?" Which alone is worthy? 6. When will mankind need government less? What great precept should be acted on? What would the consequences be? 7. What is it essential that government should be? How is justice personated? 8. What will a just government secure to every man? 9. What besides this will a fatherly government do? How did the Hebrew law-giver educate his people? Mention some of his injunctions. 10. What rule should not guide electors in choosing a Member of Parliament? What rule should guide them?

XIII.—PATRIOTISM.

"Breathes there the man with soul so dead,
Who never to himself hath said,—
'This is my own, my native land'?"—*Scott.*

1. LOVE of country is almost as natural as love of home; indeed it is the same thing only stretched wider. It means feeling most interest in those places which we have oftenest seen or heard about;

having most sympathy with those people who live in the same land as ourselves, speak the same language, and have the same history, laws, and customs.

2. Many children think their own home the best place in the world, just as many persons think their own country the finest in the world, without being able to give for their preference a reason which would satisfy any but themselves.

3. Sometimes you may hear a group of children vaunting to one another the special merits of their own homes. "Mine is the best," says one, "because it stands in a street where we can see the people and carriages go by, and hear the grinding organs all day long." "Oh, mine is better than that," cries another; "for it is close to a wood, where nobody goes but ourselves, and where we can watch the squirrels run up the trees, and hear the wood-pigeons coo-coo." "That's not so good as our house," says a little boy in a sailor's jacket; "for it is so near the sea that we can see the ships sailing." "We have much better than the sea," says another in a very dirty pinafore; "we have a tub in the back-yard where we can sail our own little boats, and splash ourselves as much as we please."

4. "My father's house is the best of all," says a little girl, "because he has a balcony on it." "No, it isn't," retorted a still smaller child, drawing herself up with great importance; "my father's house

is better than all of yours, because he has a mortgage on it!" She did not know what a mortgage was, but having heard that her father had one, she was quite sure it was a fine thing. And she had as much reason for boasting as the American had, who gloried in the superiority of the United States, on account of the immense increase of the National Debt. If an Englishman, a Frenchman, a German, and a Greenlander each tried to prove that his own country was superior to all others, they would not succeed better than those children who were so sure of the superiority of their own homes.

5. There was once a poor Esquimaux whom some American sailors found living in a little hut made of ice on the Arctic coast. He kept himself alive in that bitterly cold region by wrapping himself from head to foot in reindeer hide and seal-skin. He had nothing to eat but whale-blubber and seal-flesh. For weeks together the sky and the earth were dark; for the sun set when winter approached, and did not rise again the next day, nor the next; and through the long night of many weeks the Esquimaux had only his dim lamp of whale oil to see by inside his ice-hut, and the aurora borealis, which lighted up the dark sky outside. When the sun rose again, and spring-time came, there were no budding trees, nor grass, nor flowers,—all was still icy cold, bare, and desolate.

6. But the Esquimaux dearly loved his country, and thought no place in the world could be so pleasant. The sailors persuaded him to go with them to their country in the far south, where the sun rose every day, where there were green fields, trees, flowers, and fruits, warmth, and sunshine, and sweet showers, and pretty animals of all kinds. But the Esquimaux did not like the country at all; he saw no beauty in anything, and was very unhappy there. So he begged to be taken back in the next whaler that went to his own Arctic shore again. As the ship sailed farther and farther north the Esquimaux looked more and more cheerful, and every morning he asked the sailors earnestly, "Do you see the ice yet?" and when at last there was nothing but ice to be seen, and he set his foot on his own dreary land, he was once more a happy Esquimaux.

7. So you see that we may love our country just for those things which make it a miserable place to others, and that our patriotism does not in the least prove that our country is really better than others. It is easy to understand, therefore, that there may be two kinds of patriotism,—a true and rational one, which does full justice to the merits of other nations, and a one-sided patriotism, which is merely a predilection in favour of what belongs to ourselves.

8. A true patriot earnestly desires the welfare of

his own country. Many and many a true patriot has died for his country's sake; and in all times this has been thought one of the noblest of deaths. Because a true patriot loves his country, he is quick to see her faults, and will do all that one man can do to help her to mend them; just as a parent who cares much for his children grieves more when they do wrong, and is more alive to their defects, than the parent who cares little about his children.

9. The true patriot sees just as clearly the superior merits of other nations, and is anxious to introduce into his country those foreign arts, inventions, and customs which he thinks better than his own. Therefore he would throw down all barriers which hinder free communication and trade between his own country and others. He glories in his country, not for her size, nor for her military power, but for the noble work she does, and the means she has of making other nations intelligent, good, and happy.

"Each nation hath its fatherland.
Yet are all nations one."—*W. M. W. Call.*

10. True love for our own country, therefore, does not prevent our feeling kindly towards other countries, any more than love for the members of our own family prevents our feeling kindly towards our neighbours and countrymen. The social love which begins at home, and which

expands, as we grow up, into sympathy and kindliness towards all whom we know, need not stop short at the borders of our own native land. It will seek and find brothers and sisters of the human race in every part of the Earth.

"And peaceful ocean, with a glad caress,
Links to a thousand shores a thousand lands,
In thousand lands a thousand toils to bless."
—*W. M. W. Call.*

11. "The better citizen a man is of his native town," said Prince Leopold, "the better will he be of England, and the truest sons of England will be the best citizens of the world." *

QUESTIONS.—1. What is almost as natural as love of home? What does love of country mean? 2. What do many children think of their own home? What do many persons think of their own country? What are they often unable to give for their preference? 3, 4. Give examples of the kind of reasons which children give for preferring their own homes? 5. What kind of life did the Esquimaux referred to lead in his own country? 6. What did the sailors persuade him to do? What did he think of the change? What made him happy again? 7. What are the two kinds of patriotism? 8. What does the true patriot desire? What is he quick to see? 9. What does true love of country not prevent? How far will true social love extend? 10. What did Prince Leopold say?

* Speech at Nottingham, July, 1881.

XIV.—THE GOOD THAT CONQUERS EVIL.

"Do justly, love mercy."

1. In a family of children one seldom finds that all are equally able to do what is right at all times. Some are more self-willed and selfish than others; some are weak in health, and that makes their tempers fretful; some are too young to know what is right. All these are liable to do wrong, and to cause mischief and trouble in the house; but they are not equally to blame for the wrong they do.

2. A little child about two years old was playing with a ball in the nursery, when thump went the ball against the window, and broke it. No one thought of scolding that little child, much less of punishing him. The nurse took all the blame upon herself for not having been watchful enough to prevent the mischief; and she also took care that the child should not have a hard ball to play with in the nursery again.

3. A boy ten years old went into the street to try his sling when people were passing. His father reproved him for doing this, for the boy was old enough to have known how much danger there was of the stone striking some of the passers-by. But the boy was self-willed, and did not care about other people. So he went again into the street and practised with his sling; and this time a stone struck a young man in the eye who just at that

moment was turning the corner, and blinded the eye for life.

4. Now, if the boy had been of a good disposition, he would have been so wretched at the terrible injury he had caused, that this would have been sufficient punishment, and he might safely have been forgiven. All his life long he would have remembered that unfortunate young man, blinded through his fault, and he might have been trusted never again to run the risk of doing such a cruel wrong.

5. Punishment in that case would have been needless ; it would have been adding evil to evil. But this boy was selfish and careless, and his father knew that he would soon be slinging stones just the same as ever ; so he punished him severely—so severely, that the boy was in no danger of forgetting it, and for his own sake never dared to sling stones in the street again.

6. Here you see that to inflict the pain of punishment on the boy was to be just and kind to others, because it saved them from a possible greater injury; and that to have forgiven that boy would have been unjust and unkind to everybody, because it would have led the boy to become still more careless and mischievous, besides exposing others to harm.

7. There is another reason why the punishment was right. If other mischievous boys had seen that one might go " scot free " after such an offence as

that, they too might have been careless as to where they played at slinging stones, and thus the whole neighbourhood might have been plagued with the nuisance. This little story shows us the true nature and end of punishment. Punishment is not revenge for a wrong that is done, and which cannot be undone ; it is a penalty inflicted in order to prevent the offender, and all others, from committing such a wrong again. If the punishment is more than is needed to prevent the repetition of the offence, then it becomes cruelty ; if it is less than is needed for that purpose, then it does injustice to others.

8. The duty, then, of every ruler in a household, and of every ruler in a state, is so to administer punishment, that all crime and wrong shall be prevented with as much certainty and with as little suffering as possible.

9. Now we know that among our own friends and in our own families, most of the little wrongs we do to one another, from hasty tempers or misunderstandings, need no punishment at all. We are sorry for them as soon as they are done, and forgive one another readily, and sometimes love one another the better for that mutual sorrow and forgiveness. Tennyson says :—

"Oh, blessings on the falling out,
That all the more endears ;
When we fall out with those we love,
And kiss again with tears."

10. It is true we need not "fall out" that we may have the pleasure of making it up again: but it is a comfort to feel that the bitter can thus turn to sweetness, and that the passing cloud can dissolve in rain-drops which nourish and revive the loveliest blossoms on the tree of life.

11. None of us is so perfect as never to offend; but if we have conscience and good feeling, it is always better to forgive than to retaliate, because our aim should always be to repair wrong and stop evil as soon as possible. If any one has injured us, and we injure him in return, we double the evil; but if we forgive him, very probably our forbearance will make him sorry for having done us wrong, and he will try to make amends. He will seek occasion to do us good; then we shall do him good in return; and so good will be multiplied, and even a friendly feeling will have grown out of that first unfriendly act.

12. Many a valuable and lasting friendship has arisen from forgiveness on one side, and gratitude for the forgiveness on the other. Thus there is profound wisdom as well as beauty in the great Christian precept, "See that none render evil for evil unto any man."

13. Perhaps the most perfect state of things we can imagine would be that in which no punishment was needed; where mercy, charity, and forgiveness alone would be sufficient to control evil, and turn

evil into good; and where all the differences among children, men, and nations might be made to vanish at the outset by right feeling and common sense on both sides.

14. But we seem far from this state of things at present: and it is certain that if all classes of offenders were forgiven alike, the bad would take advantage of the good, and none could live in safety or comfort. A just government, therefore, shows mercy in all cases where mercy is the surest way of preventing evil; and it inflicts punishment in all cases where punishment is necessary, either as a caution to the offender or as a warning to others.

QUESTIONS.—1. Why are all children not equally able to do right? Why should all not be equally punished? 2. Who is to blame when a little child, two years old, breaks the nursery window? 3. Why did the boy of ten use his sling in the street after he had been reproved? What harm did he do? 4. What might have been sufficient punishment for the offence if the boy had been of a good disposition? 5. But what kind of a boy was this? What was, therefore, done to him? 6. Why was it right to punish him? Who would have been injured had he been forgiven? 7. Mention a further reason why the punishment was right? What is the true nature of punishment? 8 What is, therefore, the duty of every ruler? 9, 10. What is the nature of most of the little quarrels in families? What good often results from them? 11. How is the evil multiplied in such cases? How is good multiplied? 12. What great Christian precept directs us on this subject? 13. What would be the most perfect state of things? 14. What would happen if all classes of offenders were forgiven alike? What rules guide a just government?

XV.—THE GOOD THAT CONQUERS EVIL.—Continued.

"Charity suffereth long, and is kind."

1. THERE are a great many persons who, although they may be grown up, no more deserve punishment when they have done wrong than the little child who broke the nursery window. Such are the poor idiots and lunatics, who are incapable of knowing right from wrong. These we place under merciful restraint, either in asylums or in their own homes, as a safeguard against any mischief they might do themselves or others. Mercy to them is mercy to everybody; because the more kindly they are treated, the less likely they will be to do harm.

2. There are other persons who habitually make themselves into idiots or madmen by their intemperance, and who have no control over their actions when in a state of drunkenness. These should be punished severely for any crimes they may have committed when in that state, to deter them from drinking away their senses in future, and also to warn others against degrading themselves into a condition in which they become dangerous to those who live with them.

3. Mercy to drunken criminals would be cruelty and injustice to the sober and harmless. If drunkenness be habitual and constant, then the victim of it should be shut up in asylums like

other idiots. But whenever drunkards can be reclaimed by kindness or by good example, that is doing a much greater good to them and to society than could be done by punishing them for crimes committed.

4. There are many children who do a great deal of harm, and yet who deserve no punishment. These are the poor, wretched ones, who have been taught by wicked parents to steal, and beg, and cheat, and pick up a living in all sorts of bad and miserable ways. They often have no homes. Their parents are as wretched as themselves. They infest the streets of large towns, and sleep in holes and corners not fit for human beings to sleep in.

5. To punish these children before they know right from wrong would be useless. They need to have conscience awakened within them, and to be led to see how much better it is to be good and honest than to be bad and dishonest. We therefore deal tenderly with them, and provide for them schools and reformatories where they are taught, and whence they may start afresh in life on the right path. Mercy to these children is therefore mercy to everybody else, because it is the best means of preventing young offenders from growing up into old and hardened ones.

6. A judge or magistrate generally is willing to show mercy to those who break the laws for the first time, or to those who are too young to know

better; and in all the prisons where we are obliged to confine those who have made themselves dangerous to society, there should be the means of good instruction, and a chance given to even the most hardened to mend his ways and "turn to the right." But "prevention is better than cure," and good schools are better than even the best prisons.

7. There is another large class of persons who are not exactly criminal, but who do a great deal of harm to society. These are the idle, the improvident, the intemperate—the begging class—who are always poor because they do not work or provide for themselves, and who therefore try to live upon the charity of others. Charity to these, in the form of almsgiving, is injustice to the industrious and the provident, because it encourages people to be idle. It makes a large pauper class, who are a burden and a nuisance to society, because they consume a great deal without producing anything useful in return; and, as we have seen in former chapters, idle people are generally bad and mischievous.

8. True charity gives sympathy and kindness to all who suffer, and help to all who deserve help; but it does not give help to those who will do nothing to help themselves. This useless and burdensome class will grow less and less as people are better educated, so as to know that it is better for every man to work and to provide for himself than to be idle and to beg.

Here is a case which clearly shows how justice and kindness to all require that some should be punished and others forgiven.

There was a manufacturer, Mr. C., who was both just and kind. Every Saturday night his foreman paid his men their week's wages. One Saturday night his foreman reported that one of the best of his men, Austin, had been absent three days during the week, and that therefore three days' pay must be deducted from his wages. "What was the cause of his absence?" said Mr. C. "He was laid up with rheumatism from getting heated near the engine, and then going into the cold air." "Poor fellow," said Mr. C. "Pay him his week's wages in full, and something over, for anything he may want. He is an honest man; he will be at his work again as soon as he is able, I am quite sure."

The next Saturday the foreman reported that Smith had been absent during the week. "From what cause?" said the master. "He sent word," replied the foreman, "that he had been laid up with rheumatism." "Is that true?" "No," said the foreman. "I know for certain he has been out on a spree, and lounging about at the public-house every day. He told one of the men that if Austin got a week's wages for no work he would try and get it too."

"Dismiss him at once," said Mr. C.; "I shall be

having all my men 'laid up with rheumatism' if I keep him on after such conduct as that."

Now you see that if Smith had lost nothing by being idle and untrustworthy, it would have been an injustice to all the honest men in the factory.

9. It is clear, then, that justice and mercy should go hand in hand; and that when mercy cannot conquer evil by charity and forgiveness, justice should use the sterner means of punishment. Thus "to do justly and to love mercy" is one of the oldest and best commandments that ever was given to mankind.

10. All those evils which people cause by their own wrong or foolish conduct are called Moral Evils. But there are other evils, called Natural Evils, which belong to the nature of the world in which we live. Such are pain and disease, and disasters which arise from the forces of nature being too strong for us or injurious to us. Thus the fire that warms us may also burn us; the water that refreshes and cleanses us may also drown us; the air which sustains our life also conveys the germs of disease, or blows into destructive hurricanes.

11. Many of these natural evils we can subdue and ward off by our skill or prudence. Pain itself is a natural guardian which warns us of danger. Thus the fire warms us and gives us a pleasant feeling so long as it is doing our bodies good; but

thing as soon as it begins to burn and destroy the tissues of the skin, pain comes to bid us beware. Food gives us comfortable feelings when it agrees with us; but when we take what causes injury or disease, pain comes to warn us of the mischief.

12. It can hardly be doubted that men have been helped to become intelligent beings by the constant conflict with danger and difficulty which has stirred up their faculties. All those virtues which we value most have been born of difficulty and suffering. How could we be brave and courageous if there were no dangers to face? How could we be patient if we had no troubles to bear? How could our minds have grown if there had been no need for inventions and discoveries and knowledge, in order to shield us from danger, to cure disease, to save us from evil in every form?

13. Wallace, in his "Malay Archipelago," tells us that the Tree Kangaroos of New Guinea have much less power of leaping and climbing than the kangaroos of other countries, and he attributes this to the fact that there are no beasts of prey in New Guinea, and no enemies of any kind from which the kangaroos have to escape by rapid climbing.

How soon might not our own powers become puny and stunted, if there were no "lions in our path," no difficulties, no dangers!

We see, then, that these natural evils are in some degree blessings in disguise; and while we know that it is the duty of every one of us to try to lessen evil and suffering as much as we can, it is cheering also to know that the mere attempt to conquer evil produces good.

"Wise and noble action is for man,
Healthy work for all, that none may sorrow;
He alone reveres the world's large plan,
Who with cheerful brow salutes the morrow."

"*Our Age.*"—*W. M. W. Call.**

QUESTIONS.—1. What grown-up persons do not deserve punishment for wrong doing? Why? How are they treated? 2. Why should drunken persons be punished for the crimes they commit? 3. How should habitual drunkards be treated? What is better than punishing them? What young offenders do not deserve punishment? 5. What is the right way to deal with them? To what institutions are they sent? 6. For what should provision be made in prisons? What are better than the best prisons? On what principle? 7. Why is the begging class poor? To whom is almsgiving unjust? 8. Whom does true charity help? What is likely to reduce the begging class? What does the story of Mr. C. and his workmen teach us? 9. What must go hand in hand with justice? Which old commandment is also one of the best? 10. What are moral evils? What are natural evils? Give examples of the latter. 11. How does pain act as a natural guardian? 12. How has the conflict with danger and difficulty benefited men? Mention virtues that are born of difficulty and suffering. 13. Why are the New Guinea kangaroos less nimble than other kangaroos? What does this teach us? What are natural evils in some degree? What does the attempt to conquer evil produce?

* "Golden Histories."—*Smith, Elder, and Co.*

XVI.—THE GOOD THAT NEVER DIES.

"So action spreads, so noble deeds,
With noble deeds conspire,
So life from life to life proceeds,
In circles ever higher."—*W. M. W. Call.**

1. If you throw a stone into a pond, have you noticed how ring after ring forms itself upon the surface of the water, circling wider and wider, until it reaches the margin of the pond and so carries the stroke of that stone to the farthest limits to which the water extends?

2. So is the influence of our actions carried beyond our own narrow circle of life, to the farthest bounds of the great ocean of Time. Thus we are helped and made better by the good example and noble deeds of those who lived many, many years ago; and people who will be living in the world years after we are gone will likewise be helped and made better by the good deeds and thoughts of those who are living here now.

3. Let us often think of the world's benefactors; of those who are still living amongst us in the good they have bequeathed to us. Think of those whose lives of goodness and compassion, purity and devotion, have left a moral influence which has never been lost through all the world's changes; of those who have made life of more value by their wisdom, knowledge, and researches; of those who

* "Reverberations."—*Trübner and Co.*

have made it more beautiful by their music, poetry, and all those "things of beauty which are a joy for ever;" of those who have made it more free from suffering by their science and the "knowledge which heals;" of those who have filled it with instruction, interest, and enjoyment by the books they have written; of those who have made it more glorious by noble acts of heroism.

Perhaps you only know at present a few of the names of those to whom we owe so much; but more and more names will be added to your list as your knowledge increases, and you will marvel at the vast amount of good that has come to the world simply from the men and women in it doing well what they were best fitted to do.

4. Often a great impression for good is made by those who think very little about themselves or of their work, and a splendid act of heroism on the part of some modest unknown person will rouse the souls of many to a higher sense of duty. Did Grace Darling think about herself when she launched her little boat to save the ship-wrecked sailors, and steered it safely and boldly over the raging billows? Did Brand, the fireman, think about himself when he rushed into the flames to save the people in the burning house, and was himself burned and buried beneath the smoking ruins?

Actions like these, and all conduct which exhibits great courage, or endurance, or self-denial, we call heroic, that means, the highest that belongs to man, and we treasure up the names of those who have been heroes in a good cause as those of friends who make us ashamed of cowardice and selfishness, and who make us feel that there is something better to be done with our life than even to enjoy and preserve it.

Heroes are found in all classes of life; sometimes where we should least expect to find them. Have you heard of the conduct of those workhouse boys who were present at the burning of the training-ship *Goliath*? Those boys had been children without homes or parents, who had been left in the streets to steal or starve. The police authorities took them to the workhouses, where they were fed and clothed, and taken care of. But it was thought that these boys might be trained to be sailors, and that would be better than keeping them in the workhouse; so a number of them were sent on board the *Goliath*, where they were taught to read and write, to be clean and orderly, to obey the word of command, and to be drilled into a sailor's work. How well they had been taught and drilled was proved on the morning of December 22, 1875, when a paraffin lamp on board was upset, and set fire to the ship. The boy who had dropped the lamp did all he could to

stop the flames. He flung his clothes on the fire, and sat upon them till the flames burnt him; but all in vain; the flames spread, and soon the ship was in a blaze. You would expect, then, that those poor boys would have hurried about, each trying to save himself. But no. As soon as the fire alarm was sounded, they each ran to their stations, and kept to their posts, waiting for orders, as steadily as seamen. Some of them, who were in a barge by the side of the ship, were frightened at the flames, and tried to push the barge off from the ship; but a lad of thirteen, named Bolton, held them to their duty, and insisted on keeping the barge fast there till every boy in the ship was safely on board. Their brave captain, Commander Bourchier, would not leave the ship till every boy was safe in the barge. The boys who last left the ship eagerly begged their captain to go first; but the noble Captain replied, "That is not the way at sea;" and one little fellow exclaimed with tears, "You'll be burnt, Captain!"

Not one of them was burned, and not one was drowned. They all got safe away in the barge; and those workhouse boys, with their brave Captain Bourchier, will long live in our memories as heroes of a very noble kind.*

"The world loves its heroes." Those in the past who have died rather than deny what they believed

Spectator, November 25, 1876.

to be the truth; those who have died to save their country; those who have spent their lives in serving mankind;—these are our heroes whom we delight to honour. To some of these we build statues: the work of others is preserved to us in books. We cannot let their memory die.

5. Not only noble deeds but noble words live in the world long after those who uttered them have passed away; and friendly voices reach to us through all the dark centuries that have rolled away, and give comfort and counsel to us who are living here to-day. Think of some of the books that have thus been friends to us.

6. How can we repay what we owe to the world's benefactors? By each doing the work that falls to our share in the best way we can; remembering that small actions extend their influence as well as great ones. "Whatsoever thy hand findeth to do, do it with thy might." If you succeed,—well, if you fail,—try again. If you cannot succeed even when you have done your best, the effort to do good, and the experience you have gained, have been of service to yourself and others.

Most of us will leave no names behind us which will be remembered long after we are gone; but the name signifies little if we have done our work well. Hear what one of our greatest writers has said:—"The growing good of the world is partly dependent on unhistoric acts; and that things are

not so ill with you and me as they might have been, is half owing to the number who lived faithfully a hidden life, and rest in unvisited tombs."*

"Alike are life and death,
When life in death survives,
And the uninterrupted breath
Inspires a thousand lives.

Were a star quenched on high,
For ages would its light,
Still travelling downward from the sky,
Shine on our mortal sight.

So when a great man dies,
For years beyond our ken,
The light he leaves behind him lies
Upon the paths of men."—*Longfellow.*

QUESTIONS.—1. What happens when you throw a stone into a pond? 2. What may be said to extend like those circles of water? 3. Name some of the world's benefactors? 4. Give some instances of heroic actions. What did Grace Darling do? What did Brand, the fireman, do? What was the name of the ship where the brave workhouse boys were trained? What the name of their captain? How will they live in our memory? 5. Name some of the books that are like friends to us. 6. How can we repay what we owe to the world's benefactors? What does a great writer say? Repeat the verses.

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* George Eliot.

XVII.—OUR UNION WITH NATURE.

"I live not in myself, but I become
Portion of that around me:—
. . . . . .
"Are not the mountains, waves, and skies, a part
Of me and of my soul, as I of them?"—*Childe Harold.*

1. WE have seen how we are all children of one great family, dependent on our Mother Earth for the supply of our wants, and working together to make the best of all that she places within our reach. We have seen how it is that we cannot exist alone, and that neither time nor space prevent mankind from being linked together by their wants, their interests, their duties, and their affections.

Now let us think of another kind of sympathy which unites us, not only with our fellow-creatures, but with all that is in the world around us.

As our bodies are sustained by air and food, so our minds are made to grow by the impressions of facts and objects which we take in through the senses. These impressions become thoughts in our minds. When stored up in the mind they become memory; and by ways which we cannot understand they help to form the reasoning faculties, and all those powers which make us thinking, intelligent beings.

When once the reasoning powers are formed within us, then our minds can grow apace; and, curious to say, our minds are fed upon what we do not know as well as upon what we do know. Every-

thing in Nature helps to make them grow by exciting our curiosity and never quite satisfying it; and the effort we make to know and understand stretches and strengthens our minds just as exercise strengthens our limbs, and there is always more that we want to know than we can know.

2. Thus, we search the old rocks for some records of the past which can tell us how and when this world of ours began to be. We find there impressions of shells, very like the shells which we pick up now on the sea-shore. Those little shells seem to speak to us, and tell us that the world has been an habitation for living creatures for countless ages before man could dwell upon it; and the old rocks themselves prove to us that they must have been formed millions of years ago. But they cannot tell us when and what was "In the beginning."

Our minds traverse the dark centuries backwards in the hope of finding what probably we can never find, and are repaid by rich mines of knowledge on the way.

3. We see a glowing ball rise up into the sky day by day, and disappear again every night. Night and day are caused by its rising and setting, and nothing could have life on the earth if it were not for the warmth and light which it sends to us through a distance of ninety-five millions of miles. And not only does life depend on this great globe which we call the Sun, but the earth itself would

be lost in space if it were not constantly poised steadily through the weight and consequent attraction of that prodigious ball, which is more than a million times larger than our globe of earth. Thus the great sun is a guardian and life-sustainer to the lesser earth, although the distance between them is so immense, that if we could go towards the sun at railway speed through space at thirty miles an hour, it would be more than three hundred years before we reached its surface. But although we see the sun day by day, and are dependent upon it for our existence, we know but little of what it is, and we watch with eagerness for any tidings the astronomers can give us concerning the nature of that mighty and mysterious sphere.

4. Nightly, as the sun leaves us, other bright orbs cheer our earth by their companionship in the heavens. The moon at regular intervals continues to us the light of the sun by shining upon us with his reflected beams. The planets, as they sparkle in the sky, tell us that they too receive light from our parent sun, and are held safely in their orbits by his mighty attraction.

> "Seems not cold that distant heaven?
> Science-guided orbs, how far!
> No, our Earth is in that heaven,
> Sister to yon Evening Star."

Far beyond moon or planets, we catch glimpses of other tremendous orbs, which make the dark

night-sky beautiful by their countless numbers and brilliancy, and which seem placed just within reach of our vision to excite our intense curiosity about them. These are called the Fixed Stars, because they do not move in orbits, like the earth, moon, and planets, or change their relative position to each other. The nearest of them is 200,000 times more distant from us than our sun, and we could not reach it, at railway speed, in less than 60 millions of years!

Are we united to these? Do these help us also? Yes, the North Pole Star, which is almost stationary in the heavens, has been from early times the mariner's guide across the ocean; and, as fixed measuring points, stars have made known to us the cause of the seasons and the length of the journey which the earth makes yearly round the sun; and have been the means by which a science concerning all the heavenly bodies has been made possible. And thus our commerce, and the supply of our bodily wants, as well as the culture of our minds through the noble science of Astronomy, have been aided by those friendly orbs in far-off space, of whose nature we know almost nothing; but of which it is safe to conjecture that each of them may be a sun, having a system of worlds revolving round it, and dependent upon it.

Meanwhile, seeing how our own earth is linked together with other globes in space, we gain a

conception of world being dependent on world throughout the universe; and a sense comes to us of that Invisible Power which preserves order and harmony in all those distant worlds as well as in our own home of earth;—and which gathers us into families, and makes us love one another.

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5. As our minds grow, we not only desire to understand and make use of what we find in nature, but a love of nature itself enters our hearts. We not only admire the beauty of starry heavens, of trees, flowers, rivers, and mountains, the song of birds, the ripple of the brook,—but the sweet sights and sounds speak to our souls, and with the beauty comes the sense of a spirit that is akin to our spirit—of a presence in nature which sympathises with us.

A very little child has no sense of this kind. The baby claps its hands at the bright colours of a flower; but it is only the bright colour that attracts its eye: it seizes the flower, and tears with glee the tender leaves. A man of low tastes and small mind has no sense of this kind:—

> "A primrose by the river's brim,
> A yellow primrose is to him,
> And it is nothing more."

But even young children, without being very conscious of it, may have a feeling of companion-

ship with nature which is a source of happiness to them, and more and more, as our minds expand, this sense of companionship deepens.

6. See a group of children playing on the sea-shore, the great ocean lying before them, while they are intent only with their little sports among the sand-heaps. The heaving waves bring down the sun's rays to their feet, and break them into a thousand sparkles. The children run in among the dancing diamonds, and the sea is to them like a playfellow, rushing after their naked feet in laughing, curling, foaming ripples, and throwing amongst them pearly shells, as a present from the blue deep. The mighty ocean helps them to be glad, and seems to be glad with them.

7. Years later, and the ocean is more than a playfellow to them. It is a companion who sympathises with the graver thoughts which come in more mature life. Its waves no longer laugh, but speak to us sadly and softly of those waves of destiny which sweep over our earthly hopes and wishes:—

"HOUSES ON THE SAND.

"Last night I watched the sunset,
Seated upon the sand;
With a soft and loving murmur
The waves crept on the land.

A gentle breeze uprising,
While sunk the red sun low,
Just shook the slender grasses,
That by the sea-side grow.

And down beside the water
I saw a merry band
Of children who were building
A castle on the sand.

'Twas time they should go homewards,
But hard they begged to stay,
And see the rising waters
Wash all their work away.

Loud merry peals of laughter
I heard, and shouts of glee,
And then they all departed
And left the beach to me.

I passed a little later
The spot where they had been;
No trace above the water
Of castle could be seen.

Sadly the thought came o'er me,
As night fell on the land,
Do we, too, all like children
Build castles on the sand?

We raised up stately fabrics
When we were young and gay,
But Time's waves, onward rolling,
Have swept them all away.

With sorrow, not with laughter,
With pain instead of glee,
We saw the currents take them,
And bear them off to sea.

But may we find, my children,
When night is close at hand,
That of our many castles
One was not built on sand."—*Alice Noel*

The ocean is thus not only a companion in our childhood, but still more is it a friend to him who has had a longer experience of life, and who loves to commune with it alone. He sits besides its ever-restless waters; he listens to the secrets which its murmurs reveal: it reflects the mood of his mind as it reflects the face of the moon on its surface: its stormy billows echo his turbulent emotions, or its placid ebb and flow are in unison with the heavenly rest of his soul. The solemn presence of sea and sky in the solitary night-watch by the shore adds depth to his feelings for all those who are dear to him by the sense of duration which Nature's own unions suggest:—

"FRIENDSHIP.

"The light blue sky rests sweetly on the deep,
The dark blue sea embraces close the sky,
And each beholdeth with a loving eye
The stars that in the sister-bosom sleep.
But howling blasts will o'er the ocean sweep,
And tempest rack athwart the welkin fly,
Then one can nought but chilling clouds descry,
The other nought but breakers' foamy leap;
Yet still they cling together, Sea and Heaven,
Relying on the changeless depths and blue,
And from between them soon the storm is driven.
So they whose love is based upon the true,
No passing cloud their union aye will sever,
But deep will look on deep, star-gemmed for ever.'

Edward H. Noel.

8. See next the little merry children at play in the field. How they roll and tumble on the green carpet which seems made on purpose for them. They pluck the gay buttercups and the modest daisies, and twine them into garlands. A playful breeze comes to join in their sport, snatches their caps from their heads and whirls them about with glee; a more steady wind lifts their kites from the ground and carries them aloft, higher and higher, till they look like dancing specks against the blue sky. "See what I have found!" cries one of the children from the side of the field. It is a perfect nosegay of anemones and primroses and veronicas, nestled among the mossy roots of the old oak. You could not have found them, Little one, if it had not been for the unseen, magic force in nature which caused the dull, dark soil to bring forth those tender green buds, those graceful blossoms of white and yellow and blue.

The children all feel very happy, and they feel, too, as if there were a kind presence in sunshine, grass, breeze, and flowers, which rejoices in their gladness. When they are older they will still more be conscious of the presence there; it will sympathise with a still greater joy, and it will make even sadness sweet by its soothing power. Poetry, which expresses our best feeling in choicest words, often tells of this union of the sad and sweet in nature:—

"Our sweetest songs are those that tell of saddest thought."

9. In early times men tried to give living form to our sense of relationship with the powers of nature. The spirit of the ocean was Neptune, with hair and beard of sea-foam; the spirits of the laughing waves were mermaids, with pearls in their sea-weed tresses; dryads and fauns and fairies animated the woods; the Sun was the beneficent Apollo; the Moon was the cold and beautiful Diana. Some of these divinities of the fancy were worshipped because they were feared; others because they were loved.

Long ago these forms have passed away from the beliefs of men, but in all ages poets have expressed this sense of a sympathy in nature by giving a personal aspect to its objects and occurrences.

See how four of our finest poets describe the different parts of the day. Thus Shakespeare personifies the early morning:—

"But look, the morn, in russet mantle clad,
Walks o'er the dew of yon high eastern hill."—*Hamlet.*

Wordsworth represents a herdsman gazing at the rising sun, and feeling that earth, ocean, and clouds rejoiced with him in the glory of its first beams:—

"He beheld the sun
Rise up, and bathe the world in light! He looked—
Ocean and earth, the solid frame of earth
And ocean's liquid mass, beneath him lay
In gladness and deep joy. The clouds were touched,
And in their silent faces did he read
Unutterable love."—*The Excursion.*

Milton gives a soft feminine form to the evening twilight:—

"Now came still Evening on, and Twilight gray
Had in her sober livery all things clad."—*Paradise Lost.*

And the poet of the Psalms makes the heavens speak to us:—

"The heavens declare the glory of God, and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no language nor speech where their voice is not heard."

The "love of Nature," then, is not merely the pleasure we find in looking at beautiful scenery. It is sympathy with what we do not see, but which we feel to be in all that we see—in the Source of good in all that is around us, and the Source of good in ourselves:—

"For I have learned
To look on nature, not as in the hour
Of thoughtless youth: but hearing oftentimes
The still sad music of humanity,
Not harsh nor grating, though of ample power
To chasten and subdue. And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man:
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things. Therefore am I still
A lover of the meadows and the woods,

And mountains; and of all that we behold
From this green earth; of all the mighty world
Of eye and ear, both what they half create,
And what perceive; well pleased to recognise
In nature and the language of the sense,
The anchor of my purest thoughts, the nurse,
The guide, the guardian of my heart, and soul
Of all my moral being."—*Wordsworth.*

QUESTIONS.—1. What makes our minds grow? 2. What do we search the rocks for? What do the shells tell us? 3. On what is our earth dependent for light, warmth, and equilibrium? How distant is the sun? 4. What other globes are dependent on our sun? How distant is the nearest Fixed Star? How do the stars help us? 5. What sort of feeling enters our minds when we see the beauties of nature? Who are destitute of this feeling? 6. How does the ocean seem to sympathise with little children? 7. How with those who are older? Repeat the lines. 8. How do fields, flowers, wind, and sunshine seem to sympathise with children? What forms did some people in early times give to the powers of nature? How does Shakespeare *personify* the early morning? How does Wordsworth *personify* the sun-rise? How does Milton *personify* the evening? How does the Psalmist *personify* the Heavens?

XVIII.—OUR UNION WITH THE UNSEEN.

"In the deep workings of the mind
The law and love of God we find."—*W. J. Fox.*

THERE is a union of our souls with the unseen which is far more precious to our hearts, and which has a far deeper influence over us than our feeling of sympathy with all that is sublime and beautiful in Nature. We call it religion. It is that which binds our souls to the Eternal Source of all. It not only leads us to admire the works by which He is made manifest, but still more makes us desire to do well our part, however lowly that part may be, in the world in which we are placed, and so to live in harmony with all those laws of our being which work for good. Religion is the longing of the soul for something higher and better than the mere gratification of our animal wants and selfish wishes; it is the joy of the heart in all that is good and beautiful; it is the faith that sustains us amid all that is evil; it is the trust which says, "Thy will be done," through all the sorrow and suffering which belong to our mortal lot.

This feeling of Religion is too sacred to find expression in common words. It has lain deep in the hearts of men in every age, and has inspired some of their noblest thoughts and actions.

From all time mankind have done honour to religion by dedicating to it the best they had to

give. The grandest music, the finest painting, sculpture, and works of art, have been inspired by religion; the beautiful churches and cathedrals of the past and the present, the temples in various parts of the world, which even in ruins bear traces of their ancient splendour, show that men in every age and clime have devoted more labour and pains to making shrines for their highest and holiest, although the Unseen, than in making dwellings for themselves.

Religion has been expressed by many outward forms; some barbarous, some beautiful, according to the knowledge and moral state of the people among whom it has been found. Many an evil deed has been done in her name; many a strange creed has folded itself about her. But still her divine spirit dwells amongst us—never whispering to our souls, Grasp all the good things of this life you possibly can for yourself—but saying to us, Love one another, Rejoice with those who rejoice, Weep with those who weep; See that no man render evil for evil; Overcome evil with good; Reverence your own being and its Source; Let us go on unto perfection.

Conscience tells us to do what is right, and has been called the voice of God within us. Religion ministers to the conscience like a sister-angel, and makes us feel still more bound to do what is right because it is right, and not from any hope of reward.

There are many ways in which we may be repaid for doing our duty. We may be paid in the means of living and of enjoying life; we may be paid in the pleasure of success; or in the good opinion of our fellowmen; and all these kinds of repayment are very desirable to have. But religion brings us so much inward peace from the consciousness of having done right, or of having been a blessing to others, that we are made happy even if we fail to win either profit or approbation.

It is possible to gain the means of living and enjoyment by dishonest ways; it is possible to succeed in wrong-doing; it is possible to win regard and approbation when we have done nothing to deserve them. But it is not possible to have that peace of mind without which we cannot be happy, if we are false, or mean, or cruel, or dishonest, or if we indulge in wrong desires or evil thoughts. "There is no peace to the wicked," is a saying thousands of years old: it is as true to-day as it ever was. Give entrance to evil, by deed or thought, and at once there drops a dark veil between us and the heavenly light. Be good, and do good, and we become, as it were, children of the light, safe in a Father's care.

"Blessed are the pure in heart, for they shall see God," said the Great Teacher. "The kingdom of heaven is within you."

"He who lives pure in thought, free from malice, leading a holy life, feeling tenderly for all creatures, speaking wisely and kindly, humbly and sincerely, has the Deity ever in his breast," said the Buddhist teacher.*

"An honest man needs to fear no evil, either in this or the future life," said Socrates,† when he was condemned to death by his Athenian judges.

"He that doeth good to another man," said Seneca, ‡ "doeth good also to himself; not only in the consequence, but also in the very act of doing it; for the consciousness of well-doing is ample reward."

"Love those who come near you," said Cicero,§ "Be good to your fellow-creatures. Think when dealing with each of them what his feelings may be. Be patient with age, Be tender with children."

"Humanity is the heart of man; justice is the path of man," said the Chinese sage, Mencius; ‖ "to know heaven is to develop the principle of our higher nature."

"Mahomet ¶ commanded us," said his disciple Jaffir, "to eschew wickedness, to be truthful in speech, faithful to our engagements, kind and helpful to our relations and neighbours."

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* *Asoka Inscriptions.* 250 B.C.
† Greek philosopher, died 399 B.C.
‡ Roman philosopher, about the Christian era.
§ Roman orator, died 43 B.C.
‖ About 400. B.C.
¶ Died 632 A.D.

Our great English philosopher, Bacon, * said: "Certainly it is heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the poles of Truth."

And the hymn of the Hindu says:—†

"My God is everywhere,
Within, beyond man's highest word,
My God existeth still:
In sacred books, in darkest night,
In deepest, bluest sky,
In those who know the truth."‡

Thus in various ages and various parts of the world, men have borne witness to that "union with the Unseen," which helps us to do our duty and to keep our hearts pure, and which blesses us with that "Peace of God which passeth all understanding."

The loss by death of those we love, whose spirits seem to dwell with us after their forms are gone, makes a kind of union between us and the Unseen which is almost a religious one. Our burial places are very close to our churches. "Sacred to the memory," we find graven on the stones which bear the names of the departed; for a feeling of awe mingles with our feeling of tenderness, and hallows our remembrance of them.

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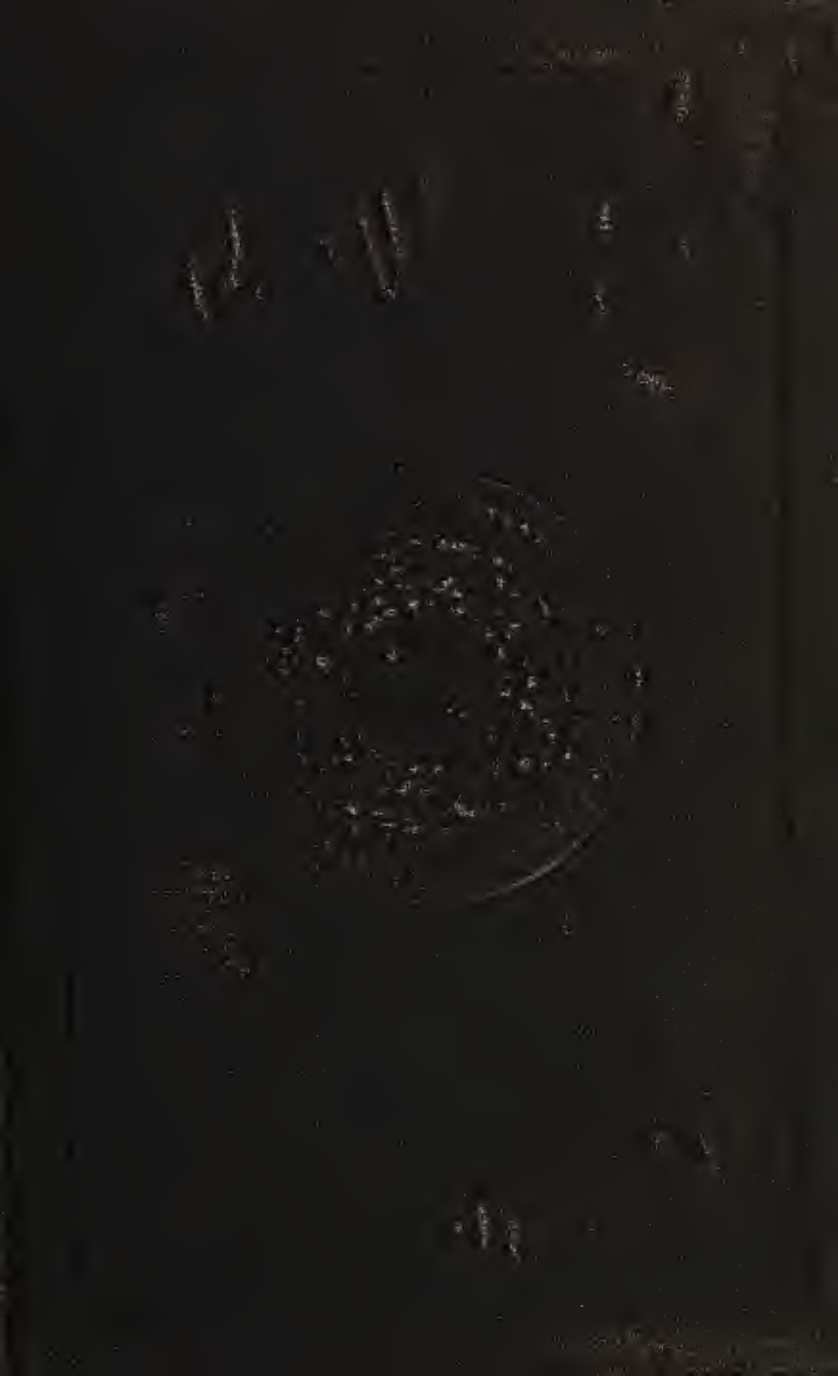
* Died 1626 A.D. † Tenth Century.

‡ "All positive religions contain a code of morals, very fine, and nearly the same in all."—*Humboldt's "Cosmos."*

We cannot at first believe that our beloved dead are really gone. They are so much a part of ourselves that it seems impossible to live on and be ourselves without them. How we would do all that they wished if they were only here again! How we would try to make amends for those little acts of neglect and unkindness which now lie like heavy sins on our conscience! We strew flowers on their graves, with a dreamy hope that they are still near to see this sign of our affection; we say to them in our hearts, "Oh, if you could come to us again, and guide us and help us!"

They can still guide us and help us if when they lived they were good and true. Their example will still keep us in the right path, their treasured words of counsel and comfort will still help us along the thorny ways of life. And shall not we, too, try to help those who will live after us by our example—by our cheerful courage under difficulty and misfortune; by our patience under suffering; by our honest work; by our faithfulness and kindness to all? When "the place that has known us shall know us no more," may we all leave many behind us who, although they grieve that we are gone, have good reason to be glad that we have lived.

THE END.



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A MANUAL

OF

ANTHROPOLOGY.

"All our hopes now lie in a true understanding and philosophy of man's nature."—H. G. ATKINSON, F.G.S.

"The absolute and unholy barrier set up between psychical and physical nature must be broken down."—DR. HENRY MAUDSLEY.

"It is manifest that nothing can be of consequence to mankind, or any creature, but happiness."—BISHOP BUTLER.

"When religion is called in question because of the extravagancies of theologians being passed off as religion, one disengages and helps religion by showing their utter delusiveness."—MATTHEW ARNOLD.

A MANUAL

OF

ANTHROPOLOGY,

OR

SCIENCE OF MAN,

BASED ON MODERN RESEARCH.

BY

CHARLES BRAY,

Author of "The Philosophy of Necessity," "Force and its Mental Correlates," "The Education of the Feelings," &c.

"If these statements startle, it is because matter has been defined and maligned by philosophers and theologians who were equally unaware that it is, at bottom, essentially mystical and transcendental."—TYNDALL.

LONDON:
LONGMANS, GREEN, READER, AND DYER.
1871.

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PREFACE.

"The savant," Emerson says, "is often an amateur. His performance is a memoir to the Academy on fish-worms, tadpoles, or spiders' legs; he observes as other academicians observe; he is on stilts at a microscope, and—his memoir finished, and read, and printed—he retreats into his routinary existence, which is quite separate from his scientific."

Cuvier and St. Hilaire disputed over some two hundred pages upon the identity of organs: for instance, whether the forehoof of an ox is exactly the "same organ" with the wing of a bat.

Now we must not for a moment suppose that we have no interest in such memoirs to the Academy, or in such slight differences of opinion as appear to have existed between Cuvier and St. Hilaire; as Mr. Lecky observes, in his "History of European Morals," "in the eyes of both the philanthropist and the philosopher, the greatest of all results to be expected in this, or perhaps any other field, are to be looked for in the study of the relations between our physical and moral natures." Comparative Anatomy is not the least important branch of this study.

Influenced no doubt by such considerations, M. Paul Bert, author of an Essay, "Sur la Vitalité propre des Tissus Animaux," has instituted a series of very ingenious

experiments, without, however, as many will think, a sufficient fear of the Society for the Prevention of Cruelty to Animals before his eyes: "Insert," he says, "in the back of a rat the end of its own tail, having first pared it raw with a bistoury; it will heal and take root. As soon as the graft is complete, amputate the tail about one-third of an inch from the old root. The rat's tail will henceforward grow the reverse way and out of the back." And again he says: "If you amputate the paw of a young rat, partially skin it, and introduce it through the skin of another rat's side, it will engraft, take nutriment, grow, and acquire all the ordinary parts of its structure, as if it had remained with its former proprietor." M. Taine, in his recent work, "D' l'Intelligence," has endeavoured to apply these more curious than humane experiments to illustrate the relation between our "physical and moral," or, at least, intellectual nature.

If the researches of the Germans have been less curious than the French, they have certainly been more important. It is now nearly a century since Dr. Francis Joseph Gall, a physician of Vienna, when a school-boy, accidentally made the discovery of a connection between certain definite parts of the brain and certain equally definite mental functions. He devoted his life to this study of Cerebral Physiology: others have devoted their lives to the verification of his most important discoveries, so that the physiology of the brain—"the relation between our physical and moral natures"—is not untrodden and unknown ground. Nevertheless, we find Mr. Lecky, after proclaiming the necessity for cerebral organs, declaring that "of their existence we know nothing." It would have been more correct

if he had said *I*—if he had only spoken for himself—although no doubt our leading physiologists appear to be still in the dark as to whether the part the brain has to play is that of a pot of pomatum—its function, according to the barber, being to "percolate through the skull and nourish the roots of the hair"—or to perform the more noble function of the organ of the mind. It is in the latter capacity we recognise it, in its plurality of organs, and we consider the study of the brain and nervous centres, as connected with thought and feeling, quite as important as M. Paul Bert's investigations into "Vitality"—not that we wish to disparage his experiments. Professor Huxley has shown us even the commercial value of Redi's early researches into "spontaneous generation"; and no one, therefore, can say what may come out of M. Bert's transposition of rats' tails from the place where nature intended them, to the middle of the back. The science of the present day, however, would seem to be much more taken up with such speculations, and as to whether our forefathers were covered with hair, had pointed ears and a tail, or whether we began with civilisation, or have ended with it, than with the discoveries of a man who is able to tell us what man *is*, not what he *was* countless ages ago. Gall has been forgotten, and the present generation is much less interested in the head than the tail; nevertheless I am bound to say, notwithstanding the scorn and contempt to which such an assertion will probably subject me, that thirty-six years' close and continued observation have convinced me that the greater part of what has been laid down by Gall, Spurzheim, and Combe is true, and may be verified by any ordinarily well-qualified person who

will follow their method of investigation. Of the additions which Mr. H. G. Atkinson has made to their discoveries (for which see "Man's Nature and Development"), as they have been obtained by another method, I have had less opportunity for observation. I can only say I should think them highly probable, as they seem very necessary parts of our mental system. There may be a great deal more to know, and what we do know may be more perfectly known; but upon the facts already discovered has been based a Mental Science, more clear and practical than any with which the world has yet been acquainted, and which is admitted to be "the only psychological system that as yet counts any considerable number of adherents."

All our faculties both of mind and body have been first tried in the lower animals; they have been transmitted to us through every form of organisation; they have appeared singly, separately, or together, until they have taken their last and most perfect development in man. The study of the animal world, therefore, both in its physiology and its psychology, is most important, and it has been too long neglected. We have accepted the love and service of our fellow-creatures of the brute creation, and then meanly denied our relationship. It is true the Common Spelling-book declares the Pig to be man's best friend, because he can eat him every bit, from the tip of his nose to the end of his curly tail; but even in this rather low view of friendship—friendship being *confined* generally to eating with, not of, your friend—it is a question whether man has performed his part. We have ignored all mental affinity with our humble friends, and have suffered, as we deserved to

do, from our ignorance of their natures and capacities. We have been studying angels, not animals. In fact,

> In pride, in reasoning pride our error lies ;
> All quit their sphere and rush into the skies.
> Aspiring to be Gods if angels fell ;
> Aspiring to be angels, men rebel.

In our self-complacency we have carried our noses so high that we have overrun the scent, and must try back. We are gods here on earth ; let us not therefore from ignorance fail in our duties to the creatures below us. At present even the languages they speak are to us unknown tongues. We are God's creatures ; they are ours to sympathise with, to rule, and to make happy. In all that lives we shall find something to admire, something to learn, and often something to love. Dr. Draper, the American physiologist, says: "Nearly all philosophers who have cultivated, in recent times, that branch of knowledge (Metaphysics) have viewed with apprehension the rapid advances of Physiology, from seeing that it would attempt the final solution of problems which have exercised the ingenuity of the last twenty centuries. In this they are not mistaken. Certainly it is desirable that some new method should be introduced, which may give point and precision to whatever metaphysical truths exist, and enable us to distinguish, separate and dismiss what are only vain and empty speculations."

Only that knowledge which admits of demonstration will endure and advance. Psychology therefore must be brought within the domain of law, if that also, like the other sciences, is to make any progress. This progress, however, must be slow, as the deepest feelings of our nature, and even common sense, have been enlisted and set in array against its discoveries. If it took a century and a half to reconcile

mankind to the Copernican Astronomy, it must be long before it will recognise and accept an ethics founded on the Reign of Law, instead of the present one based on chance, called Free-will. We must be prepared for, and tolerant of, some little diversity of opinion on this subject for some time to come, since even the great Lord Bacon said on this question of the earth's motion, "It is the absurdity of these opinions that has driven men to the diurnal motion of the earth; which I am convinced is most false" (De Augmentis Scientiarum, B. 111); and Alexander von Humboldt in his early youth —and the majority of the world are still *very young*—wrote a learned essay to refute the notion that the pyramids of Egypt were the productions of nature. Still we may hope that ultimately the "new method" will establish the order of the moral world on a basis as fixed and universal as that of the physical. Why we have no mental and moral science at present is because most people think that they have in their religion a sufficient standard of both, and that all the wants of human nature are included in the Bible; but this idea has long been exploded in Physics, and it must be in Ethics before we can make the same progress in Ethics as we have in Physics. Men agree in Science because it admits of demonstration, but we have no recognised Science of Human Nature. We have no first principles on spiritual subjects: consequently on great moral questions that arise we find our most talented and leading men about equally divided on opposite sides. Talent without principles is rather in the way than not, and interferes with the instincts that would otherwise guide us aright, and

> Who fastest walks, but walks astray,
> Is only furthest from the way.
>
> —Prior.

And we have a Babel of discord and a confusion of tongues.

Anthropologists occupy themselves with questions relating to facts "so far off and so long since" that they scarcely admit of demonstration and verification. Perhaps they do not know that the *exact* age of the world has been determined. This was accomplished, according to Venerable Bede, at a council held at Jerusalem, about the year 200 A.D. After a learned discussion, reported *verbatim*, it was finally decided that the world's birthday was Sunday, April 8, at the vernal equinox, and at the fall of the moon (Opera, tom 2, pp. 346, 347. Ed. Basil, 1563.) Here, at least, Anthropologists have *one* valuable and important fact to start from, and this question having been so satisfactorily settled, they may perhaps feel disposed to take the next step onward; so that, in course of time, arriving at the idea that sensibility is connected with the nervous system, and that the brain is the centre of this system, they may begin to feel some little interest in its varied functions and Gall's discoveries.

There are many at the present time who have been obliged to disregard "the tales they have heard from their mothers," and to abandon prevailing opinions, anxiously enquiring what is to take their place, and they are as desirous as the world has ever been to know Whence we came, Why we are here, and Whither we are going. The *Spectator*, a paper of some authority in such matters, in a notice of Mr. Maurice's work on the Conscience, September 26th, 1868, remarked that a large section of the ablest of our young men hold and avow more or less openly, according to their courage and honesty, that the attempt to solve such problems as the moral philosopher deals with "can lead to no results save that of entangling the inquirer in vague speculations, inca-

pable alike of refutation or verification ; " and Lord Macaulay also asserted that " the best writer on Morals does not deserve half the gratitude from mankind which is due to a good shoemaker." Nevertheless the present work is another brief and humble attempt, by making use of the light of modern discovery and by putting together and systematising what have hitherto been detached and isolated truths, to answer this question of our Whence, Why, and Whither. I have endeavoured honestly to think out modern facts and discoveries to what appear to be their legitimate conclusions, although it may perhaps take the labours of another generation of workers to test and verify the deductions that have been here made. This task has been done without dread of the consequences, in the firm conviction that we have nothing to fear from truth, and that whatever intuitional aid we may receive from Conscience, " we must still learn what is true in order to do what is right."

The Author has been accused by former critics of being too fond of " inverted commas," that is, of quotation. This accusation is quite true. Having no personal ends to serve, and knowing the value of authority with the general public—for much that is here if given merely as his would probably obtain little acceptance—he has always been glad to support his position by names deservedly better known to the world than his own, and to build up his edifice with bricks that have the " trade mark" of science upon them. It has also been said that he offers " authority" for " proof ; " this also is partially true. In a single volume it is impossible in many cases to do more than point to where proof may be found, and those who are really in search of truth, and wish to study the subject, may refer. Should such a truth-secker

meet with apparent contradictions, let him reflect how very imperfect a medium language is to express new ideas, and that we are frequently obliged to use old terms in a new sense, which often begets an apparent contradiction. Men ordinarily believe, like Shakespeare's Shepherd, "that the property of rain is to wet, and fire to burn, and that a great cause of the night is lack of the sun;" they believe also quite as firmly that grass is green, and that there are forms and bodies to which this colour belongs: they never for a moment suppose that they are conscious only of their own perceptions, and that that consciousness is all they know, or can by possibility know; and yet as long as they continue under this illusion and delusion, and fail to recognise that the greenness is in themselves, and not in the grass, the same apparent contradiction must appear in language as there is in that which speech is supposed to represent.

It has also been said that the doctrines here propounded tend to lower our ideal. This also may be partially true, but our real good will be found in the proper restraint of our unbounded ideal longings within proportions commensurate with the real facts of life. Much of our duty may be better done by the light of a farthing candle than by that of the stars. No doubt much else may be justly said, much unjustly; but

> To the long-necked geese of the world that are ever hissing dispraise,
> Because their natures are little,
>
> —Tennyson,

The author has nothing to reply.

The Spectrum Analysis is affording proof to many pro-

blems in physics, and Prof. Tait tells us that the doctrine of the Conservation of Energy is now thoroughly accepted by scientific men, and that it has already revolutionised the greater part of physics. Scientific men, however, have confined this discovery to physics, and there has been little or no attempt hitherto to carry it beyond. The Bishop of Gloucester and Bristol, however, says "that we owe much to Dr. Carpenter for making it perfectly clear that though there is a certain amount of correlation between vital and physical forces, yet that the *differentia* between them is distinct and well defined, and that it is to be sought for in the nature of the material substratum through which they work, whether that be inorganic matter or organised structure. Such generalisations are helpful and suggestive; we owe much to them, and in the future we may owe still more." I have endeavoured to carry this generalisation a step further, to the correlation between *mental* and physical forces, and all the novelty I lay claim to in this work is the application of the Conservation, Transmutation, and Dissipation of Energy to Mind, Morals, and Religion. This doctrine of the Persistence of Force or Conservation of Energy furnishes the proof to much that has been known from the earliest ages, but which has been known as mere speculation. Prof. P. G. Tait tells us that it is "simply preposterous to suppose that we shall ever be able to understand scientifically the source of consciousness and volition." Nevertheless, I have endeavoured to show the conditions under which physical force or *automatic mind* again resumes its consciousness; how the Persistence of Force, and Philosophical Necessity or Law in Mind, are the same, and how, therefore, our Ethical systems may and must be brought into harmony with this

now known fact; and I have endeavoured also to show the Unity of Force, and that all Power is Will Power, conscious or automatic, or, as Mr. W. R. Grove has put it, "Causation is the Will, Creation the act of God." Physics and Metaphysics — Physiology and Psychology thus become united, and the study of man passes from the uncertain light of mere opinion to the region of science.

I wish some one with a learned handle to his name, or with a better claim to the world's notice, had taken up this subject; but the fact is that literary and scientific men are either too much occupied in their special department, or do not like to face the *odium theologicum* and all the other odiums which attend speaking out on subjects which in the present day belong more to feeling than to reason. It is only one who has no position and reputation to lose who dares venture upon this ground. Dr. Tyndall, in the Preface to his Volume of Essays just issued, says: "Most of the Essays are of a purely scientific character, and from those which are not I have endeavoured, without veiling my convictions, to exclude every word that could cause needless irritation." I am afraid I have not been equally cautious. I bow to science, but science is only valuable as it helps to solve the problems here propounded of the Whence, Why, and Whither. Faraday, however, says ("Life and Letters"): "I do not think it at all necessary to tie the study of the natural sciences and religion together, and in my intercourse with my fellow-creatures that which is religious and that which is philosophical have ever been two distinct things"; and, if we are to follow Faraday's example, that which is religious and that which is philosophical must ever remain two distinct things. Faraday was a "Sandemanian," and

if we are precluded from the exercise of reason in Religion, and are not "to tie the study of the natural sciences and religion together," we can have no hope of finding God in Nature, or of discriminating between the grossest superstition of the age and country in which we are born and the Religion of the Universe. Sir John Lubbock bears his testimony "that without science true religion is impossible." Faraday, however, was not without precedent. "The most enlightened theologians of the Catholic Church — Pascal, Malebranche, Bossuet, and Fenelon, received what they called Catholic doctrines, and mysterious dogmas to which no principles of reason could be applied. Some even said that the more the mysteries shocked the reason and the conscience, the more devoutly they were to be believed." "In all superstition," says Lord Bacon, "wise men follow fools; and arguments are fitted to practice in a reversed order." Again, the Duke of Argyll (*Contemporary Review*, May, 1871): "I do not know that the discoveries of modern science, great as they have been, and much as they are vaunted, have contributed anything towards the solution of the final problems of all human speculation. These, in so far as mere speculation is capable of dealing with them, seem to remain very much where the great intellects of the ancient world found them and left them." Surely Science, with those who, unlike Faraday, think it right to use it, has taken many of these problems out of the field of mere speculation. It has tested more than one Revelation, and shown that the sun no more goes round the earth in Ethics than in Physics, however in the one case, as in the other, appearances may deceive us.

COVENTRY, *October*, 1871.

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A MANUAL

OF

ANTHROPOLOGY,

ETC.

CHAPTER I.

IN THE BEGINNING.

IT is very difficult to fix dates in Geology; before or after certain occurrences is all that can be spoken of confidently with respect to time.

If we admit, therefore, that life may have existed upon this earth from one hundred millions to five hundred millions of years, this latitude, great as it seems, is perhaps no greater than the present state of our knowledge requires; and it is fortunate that a hundred million years, more or less, make very little difference to our comfort at present. Authority is rather in favour of the smaller estimate.

Our earth and planetary system, and indeed the whole Cosmos, are supposed to have existed originally as nebulous matter—that is, a sort of "fiery mist" like the tails of comets. Our system has gradually settled down into its present form, evolving in the process an enormous quantity of heat, so that our earth must at one time have been molten at the surface, with a fiery atmosphere like the sun, and probably being to its satellite the moon what the sun is

to us. The moon may be a dead and used-up world—such as the earth is becoming, and may probably become, before it falls into the sun, towards which all planetary bodies are gravitating. The sun may then take a habitable form, and revolve as a great planet round some more distant centre, and it and other stars in our "Milky Way" may form Planetary Systems on a larger scale, or may, by the great heat consequent on the change of their present "mode of motion," be again melted into nebulous fiery mist, and begin life again, as our earth is supposed originally to have begun. The earth has been very gradually cooling down, and is still conjectured to be in a state of internal fluidity. According to Sir Charles Lyell, the heat increases as we leave the surface for the interior one degree for every 65 feet. This degree of heat would boil water at a depth of two miles, and melt iron at a distance of thirty-four miles. Mr. Hull, in a paper read before the Royal Society (Jan., 1870), stated that at Rose Bridge Colliery, near Wigan, the deepest mine in Britain, it appears that at a depth of 808 yards the temperature of the coal is 93½ degrees. This gives an increase of temperature of one degree for every 55 feet, and will render the supply of coal, which geologists say exists in such large quantities beneath the new red sandstone, rather difficult to reach, until a considerable farther cooling of the earth has taken place. At the meeting of the Newcastle-upon-Tyne Chemical Society (1871) it was however stated that salt-mines at nearly the same depth as the Monkwearmouth Colliery are at a much lower, in fact, a comfortable working temperature; and the conclusion drawn from this was that the heat is due to chemical action going on within the coal itself. As respects this internal fluidity a considerable influence may be expected to be exercised upon the peculiar "mode of motion" which we call heat by the great pressure upon it from above.

But whatever may be the present peculiar state of the earth's interior, it seems to have existed in a very unquiet and uncomfortable condition for a very considerable period, and great commotions have taken place on its surface. Mountains, much higher than any at present existing, have been raised, continents and islands everywhere have emerged to be again submerged; and to come as near home as possible, it is Sir Charles Lyell's opinion that at one stage of the glacial period the mountains of Wales were much higher than at present;—at another stage, 2,300 feet lower; at one stage of the same period Scotland was 2,000 feet below its present level, and other parts of Britain 1,300 feet; then Great Britain and Ireland consisted of a few groups of small islands formed by the mountains of Wales, Cumberland, the Scottish highlands, Munster and Connaught, and probably of a larger island formed by the portion of England south of the Severn and the Thames. Thus, through the combined influences of Catastrophism, Uniformitarianism, and Evolutionism,—representing the three great schools of geological theory,—the earth has settled down into the comparatively quiet state in which we now find it, atmospheric and aqueous agencies having given it the varied strata so familiar to us. The crust of the earth is supposed to be about 60 miles thick, which bears the same proportion as one inch to a globe eleven feet in diameter. We need not be surprised therefore if some still further upheaval and lowering of continents should take place, and in fact it is found that the Western Coast of South America is steadily rising, and in North Europe the lands are in some places rising and others falling. Much of Scotland, Scandinavia, and of the Baltic shores have greatly risen in these latter times, and *Cosmos* asserts that it has recently been demonstrated by a reference to authentic documents that Guernsey and Jersey have sunk more than fifteen yards during the last five centuries. At present two-thirds of the earth's surface are covered with salt water.

By the aid of the spectroscope it has been demonstrated that planets, sun, and stars are all made of one material,—that the matter of the sun is the same as the meteoric stones that occasionally fall heavy and cold to our earth. In the star Aldeboren nine like elements have been detected, and other stars have the same elements as our earth and sun, or very nearly—which induced a very venerable archdeacon, ever on the look-out to illustrate the relation between religion and science, to observe that this showed that they had the same Creator, *or very nearly*. The sun, being a much larger body than its satellites, still appears to exist in the incandescent molten state from which our earth has so gradually emerged, and storms of fiery gases still sweep over its face, causing considerable physical and mental commotion on earth. The great frost at Brussels, February, 1870, in which the centegrade thermometer went suddenly 10 deg. below zero, and all the lakes, canals, and ponds were covered with ice, was observed to be coincident with two sun spots, visible to the naked eye, and measuring in diameter twice or thrice the diameter of the earth. In 1866 a small star in the Northern Crown was seen to flare up into a most abnormal splendour, and as suddenly to collapse into its original state. This was supposed to be owing to some disturbance in its fiery atmosphere; probably from an unusual conflagration of hydrogen gas.

But what has become of the heat in this process of the earth's cooling down? Professor Tyndall tells us that "ages ago the elementary constituents of our rocks clashed together and produced the motion of heat, which was taken up by the ether, and carried away through stellar space, and was thus lost for ever as far as we are concerned." This, however, is true only in a very partial and limited sense. Heat is force or energy, but is known to us only as a "mode of motion." "The atoms of matter," says Professor

Tyndall, "are suddenly urged together, by their own perfect elasticity they recoil; and thus is set up the molecular oscillation which announces itself to the nerves as heat." On the principle of the Persistence of Force, or Conservation of Energy, a comparatively late discovery, and which Faraday pronounced to be "the highest law in physical science which our faculties permit us to perceive," no force is destructible: it merely changes its form, or mode of motion, and all the phenomena in the universe consist but in these changes of form or transformation of energy. Thus heat, light, electricity, chemical affinity, life, mind, are forces known to us only in their modes of motion, which Mr. Grove has shown, at least as far as the physical forces are concerned, to be readily transformable one into the other; and the peculiar mode of motion, which we call heat, has not been lost to us, but has merely changed one mode of motion for another, and shows itself in all the varied phenomena of inorganic and organic bodies around us.

Heat appears to be the most diffuse or least concentrated form of force; mind is the most condensed, and is most dependent upon all the others.

The heat carried "away through stellar space" is more than compensated to us by that which we receive direct from the sun. It is the sun which lifts the seas from their beds, with a power greater than that exerted by all animated creation, and depositing them on the tops of mountains, produces that circulatory system upon which the vitality of the earth depends. It is the sun, divorcing the carbon from the oxygen in the plant, and on the restoration of this force by their re-union in the animal body, which produces all the power, bodily and mental, that animals display. Plants are fed on air, not on earth, their substance being formed principally of the carbon they abstract from the atmosphere; all they get from the earth is the small quantity of ash left on being burned, *i.e.*, on being again converted into air. As

Professor Huxley says, "Plants are the accumulators of the power which animals distribute and dispense."

Philosophers recognise at present only two sources of power or energy—Sun-force and Earth-force; but probably there is only one, and gravitation and the special liking of atoms for each other (chemical affinities) are dependent on the sun,—*all* forces being *equally* correlates of each other.

The same force transmitted through the same impalpable *ether*, or rather the same force and that *unknown spiritual essence* of which it *is* the force, may equally hold the planets to their appointed places and curve their far-off wanderings, and create those undulatory and other modes of motion in our atmosphere on which light and heat depend. The light of day and the blue sky are owing to the comparatively solid state of our atmosphere. The deep blue, Professor Tyndall tells us, is produced by particles suspended in the air, which are not only invisible to the naked eye, but irreducible by the highest powers of the microscope, the light which they scatter and their power of producing colour being indubitable evidence of their existence. Were it not for this, we should look into "the darkness of stellar space" instead of the bright blue sky. These "suspended particles" are living "germs," always ready to fructify under favourable conditions. From experiments, aided by the microscope, Dr. Angus Smith, of Manchester, and Mr. J. B. Dancer found that in the quantity of the air of Manchester that a man would breathe in ten hours there were 37½ millions of these spores or germs of organic matter. This would make it very difficult to prove the fact of spontaneous generation. Professor Tyndall says, "Apart from their other effects, the mere mechanical irritation produced by the deposition of these particles in tender lungs must go for something. They may be entirely withheld by a cotton wool respirator."

It might be thought difficult to prove that these dust particles were living germs; so also it might be considered

to be at least difficult to prove their existence at all, as they are invisible, and beyond the powers of the microscope; but taken *en masse* their existence is proved by the light which they scatter, and their organic character is revealed through the spectroscope, by the light which they give when burning.

Light and Heat depend quite as much upon the atmosphere that surrounds a planet as upon the sun's energy, and we may suppose that the atmosphere may differ from ours quite sufficiently to compensate the planets that appear to be left out in the cold for their greatly increased distance from the sun. The mode of motion or quantity of heat may therefore be the same in each planet. Saturn is of about the same substance and weight as cork; this, perhaps, may be traceable to the conditions under which it cooled, but this levity would probably necessitate a difference in the organic form of the creatures upon it as great as exists here between the inhabitants of sea and land. In the sea the animals have no weight, being of the same specific gravity as the element in which they live; which must be very convenient. Recent solar researches would indicate that the solar atmosphere consists of clouds of iron, copper, zinc, and other such elements, in a gaseous state; each element having its own distinct range, and the clouds being consequently in layers.

Astronomers now rejoice in the knowledge of 88 planets instead of 7, and how many more there are, time and our telescopes can alone determine. Mars is supposed most nearly to resemble our earth. Its year is almost twice as long as ours; its density less than three-fourths that of the earth, and the force of gravity therefore much less than half.* Friction thus being proportionally less, the same amount of force would cause carriages and everything to move faster. As much less force would be required for locomotion, it might be used in brain work, that is in thinking and feeling,

* "Other Worlds than Ours," by R. A. Proctor.

and its inhabitants would be much more spiritual. Velocity of thought as well as of motion, and intensity of feeling, would probably be the distinguishing features of life in Mars.

When the earth was without life and mind it was the same as if it had no existence; for a world that is not perceived is the same as no world at all; and we shall so regard it, for, as we shall find, the objects of knowledge are ideas, not things. Its real creation was in the perception of it by the creatures upon it, and then only so much of it as was perceived. Mind we find only in connection with nervous matter, and it will very much simplify and shorten our course if we confine ourselves principally to the gradual production and increase of that nervous matter, and omit the preparation for it as illustrated in geology and its countless ages and guesses.

Professor Huxley considers that as worlds and systems have grown out of a comparative chaos of nebulous matter, so all animal life has been evolved from a shapeless mass of what he calls protoplasm. To such a mode of creation we have only to allow plenty of time; and instead of one day, man must have been one hundred millions of years in creating at least. "Beast and fowl, reptile and fish, mollusk, worm, and polype, are all composed of structural units of the same character, namely, masses of protoplasm with a nucleus—lower down still are particles without a nucleus"; and Professor Huxley says "it is a fair question whether the protoplasm of these simplest forms of life, which people an immense extent of the bottom of the sea, would not outweigh that of all the higher living beings which inhabit the land put together."* The earliest inhabitants of the earth appear to have lived in shells, and to have carried their houses about with them. A cubic inch of chalk contains

* "On the Physical Basis of Life."

the bones, that is, the shells of 10 millions of these doubtless highly-organised living creatures. M. Ehrenberg ascertained that at least 57 species are still existent in different parts of the earth, and if we take into consideration their numbers, and even their capability of enjoyment, they are probably of greater importance than higher animals. Still, in calculating "the greatest happiness of the greatest number," on utilitarian principles, it will be scarcely fair to allow each to count as one.

Professor Huxley tells us "the microscopic fungus multiplies into countless millions in the body of a single fly." If a drop of water can contain 500 millions of living animalcules, each manifesting very decided volitions, and therefore endowed with mind and muscle; if the bodily and mental constitution even of man can be transmitted through an invisible "germ," it is evident that our senses can tell us as little as to what constitutes organisation, and the degree of its perfection, or of its spontaneous production, as they can of the invisible floating particles in the atmosphere. The first organ is a stomach, as the assimilation of food is the first condition of animal life. The first animal is all stomach, and it digests as well on the outside as the inside; in the lower organisms all parts being competent to perform all functions. This organ has continued in almost equal importance up to the present day, for not only are there men who are all stomach, that organ governing if not performing all other functions, but it is the foundation not only of all physical strength, but of all moral order. The source of the development of all our faculties, and cause therefore of all our happiness, is exercise, that is, work; and if a man will not work, nature pinches him in the stomach, and he is soon obliged to fall in and do his duty in the ranks with his fellows. Hunger lies at the base of all moral order. It may be a very low motive, but it is the most imperative and efficacious of all.

But if digestion was a primary condition of animal life, so

was the continuation of the species. "To draw nutrition, propagate, and rot," were therefore the first functions differentiated, and some among creatures considered higher in the scale appear to have been quite willing to stop there.

> Eat, drink, and love, what will the rest avail us?
> So said the royal sage Sardinapalus!

Some of these lower creatures seem to have had rather large families. Ehrenberg estimated that a single married couple of *Hydatina* or Rotifers, or animalcules, are capable of multiplying to 17 millions in 24 days*; an oyster, a highly-organised and very loving animal, has a small family of about 3 millions annually; and higher up in the scale many fishes eject a million spawn in a single year; and if *justice*, in the human sense, were done to each individual, whether of animalcule or fish, they would soon have the world to themselves.† Higher still: "A naturalist one day took a butterfly that comes from a hairy caterpillar, and obtained from it a brood of 350 eggs, which all hatched. He kept 80 eggs, and brought up the caterpillars. All performed their changes and became perfect insects, except five, which died in the act of changing their skins. Among all these butterflies there were 15 females coming from the 80 eggs; the brood of 350

* "An animalcule, visible only under a high magnifying power, is calculated to generate 170 billions in four days," and "these enormous powers of propagation are accompanied by a minuteness so extreme, that of some species one drop of water would contain as many individuals as there are human beings on the earth." * * This prolific power is not confined to the animal world: "Before a cocoa-nut tree has ripened its first cluster of nuts, the descendants of a wheat plant, supposing them all to survive and multiply, will have become numerous enough to occupy the whole surface of the earth."—Herbert Spencer, "Principles of Biology," vol. 2, pp. 423, 465, 431.

† Man is the only animal, however, who *claims* to have as large a family as he pleases, without reference to whether he can keep them or not; witness, for instance, the outcry about the separation of man and wife in our workhouses.

would then in proportion have furnished 65 females. Supposing that they had been as fruitful as their mother, we come in the third generation to a sum of 22,750 caterpillars, among whom there would have been at least 4,265 females, and they would have produced in their turn 1,492,750 grubs. These numbers are sufficiently oppressive; but certainly viviparous flies will show as much larger ones. They produce as many as 22,000 at a single birth. For these, supposing the number of females equal to that of males, we shall have at the third step not a miserable million of individuals, but a splendid posterity of two thousand decillions of beings, all living, flying, and eating at the universal board.

"The *musca carnaria*, or blow-fly, in 24 hours becomes 200 times as heavy as at first.

"The raisers of silkworms have proved that the caterpillars hatched from one ounce of eggs eat 1,609 mulberry leaves before reaching the perfect state. This enormous consumption of eatables is necessary to the larvæ, as they must lay in a store of sustenance to be able to bear the long fast they undergo in the state of chrysalis or nympha. Their stomach changes with their nature. The greedy silkworm that consumed a mass of green leaves 60,000 times its own weight, when become a moth only takes a little honey by way of nourishment. The digestive organs of the first had very great power; those of the second are reduced to the thickness of a thread.

"Poor earwig! unfortunate worm! why have they not the impertinence of the Coach-horse, or the credit of the Lady-bird? Certainly it is not from man that they have learnt the lesson of humility and modesty. From the time he put in an appearance here below, he made the earth that he inhabits the centre of the universe, and himself the point of attraction to everything in this world. Believe him, and stones, plants, animals, everything, have only been created with a view to his employment of them. This theory still numbers

many votaries, and would be pleasing to me also did not some facts stand in singular opposition to it." *

"Every animal has at first the form of an egg, and every animal and every organic part, in reaching its adult state, passes through conditions common to other animals, and other adult parts. Every animal, however apparently different—men, horses, birds, reptiles, fishes, snails, slugs, oysters, corals, and sponges—is organised upon one or other of the five, or more, plans which zoologists have adopted for their classification. The ape, the rat, the horse, the dog; and then the bird, the crocodile, the turtle, the frog, and the fish are admitted into the same sub-kingdom of the *Vertebrata*.

"All the great classes of animals, beasts of the field, fowls of the air, creeping things, and things which dwell in the waters, flourished upon the globe long ages before the chalk was deposited. Very few, however, if any, of these ancient forms of animal life were identical with those which now live. Certainly not one of the higher animals was of the same species as any of those now in existence. * * * The population of the earth's surface was at first very similar in all parts, and only from the middle of the Tertiary epoch onwards began to show a distinct distribution in zones. * * The constitution of the original population, as well as the numerical proportions of its members, indicates a warmer and, on the whole, somewhat tropical climate, which remained tolerably equable throughout the year. The subsequent distribution of living things in zones is the result of a gradual lowering of the general temperature, which first began to be felt at the poles. * * There are two hundred known orders of plants; of these not one is certainly known to exist exclusively in the fossil state. The whole lapse of geological time has yet yielded not a single new ordinal type of vegetable structure.

* "The Population of an Old Pear-Tree," by E. Van Bruyssel, pp. 174, 191.

"The positive change in passing from the recent to the ancient animal world is greater, but still singularly small. No fossil animal is so distinct from those now living as to require to be arranged even in a separate class from those which contain existing forms. It is only when we come to the orders, which may be roughly estimated at about 130, that we meet with fossil animals so distinct from those now living as to require order for themselves; and these do not amount, on the most liberal estimate, to more than about ten per cent. of the whole." *

The first form of life is the simple cell and cellular mass; and passing on to these interesting creatures with the large families, who try to make up in quantity what they want in quality, as the conditions for the higher life are gradually prepared, we go on through fishes, reptiles, birds, and beasts, up to man, who himself passes through all these stages in his earliest or fœtal state: the mark of their origin being left on the bodily form of too many of the superior race in after life. In one man you distinctly trace the fish, in another the bird, or other animal, and some are reptiles all over. In the geologic strata, in the graves of the earliest races, a clear progress is thus traced throughout from humble to superior types. As suitable conditions arose—for the land had to be *elevated* before its inhabitants could be—life in some form pressed in, and as these conditions were again withdrawn, so were the particular forms then living. In these forms, however, one fundamental plan seems to have prevailed throughout, the varieties being merely modifications to suit the new conditions. We find throughout the entire organic world an indissoluble unity, which can only be explained by similarity of origin.

"Carbonic acid, water, and ammonia," says Professor Huxley, "disappear, and in their place, under the influence of pre-existing living protoplasm, an equivalent weight of

* Huxley. "Persistent Type of Life."

the matter of life makes its appearance," and he also says "a unity of power or faculty, a unity of form, and a unity of substantial composition, pervades the whole living world. The difference between the powers of the lowest plant or animal and those of the highest is one of degree, not of kind. * * Plants can manufacture fresh protoplasm out of mineral compounds, whereas animals are obliged to procure it ready made, and hence, in the long run, depend upon plants. Upon what this difference depends is unknown." *

But it is with Sensibility, Mind, and Consciousness, that I propose to deal; and sensibility or feeling is everywhere connected with the nervous system, and with complexity of function is always allied complexity of structure. It is difficult to say where sensibility is first added to organisation, or to trace a nervous system in those minute creatures which show evidence of volition, and therefore of power of mind. Mental energy, however, increases as we rise in the scale of creation, and always with it the enlargement and complexity of the nervous system. "The brain, which bears an average proportion to the spinal cord of not more than two to one, comes first,—it is the brain of the fish; that which bears to the spinal cord an average proportion of two-and-a-half to one succeeded it,—it is the brain of the reptile; then comes the brain averaging as three to one,—it is that of the bird. Next in sucession came the brain that averages as four to one,—it is that of the animal; and last of all there appeared a brain that averages as twenty-three to one,—reasoning, calculating Man had come upon the scene." † This is the order in which the four great orders of vertebrate animals appear in the order of time. But there is a world of acute intelligence outside these orders: or, rather, I ought to say thousands of worlds, for in each creature is created a world peculiar to itself, according as the so-called qualities and properties of

* "On the Physical Basis of Life."

† "Footprints of the Creator," by Hugh Miller.

matter or the forces without it play upon its more or less varied nervous system. Every minute space has its living creature whose wants are adapted to its peculiar locality and condition, and whose mind or intellect is sufficient to guide it towards the full fruition of those wants. Man's intellect is very inferior in certain departments to either that of the Insect or the Bird. What is a man's sight, for instance, to that of a fly, with its hundreds of microscopic eyes;* or his hearing to that of a gnat's, the music of whose wings is owing to their making ten or fifteen thousand strokes per second? Although each stroke requires a separate nervous action, probably the motion is automatic, or not attended by consciousness; still, if time is measured by motion, as with us, or even by ideas, the life of a gnat may be much longer than the life of a man. In smell can man equal the dog? or the pigeon, or even a poor *blind* seal, in finding his way about without finger posts? Not even in the same species does the same amount of outer force or properties of matter excite exactly the same kind of ideas and feeling: how much less, then, in such varied organisms. "It is certain," says Darwin, "that there may be extraordinary mental activity with an extremely small

* "Not only has it 4,000 eyes, instead of two; three sets of brain or nerve-centres, instead of one; 1,000 hairs and two claws instead of toes on its foot; it has also wings, which we have not; three pairs of legs instead of one; a mouth which would bewilder any dentist; and a proboscis as far beyond that of an elephant in complexity of structure as a railway engine is beyond a wheelbarrow."—Dr. Tristram, *Sunday Magazine*.

"Insects are commonly cited to express ideas of *smallness*. But to innumerable creatures they are what whales and elephants are to ourselves. The animal that holds the middle place in the scale of size, reckoning upwards from the *Monas crepusculam*, the minutest to which our microscopes have reached, is the common house-fly. That is, there are as many degrees of size between the house-fly and the Monas, reckoning *downwards*, as, reckoning upwards, there are between the house-fly and the whale."—"Life, its Nature, Varieties, and Phenomena," p. 81, by Leo H. Grindon.

absolute mass of nervous matter: thus the wonderfully diversified instincts, mental powers, and affections of ants are generally known, yet their cerebral genglia are not so large as the quarter of a small pin's head. Under this latter point of view, the brain of an ant is one of the most marvellous atoms of matter in the world, perhaps more marvellous than the brain of man." * * * * "Ants communicate information to each other, and several unite for the same work, or games of play. They recognise their fellow ants after months of absence. They build great edifices, keep them clean, close the doors in the evening, and post sentries. They make roads, and even tunnels under rivers. They collect food for the community, and when an object too large for entrance is brought to the nest they enlarge the door, and afterwards build it up again. They go out to battle in regular bands, and freely sacrifice their lives for the common weal. They emigrate in accordance with a preconcerted plan. They capture slaves. They keep Aphides as milch-cows."* But it is the power of feeling in man, proportioned to his volume of brain, in which man's greater superiority consists. Insects do many things in their worlds that he could never accomplish. It is true their field of view is very limited, as they perceive only so much of the world as acts upon their limited faculties; or rather, perhaps, I ought to say, *the same force* acting upon their limited nervous systems creates but a very small world for them, but its wonderful perfection is in proportion to its limitation.

A network of nerve of varying powers or functions is thus gradually spread over the whole world; consciousness and feeling varying with varied structures, but all being of the same substance and chemical composition and obeying the same laws—the same molecular action of brain or nerve in all cases preceding consciousness. Man equally obeys the laws of his being with the minutest creatures around him, and is

* "Descent of Man," vol. 1, pp. 145, 187.

equally a part of one great nervous system, where "each manifestation of force can be interpreted only as the effect of some antecedent force." The difference between the lowest and the highest animal is one of degree, not of kind; and the essential differences that man creates have no real existence, but are entirely the creations of his own mind, that is, are purely subjective. "Matter and law have devoured spirit and spontaneity. And as sure as every future grows out of every past and present, so will the physiology of the future gradually extend the realm of matter and law until it is co-extensive with knowledge, with feeling, and with action. * * * For after all, what do we know of this terrible 'matter,' * except as a

* On this subject we would refer the more curious reader to "The Mystery of Being; or are Ultimate Atoms Inhabited Worlds?" By Nicholas Odgers. Redwith and London. 1868. 8vo. Also to "Spectrum Analysis." Six Lectures delivered in 1868 before the Society of Apothecaries, London. By H. E. Roscoe, F.R.S. Macmillan and Co. Mr. Roscoe shows that by the Spectroscope we are able to detect the eighteen millionth part of a grain of sodium in a room; to determine the constituent elements of stars so remote that light, which travels some 180,000 miles a second, requires more than 100 years to reach us from them; and to note the velocity with which a storm is passing over the surface of the sun. See also "The Principles of Psychology," by Herbert Spencer, p. 617, etc. He says, "What is the constitution of this seemingly-simple matter, which thus tells of things near and remote that remain otherwise unknown? In the minutest visible fragment of it there are millions of units severally oscillating with unimaginable speed; and physicists show us that the amplitudes of their oscillations vary from moment to moment, according as the temperatures of surrounding objects vary. Nay, much more than this is now inferable. Each unit is not simple but compound—not a single thing but a system of things. Spectrum-analysis has made it manifest that every molecule of this so-called elementary substance is a cluster of minor molecules differing in their weights and rhythms. Such being the complexity of matters we lately thought simple, judge what is the complexity of matters we knew as compounds. In each molecule of an oxide or an acid, the chemist sees one of those systems united with one, two,

name for the unknown and hypothetical cause of states of our own consciousness? And what do we know of that "spirit" over whose threatened extinction by matter a great lamentation is arising like that which was heard at the death of Pan, except that it is also a name for an unknown and hypothetical cause, or condition, of states of consciousness? In other words, matter and spirit are but names for the imaginary substrata of groups of natural phenomena." *

three, or more systems of another kind that are similarly involved. Ascending to orders of compounds successively more heterogeneous, he finds himself obliged to recognise molecular complexities unrepresentable in thought; until, in reaching organic matter, he comes to molecules each of which (taking into account the composite nature of its so-called elements) contains literally more atoms than the visible heaven contains stars—atoms combined, system within system, in such ways that each atom, each system, each compound system, each doubly-compound system, has its motion in relation to the rest, and is capable of perturbing the rest and of being perturbed by them; * * * and molecules of each kind are specially affected by molecules of the same kind existing in the farthest regions of space. Units of sodium on which sunlight falls beat in unison with their kindred units more than 90 millions of miles off, by which the yellow rays of the sun are produced."

* Huxley "On the Physical Basis of Life."

CHAPTER II.

MAN.

It has been calculated that life began on this earth at least some 100 millions of years ago, while man is supposed to have lived here only 100,000 years. Professor Huxley, a great authority on this subject, says: — "The first traces of the primordial stock whence man has proceeded need no longer be sought by those who entertain any form of the doctrine of progressive development in the newest tertiaries; but they may be looked for in an epoch more distant from the age of the *Elephas primigenius* than that is from us."

Now how far it is *exactly* "*from* everlasting *to* everlasting" we do not know, and perhaps it would not be much less difficult to settle exactly the period here indicated—geological periods meaning only before or after certain occurrences; but we do know that millions of years before man appeared creatures lived on this earth which exhibited most of the mental phenomena displayed by him. They may not have been quite so pretty, judged by our standard of beauty,* but they were equally fond of their wives and families and friends,

* The inhabitants of the sea depart most from our type; the walrus, the norwal, the sea devil, or the cuttle fish are certainly not beautiful. But beauty is purely subjective, and even the female toad has her lovers and admirers, who are so ardent in their affections that Dr. Günter says he has often found the lady toad dead and smothered from their too close kisses and embraces. * * * In fact, there is no accounting for taste, either in sight or sound. Darwin says: "It is a curious fact that in the same class of animals, sounds so different as the drumming of the snipe's tail, the tapping of the woodpecker's beak, the harsh trumpet-like cry of certain water-fowl, the cooing of the turtle-dove, and the song of the nightingale, should all be pleasing to the females of the several species." ("Descent of Man," vol. 2, pp. 26, 67.)

and equally provided for their support and comfort; they feasted and fought, and crowed and blustered, and spread their tails to be admired, just as men and women do now; and really, when we come to compare an Australian Savage with Horses, Dogs, and Elephants, it is the animals, we are almost inclined to think, that ought to be ashamed to own the relationship. With reference to the vast superiority upon which man prides himself, and how infinitely ridiculous he makes himself in his self-importance, we should listen to the great philosopher, Michael Faraday:—"What a weak, credulous, incredulous, unbelieving, superstitious, bold, frightened—what a ridiculous world ours is, as far as concerns the mind of man! How full of inconsistencies, contradictions, and absurdities. I declare that taking the average of many minds that have recently come before me (and apart from that spirit which God has placed in each), and accepting for a moment that average as a standard, I should far prefer the obedience, affection, and instinct of a dog before it." And who does not recollect Byron's beautiful lines:—

> When some proud son of man returns to earth,
> Unknown to glory, but upheld by birth,
> The Sculptor's art exhausts the pomp of woe,
> And storied urns record who rests below;
> When all is done, upon the tomb is seen,
> Not what he was, but what he should have been:
> But the poor dog, in life the firmest friend,
> The first to welcome, the foremost to defend,
> Whose honest heart is still his master's own,
> Who labours, fights, lives, breathes for him alone,
> Unhonour'd falls, unnoticed all his worth,
> Denied in heaven the soul he held on earth:
> While man, vain insect! hopes to be forgiven,
> And claims himself a sole exclusive heaven.

Faraday is speaking of the Caucasian race, and not of the Mongolian, Malay, Negro, and Aboriginal American races,

which at present, perhaps, comprehend five-sixths of mankind—

> But he who feels contempt
> For any living thing, hath faculties
> That he has never used.

The other sixth, the Caucasian, is much the highest type, and admits of a high degree of civilisation; and other races had probably existed on this earth many thousands of years before the yellow hair and white faces made their appearance. The most civilised claim, as Christians, the particular privilege of eternal damnation for the great majority; but we think it will be found that even they are not worth it, and that the whole plan of Creation will not be altered to suit the exigencies of their peculiar creed.

At present we have no data for fixing exactly the period of man's first appearance in the world. The Nile deposits, from which pottery has been brought up from a depth of 60 feet, and red brick from a depth of 72 feet, are calculated to represent 41,300 years, and it would be an awful bore, representing thousands of centuries, to get to the bottom of these deposits. No one has yet attempted to fix the precise date of the much-talked-of stone, or bronze periods, or of the lake dwellings; and fossil remains at present furnish very little that is definite as to time. Sir Charles Lyell is of opinion that the Engis Skull found in a cave in the valley of the Meuse is of the same age as the Mammoth and the Woolly Rhinoceros. The Neanderthal Skull is also said to belong to the same period, but no one has told us how long that is ago. In the time of flint axes and arrow heads the skulls found are small and round, with large ridges over the eyes. The race was small, and, it is believed, resembled the Lapps of the present day. In the bronze age the skulls were larger and longer. The skulls of the Egyptians, preserved in their tombs and temples, closely resemble the European, but are of smaller size.

The missing link between man and his fellow-creatures has not yet been found, but one-half the earth has not yet come under observation; and it is confidently asserted that, "between the highest primate and the lowest savage, there will be no break, no chasm, but a perfect and complete series." The Orang-Outang, found only in the Islands of the Indian Seas, probably presents as high a claim as any to be man's great progenitor. He is said to be as large as a man, and very like, with a physical force equal to eight men, and he is probably a less disgusting and degraded animal than the cannibal Papuan found in his immediate vicinity. It is highly probable, however, that Man's direct progenitor is buried under the sea in the Southern Hemisphere. Mr. Darwin says:—"The Simeadæ branched off into two great stems, the New World and the Old World monkeys; and from the latter, at a remote period, Man, the wonder and the glory of the universe, proceeded;" the early progenitors of man being no doubt once covered with hair, both sexes having beards, their ears pointed and capable of movement, and their bodies provided with a tail having the proper muscles.*

As regards the bony structure of the body, there is the closest anatomical resemblance between man and the anthropoid apes, every tooth, every bone being strictly homologous; but it is in the brain—the organ of the mind—that the greatest difference is found, and accordingly Professor Owen places man in a distinct sub-class of mammalia. It is not the peculiarities of mere physical form that most distinguish one animal from another, but the varied development of their nervous systems and the grades of mind dependent upon it. Thus, according to Leuret, the proportion of the brain to body is, in fishes, 1 to 5,668; in reptiles, 1 to 1,321; in birds, 1 to 212; and in mammals, 1 to 186.

The convolutions of the brains of apes, as of other animals,

* "Descent of Man," vol. 1, pp. 206, 213.

exhibit every stage of advance. The marmoset presents an almost smooth surface, while the orang has convolutions differing in appearance very little from man; the difference being more particularly in weight as compared to size of body. The lowest estimate for a healthy European brain is 32 ounces; that of a gorilla 20 ounces; while the latter is twice as heavy as any European of so small a brain. European brains have weighed 65 ounces, while the average is 42 ounces. The brain of Sir James Simpson, Edinburgh, according to the *British Medical Review*, was 54 ounces, and the average male brain, according to Quain and Sharpey, is 49½ ounces. The European brain is much heavier than the Hindoo, hence the supremacy of the former in weight of character. A man's brain is much heavier than a woman's, the average being as 42 ounces to 34 ounces; hence the dominance of man, which is not, as is often asserted, based on law or education. The capacity of the smallest human skull is, according to Mayner, 55·3 inches; that of the largest measured by Morton contained 114 inches,—the difference between the brain of the gorilla and the smallest brain of man being much less than that between the smallest and the largest healthy human brain. The whole nervous system of a man is twice as heavy as that of a gorilla; and "already the brain of the civilised man is larger by nearly 30 per cent. than the brain of the savage." *

"Idiocy results from an insufficient development of Brain; an adult male Brain being only nineteen inches in circumference necessitates mental imbecility, and all deviations from the normal shape of the Brain necessitate corresponding mental peculiarities. The circumference of the adult male head should not be under 21 inches at least, nor over 24 inches, the tape being passed over 'Philoprogenitiveness' and the Perceptive Organs (usually where the hat touches.)

* H. Spencer's "Principles of Biology," vol. 2, p. 502.

"The width of the male head varies from 5½ in. to 6½ in., measured with the calipers, from just above the ear.

"The height of the head should be exactly the same as the width, measured with the calipers from the opening of the ear to the vertical point in the coronal region. The length of the head should be one-third more than its width—that is, if the width be 6 in. the length should be 8 in.

"The tape measurement from the opening of the ear, at each side, over the coronal region, should be one-third less than the circumference, and the measurement from 'Individuality' over the coronal region to the occipital spine—the bottom of the skull at the back—should be the same as that from ear to ear.

"The female head is, as a general rule, from an inch to an inch and a half less in circumference than the male, and less also by an inch in width and heighth. The posterior lobe of the female usually projects more than that of the male."*

"Physiologists have observed that each animal passes, in the course of its germinal history, through a series of changes resembling the *permanent forms* of the various orders of animals inferior to it in the scale. * * * Nor is man himself exempt from this law. His first form is that which is permanent in the animalcule. * * * The brain of man, which exceeds that of all other animals in complexity of organization and fulness of development, is, at one early period, only (as quoted in 'The Vestiges from Lord's Popular Physiology,') a simple fold of nervous matter, with difficulty distinguishable into three parts, while a little tail-like prolongation towards the hinder parts, and which had been the first to appear, is the only representation of a spinal marrow. Now in this state it perfectly resembles the brain of an adult fish, thus assuming *in transitu* the form that in the fish is permanent. In a short time, however, the structure is become more complex, the parts more distinct, the spinal marrow

* "A Handbook of Phrenology," by Dr. C. Donovan.

better marked; it is now the brain of a reptile. The change continues; by a singular motion certain parts *(corpora quadrigemina)* which had hitherto appeared on the upper surface, now pass towards the lower; the former is their permanent situation in fishes and reptiles, the latter in birds and mammalia. This is another advance in the scale, but more remains yet to be done. The complication of the organ increases; cavities termed *ventricles* are formed, which do not exist in fishes, reptiles, or birds; curiously organised parts, such as the *corpora striata*, are added; it is now the brain of the mammalia. Its last and final stage alone seems wanting, that which will render it the brain of MAN. And this change in time takes place. It is to Dr. John Hunter and Tiedemann that we chiefly owe these curious observations." * Professor Owen begins still lower down in the scale, as he affirms that the human embryo is first *vermiform*, or worm-like. Thus, as the forms of life are mere stages of development, so are the different forms of brain and nervous system, and the grades of mind dependent upon them.

THE FUNCTIONS OF THE BRAIN AND NERVOUS SYSTEM.

"Manifestations of intellect, feeling, and will, to every one but the subject of them, are known only as a transitory change in the body." † That is, Mind, objectively, like everything else, is known to us only by its mode of action. "Whenever much motion is evolved, a relatively-large nervous system exists; wherever the motion evolved, though not great in quantity, is heterogeneous in kind, a relatively-large nervous system exists; and wherever the evolved motion is both great in quantity and heterogeneous in kind, the largest nervous system exists." ‡ The nervous system

* "Vestiges of the Natural History of Creation."

† Huxley. ‡ Herbert Spencer.

presides over the motion, the brain over the direction or application of the motion. There are two kinds of nervous matter, white and grey; the white is connected with motion, the grey with its conscious direction. The body is covered with a net-work of nerves, thick in proportion to the sensibility required in the part. They have two functions, irritability and contractility—the one informing the mind of what is going on in the external world; and the other, embedded in the muscle, executing the orders of the mind in consequence. The one is called the afferent, the other the efferent nerve.

The nervous system is made up of bundles of threads enclosed in sheaths, which meet in local ganglia, the ganglia increasing in size until they meet in the great ganglion—the Brain. Those nerves that are acted upon by the outer world are in direct relation with those that react upon it, and these again are connected with those vital organs, whose function it is to accumulate the force which the others distribute.* "It is the transported shiver of bodies countless millions of miles distant," says Professor Tyndall, "which translates itself in human consciousness into the aspect of the stars" †; and the nervous system is highly-sensitive shivering stuff—"masses of unstable matter, undergoing decomposition with the greatest facility," through whose medium the shivering,

* "Considered as an agent for generating movements, the nervous system acts by liberation of successively larger amounts of molecular motion in the centres successively distributed. A very small change at the outer end of an efferent nerve sets up a relatively-large quantity of change in some adjacent unstable nerve-matter; whence the change, thus increased, is propagated to some internal ganglion; to be passed on by it immensely multiplied as before; until there is unlocked an amount of disturbance capable of causing muscular contractions throughout the whole body, * * * enabling it to make all parts of the body work together more efficiently in simultaneous and successive actions." (Herbert Spencer.)

† "Heat a Mode of Motion," p. 243.

vibratory, undulatory motions without us translate themselves "in human consciousness into the aspect" of the world; and we are told, on the high authority quoted above, that it would take 57,000 waves of the ether that produces violet colour to fill an inch; and as light travels at the rate of 192,000 miles a second, it would take 699 millions of millions of such waves to enter the eye in a single second to produce the impression of violet in the brain. "Star and nerve-tissue are parts of the same system—stellar and nervous forces are correlated, * * and matter and mind are bound together through measureless amplitudes of space and time." *

It is commonly supposed that thought travels faster than "the quick-winged arrows of light;" but this is a mistake. Thought travels at the rate of the nervous fluid, force, or agent in the nerves, and is dependent upon the molecular action set up in the brain. The rate of transmission, as measured by Professor Helmholtz, varies from 28 yards to 32 yards per second. In a rapidly-turning wheel we lose sight of the individual spokes, and the fire at the end of a stick when turned round rapidly appears to us as an unbroken circle, which shows that thought, or the transmission of sensation through the nerves, is less rapid than the motion of either the wheel or stick. So in hearing, a "tone" is made up of many separate sounds no longer distinguishable separately.†

* Dr. Youmans.

† A luminous impression lasts for about one-eighth of a second; whence it follows that if any two luminous impressions are separated by a less interval, they are not distinguishable from one another. Musical sounds at 16 per second are perceived separately. ("Psychology," pp. 108, 149, by H. Spencer.)

"Some remarkable experiments have been made in France on the relative rapidity with which messages pass through a telegraphic wire and impressions are conveyed through the nerves to the brain; and the result established is that the electric message travels with a

THE BRAIN.—Mind is force—the highest development of force, "known only, to every one but the subject, as a transitory change in the body;" that is, like everything else, it is known objectively only by its "mode of action." Mental Philosophy is a pure system of dynamics, or measuring of forces. Dr. Gall, a physician of Vienna, was the first to begin the study of it on this method. Early in life he observed the different "modes of action" of his brothers and sisters and schoolfellows arising from peculiarity of talent or disposition. He soon began to connect external signs with these differences; to perceive that force of character was connected with a large head, and a narrow intellect with a narrow forehead. He also noticed, and was struck with the fact, that these narrow intellects had often good verbal memory, and stood high in the class from their great facility for learning by heart, and he observed that this peculiarity of talent was accompanied by prominent eyes. Afterwards, in the course of his professional studies, he discovered that this prominence of eye was owing to the comparatively large size of a convolution of the brain lying at the back of the eye, and which pushed it outwards and downwards. He then began to look for other mental characteristics connected with the brain, and whenever he found persons of very marked characters, either in feeling or intellect, if possible he took casts of their heads. He took casts of the heads of murderers, thieves, pugilists, of brave, or timid, or cunning people, of artists, sculptors, linguists, calculators, &c., &c., and he soon

swiftness many thousand times greater than the physical sensation, which is transmitted only at the rate of thirty metres in a second. Thus, supposing a whale thirty metres (about 103 feet) in length to be wounded in the tail, a second would elapse before the brain would be informed by the nerves of the event, and another second would expire before the will of the brain could be conveyed to the caudal muscles and action be taken to resent the injury, thus leaving an appreciable interval for the escape of the offender." (*Pall Mall Gazette*, June 16, 1869.)

found that these mental differences corresponded to differences in the shape of the head, which again corresponded to differences in the development of brain. By this method of proceeding, by tracing mental action to its source in nervous development, a very efficient and practical classification of our mental powers—of both intellect and feeling—has been arrived at, and their external signs can by competent, practised observers be now very correctly indicated,—force, that is force of mind, being here, as elsewhere, generally proportioned to the size of the structure or organ with which it is connected. Of course there are many other things besides size upon which the more or less perfect action of the brain depends, which we shall have to consider in their place.*

* The Physiologists of the present day generally leave off where Gall began; they have refused to follow his method, and have ignored his discoveries. Sir Henry Holland says: "Still there is one important fact here, which seems to be attested by as much evidence as the subject admits of. In every instance where there exists any corresponding lesion or disease on each side of the brain, there we are sure to find some express injury or impairment of the mental functions; and generally permanent, whatever be its peculiar nature. * * * Though absolutely unable to show, or even to conceive, how nervous matter should minister to these particular functions, or to others which it is better proved to maintain; yet if we found certain portions of it invariably connected with certain well-marked instincts, and never present where they are not, we might fairly affirm that we had gained some ground in advance." Speaking of Phrenology, he says: "The principle of division adopted, if principle it can be called, might have been carried greatly further."—("Mental Physiology," pp. 194, 232.) This is very true, but Gall was careful to confine himself only to what his observations warranted. He discovered about 26 organs. The last edition of "Combe's System of Phrenology" contains 37; and the Americans have subdivided or analysed these, and added others, making now about 100. Finally, Sir Henry says: "In the present state of our knowledge of the brain, and of its relation to the mental functions, an impartial view of phrenology requires, not that the principle should be dismissed from view, but that great abatement should be made of its pretensions as a system. * * To say the least, it is chargeable with

Pursuing this method of observation, and classifying mind by what it does—by its different modes of action, the

what Lord Bacon has called 'an over-early and peremptory reduction into acts and methods,' and with the adoption of various conclusions, not warranted by any sufficient evidence. On the other hand, we must repeat the admission, founded as well on the complex structure of the brain as on the diversity of mental faculties and propensities, that the relation of parts to functions in this organ are more special and precise than any that have yet been unequivocally determined. And on a subject thus obscure, and where our actual knowledge is still limited to detached facts and presumptions, there is enough to justify the doctrine being kept before us, as one of the outlines to which future observations may legitimately apply;—not fettered, as they now are, by the trammels of a premature arrangement."—(Ibid, pp. 202, 210.) Sir Henry refers us to No. 17 of the *British and Foreign Medical Review*, where, he says, the argument for phrenology is very ably and fairly stated.

Dr. Henry Maudsley observes that "Psychology cannot be truly inductive unless it is studied objectively." He also says: "No one pretends that physiology can, for many years to come, furnish the complete data of a positive mental science: all that it can at present do is to overthrow the data of a false psychology. * * * The recognition of this increasing specialization and complexity in the function (mental) compels us to assume a corresponding development in the delicate organization of the nervous structure, although by reason of the imperfection of our means of investigation we are not yet able to trace a process of such delicacy in these most inmost recesses to which our senses have not gained entrance."—("The Physiology and Pathology of Mind," pp. 27, 165.) No doubt the Doctor will be delighted to hear that Dr. Gall, a physician of no less talent and eminence than himself, devoted his life to "tracing this delicate process," and that it is considered by *many* who have followed him that his life was not spent altogether in vain.

Professor Huxley tells us that "the functions of most of the parts of the brain which lie in front of the medulla oblongata are, at present, very ill understood; but it is certain that injury, or removal, of the cerebral hemispheres puts an end to intelligence and voluntary movement, and leaves the animal in the condition of a machine, working by the reflex action of the remainder of the cerebro-spinal axis.

"Thus there can be no doubt that the cerebral hemispheres are the

following tolerably complete list of its faculties and functions has been obtained :—

The SELF-PROTECTING FEELINGS, connected with convolutions of Brain lying at the base and sides of the skull.

The SELF-REGARDING FEELINGS, lying above the others at the back of the head.

The SOCIAL AFFECTIONS, at the back of the head, giving that elongated form peculiar to women.

The MORAL FEELINGS ;

The ÆSTHETIC FEELINGS ;

All these lying in the Coronal Region or upper part of the head.

FEELINGS which give Concentration, increased Power, or Permanence to the others.

The INTELLECTUAL FACULTIES, consisting of the faculties of direct and relative Perception and Reflection; these all lie in the front of the head, principally in the forehead.

seat of powers essential to the production of those phenomena which we term intelligence and will ; but there is no satisfactory proof, at present, that the manifestation of any particular kind of mental faculty is especially allotted to, or connected with, the activity of any particular region of the cerebral hemispheres."—("Elementary Physiology," p. 304.) So that according to Professor Huxley we are only just where we were before Gall's time, nearly 100 years ago; all the laborious, careful, cautious induction of that observer have been thrown away, and the supposition that he had established the connection between certain mental faculties and particular regions of the cerebral hemispheres was all a fond delusion on his part, as it has continued to be of all his numerous followers since. I have, as will be apparent to all my readers, a great respect for Professor Huxley's opinion, and I do not know what weight he attaches to a "satisfactory proof;" but does he mean to affirm, for instance, that in the numerous cases of colour-blindness, where the organ of colour is deficient, or in cases of abnormal arithmetical calculating power, where the organ of number is in excess, there is no satisfactory proof of connection between the function and a particular part of the

Before we proceed to the consideration of the peculiar functions or modes of action of these faculties, it will be

cerebral hemisphere? This connection is easily verifiable by any one who chooses to look, and Phrenologists affirm that there is the same verifiable connection between mental faculty and all other parts of the brain; and this affirmation, to those who depend upon authority, is backed by a weight of testimony it is impossible to withstand, Professor Huxley's adverse opinion notwithstanding. George Combe, when a candidate for the Chair of Logic in the University of Edinburgh, in 1836, published a volume (Longmans and Co.) of distinguished names in testimony of the following propositions, viz. :—

"That Phrenology, viewed as the abstract science of mind, is superior to any system of mental philosophy that has preceded it;

"That it is a true exposition of the physiology of the brain;

Also, "To the application of Phrenology in discriminating the varieties of insanity;

"To its bearing on the classification and treatment of criminals;

"And to its application to the purposes of education."

As far as testimony is concerned, this book of the most distinguished names in this country and abroad may perhaps be considered a sufficient balance to the weight of Professor Huxley's unsupported opinion, as well as to the "contemptuous antagonism" which Mr. Herbert Spencer says phrenologists "have met with from both psychologists and physiologists." Mr. Spencer says: "That those who have carefully investigated the structure and functions of the nervous system, should have long ago turned their backs on phrenologists is not to be wondered at." I think it is greatly to be wondered at that the greatest names known to science in psychology and physiology should give their testimony in favour of phrenology in 1836, and that all who have carefully investigated *since* have turned their backs on it—unless, as the French physician said, "nous avons changé tout cela;" and as M. Camille Dareste has shown that transposition of viscera in the fowl can be brought about by the application of heat in a particular way to the egg, this may have been the case. I can only say, however, that I have never met with a single person who has "carefully investigated," according to Gall's method, who has turned his back on it. I have never even met with any of these contemptuous gentlemen who could map out a skull according to the phrenologists—that is, who knew what to look for in their investigations; and there can be little doubt that posterity will return with interest

as well to consider first upon what their general action depends.

the contempt with which they have treated Gall and the most important discovery the world has yet known.

Mr. Herbert Spencer does not so much object to Phrenology itself as to its present form. He says: "Saying nothing of many minor objections to the phrenological doctrine, we conclude that however defensible may be the hypothesis of a localization of faculties, when presented under an abstract form, it is quite indefensible under the form given to it by phrenologists."—("The Principles of Psychology," p. 576.) Every one seems disposed to give the poor phrenologists a kick: "hit him again, he has no friends," seems the very general cry. But, as Mr. Spencer says, "at best, Phrenology can only be an appendix to Psychology proper"; and "whoever calmly considers the question cannot long resist the conviction that different parts of the cerebrum must, *in some way or other*, subserve different kinds of mental action."—(Ibid, pp. 572, 573.) Could he not, in the Appendix to his "Psychology," now publishing, tell the world in what way that should be, and what *form* Phrenology ought to take? Phrenologists say that, by close and continued observation for about three-quarters of a century, they have traced the connection between certain modes of action of the mind—between certain feelings and intellectual faculties, and certain portions of the brain; that they have seen this connection thousands and thousands of times, the difference between a large and small organ being often from an inch to an inch and a half. Now, will Mr. Spencer say what *he has seen* that makes him think them all wrong, and that they have not seen what they say they have? Although casts are obliged to be definitely marked, yet phrenologists do not assert that very "specific limits" can yet be traceable in the brain; or that in the almost infinite variety of our thoughts and feelings their system of Psychology is yet complete. Phrenologists believe, with Mr. Spencer, in nervous centres: it has been admitted also, even by an opponent, that "their doctrine may now be said to be the only psychological one which counts any considerable mass of adherents."—(Lewes's "Biographical History of Philosophy," p. 628, library edition.) And valuable as Mr. Spencer's own system may be, it can scarcely be said to be as practical as the much-despised phrenological one, which in comparison is a "science of mind made easy." On this account alone his Phrenological Appendix to Psychology *proper* would be a great acquisition. Professor Huxley's and Mr. Spencer's present opinions on this subject,

LIFE.—The first requisite, of course, is Life, which, as far as we yet know, proceeds only from Life. At present it is only known to us as a force or vital spark transmitted from one body to another; a sort of innoculation, which gives to a body what is called Vitality. "A solution of smelling salts in water," says Huxley, "with an infinitesimal proportion of some other saline matters, contains all the elementary bodies which enter into the composition of protoplasm," (*i.e.*, living matter). * * * "An animal cannot make protoplasm, but must take it ready made from some other animal, or some plant, the animal's highest feat of constructive chemistry being to convert dead protoplasm into that living matter of life which is appropriate to itself." But if an animal cannot make protoplasm, neither can any chemical powers with which we are acquainted convert dead matter into living protoplasm. For, as Professor Huxley says, "Carbonic acid, water, and ammonia disappear, and in their place,

considering the amount of evidence collected, will no doubt in after times be classed among the hallucinations of men of genius.

Those who still prefer to look for living function in dead matter, and who refuse to use Gall's method, will probably look with considerable interest upon Dr. B. W. Richardson's late discovery. This gentleman—well known to science—says that in a dry human brain that he dissected he discovered membranes lining the convolutions that were really separable, and convolutions in which there were distinct centres.

Mr. Rutter has invented a magnetoscope, and by an improvement on this instrument by Dr. Leger, we are told by Dr. Ashburner that the magnetic force of each phrenological organ may be correctly indicated. "When the sums representing the organs of greatest activity were added together, the inference as to the character of the individual was easy, and seldom failed in being perfectly accurate."—("Philosophy of Animal Magnetism and Spiritualism," pp. 70, 71.) I have had no opportunity of verifying this discovery, but if true, as it reduces the question to one of simple addition, it may bring the investigation of the subject within the capacity of some of those physiologists and psychologists who now so contemptuously reject Phrenology.

under the influence of pre-existing living protoplasm, an equivalent weight of the matter of life makes its appearance." "Constructive chemistry could do nothing without this other *living influence*. Chemical powers are dominated by it, and only act freely when it is gone, *i.e.*, upon dead matter. Professor Tyndall, however, agees with Huxley that "the tendency of modern science is to break down the wall of partition between organic and inorganic, and to reduce both to the operation of forces which are the same in kind, but whose combinations differ in complexity." Life is not what Herbert Spencer describes it to be, "The continuous adjustment of internal relations to external relations": these are only the *conditions* of its existence, and give no idea of what the transmitted or inherited "vital spark" is in itself. "Life," says Schelling, "is the tendency to individuation," *i.e.*, the forces of nature are confined within definite limits, and work towards a given object; and all vital actions have for their final purpose the elimination of nervous force, upon which mental force depends. The conditions of life, upon which the powers of mind depend, are the same in man as in all other animals.

Food.—It is from our food that the force or power that sustains vital action is derived. Sun-power divorces the oxygen from the carbon in the plant, and upon these elements coming together again in the bodily system an equivalent power is restored. The clash of atoms and arrested motion produce heat sufficient to work the whole system bodily and mental—that is, heat, known to us as a mode of motion, produces the peculiar mode of motion which characterises each organ, constituting what is called its function. And here let us pause to note an all-important distinction. When Heat is considered as a mode of motion, we are confounding the effect with the cause. Heat is not the mode of motion, but the cause, *i.e.*, the force which produces it. Much obscurity and error are occasioned by thus confounding cause and

effect. For instance, it is falsely assumed that matter and motion *originate* force, whereas matter simply "conditions" force, or passes it on in a new form, of which motion is the sign; it never produces it; "for every manifestation of force must have come from a pre-existing equivalent force, and must give rise to a subsequent and equal amount of some other force. When, therefore, a force or effect appears, we are not at liberty to assume that it was self-originated, or came from nothing; when it disappears we are forbidden to conclude that it is annihilated; we must search and find whence it came and whither it is gone—that is, what produced it, and what effect it has itself produced." * Thus the body does not produce any of its forces, either Physical or Mental; the force is derived from the food, which is derived, either directly through plants, or indirectly through animals, from the sun.

No energy is *generated* by the bodily machinery; it can give out only what it has received. It passes through the body, working its various and complicated organs, and ultimately appears in its most compressed form as Consciousness or Mind—Mind being "the highest development of force, to whose existence all the lower natural forces are indispensably pre-requisite." † Throughout this work it must be distinctly understood that "force" represents an entity, not a condition. As motion cannot be separated and considered apart from the thing moving, neither can force be separated from that of which it is the force. The different names which we give to its different forms—of heat, light, electricity, chemical affinity, life, mind, &c., are dependent upon varying conditions of structure, and are known to us only in the different modes of motion of this structure, with one exception, and that is when it takes the form of mind or consciousness. In affirming, then, that "the Brain is the organ of the Mind,"

* "The Correlation and Conservation of Forces," by Dr. E. L. Youmans.
† "The Physiology and Pathology of the Mind," by Dr. H. Maudsley.

and that "Mind is the function of the Brain," precisely the same thing is meant. In neither case is it supposed that the peculiar force we call Mind is generated by the Brain. In the first case, its simple connection with the Brain is affirmed; in the latter, it assumes that the peculiar form in which the force manifests itself—its sensibility and mode of action—is dependent upon the Brain. This Force, or rather this unknown reality or entity of which it is the force, is the spiritual immaterial element throughout nature; it is the cause of all things, of all motion and emotion; for there is no reason to suppose that it is changed in its nature by passing through the brain. Its action is merely qualified by the matter—the atoms and molecules among which its energy is distributed. Its domain is not confined to merely physical phenomena; "the wondrous dynamic chain binds into living unity the realms of matter and mind." Here Materialism and Immaterialism meet

> As parts of one stupendous whole,
> Whose body nature is, and God the soul.*

STRUCTURE AND FUNCTION.—What in inorganic bodies we call properties and qualities, in organic we call functions. Function is a power that a body displays, manifested in its mode of action. The peculiar mode of action depends upon the structure; the force or power does not; it is derived from some pre-existing equivalent force. From disregard-

* Dr. Bence Jones tells us, in his "Life and Letters of Faraday," that in that philosopher's "search for the unity of all forces he made all his great discoveries. Later in life a new image of matter came into his mind. He immaterialised matter into 'centres of force,' and he materialised the directions in which matter tends to move into physical lines of force. What he took from matter at its centres and gave to force, he partly gave back to matter in the lines of its motion." He might have made greater discoveries still if he had entered upon the study of Mind as Force, but to this phase of the subject he deliberately and, as I think, obtusely shuts his eyes.

ing this distinction there have been endless disputes as to whether structure always precedes function, or function structure, with about an equal amount of truth on either side. The brain and the muscles are increased in size by exercise, that is, by increased power supplied to the part. Here function is supposed to precede structure, for although the increased size or addition to the part or organ generally manifests the same function as the original, it does not always do so, hence the great *variety* in plant and animal. "Growth exceeding a certain rate, ends in the formation of a new aggregate, rather than an enlargement of the old." * Here we have a glimpse of the Law of Development; function always depending upon structure, but increasing force or power producing increased and, under peculiar conditions, varied structure, and consequently varied function. Every organ seems to have grown out of some other by a modification or adaptation rendered necessary by new conditions, or by some new purpose. Thus animals have been fitted to conditions, and conditions have helped to produce the animals. If we give time enough,—and there is plenty of time to give, and nature never seems to be in any hurry,—there is nothing inconceivable, or even improbable, in the supposition that all animal forms have arisen from successive modifications of one original form, however great the disparity may at present appear.† It is true it requires some

* "Principles of Biology," vol. 2, p. 27, by H. Spencer.

† To inquiring Negroes and Zulus, and other friends of Bishop Colenso, Noah's Ark, in which all living creatures were supposed to be assembled, has presented difficulties, and some naturalists even among ourselves have recently given expression to some doubts upon the subject; but we must bear in mind that it is quite possible that the true significance of *the fact* may not have been understood. Thus St. Augustine urges that the assembling of the animals in the ark must have been for the sake of prefiguring the gathering of all nations into the Church, and not in order to secure the replenishing of the world with life.—(See "Cosmos," vol. 1.)

study to see this, and it is flippantly said, "Surely man can never have passed along the oyster stage of being!" True, the divergence may have begun earlier, and man has probably passed along another line.

TEMPERAMENT.—Power or force is in no case generated by an organism, but is the exact equivalent only of that which is taken into it from without. The amount of force derived from the daily consumption of food in the full-grown body of a man, it is estimated, would raise 14,000,000 lbs. a foot high. This force, in the form of heat, is derived, as we have said, from the slow combustion of carbon within the system, in the same way as heat is derived from the coal that works a steam-engine. * This amount of force is required to work all the bodily machinery, and we must now add, what has been too long omitted, all the mental machinery too. The heart alone, contracting at the rate of 75 pulsations to the minute, during the 24 hours uses up about 500,000, or half-a-million, foot-pounds of this force, and the work of breathing has been estimated at 78,736 foot-pounds more. When heat is not generated in sufficient quantity, or when from exposure to cold the body is deprived of it too rapidly, we are all familiar with the consequences. Prolonged exposure depresses nervous action, and makes us sleepy; and hybernating animals, which as winter comes on,

* "On the constant supply of oxygen all fundamental power, and therewith the continuance of life, depends. The living body and the atmosphere around it constitute an inseparable whole. The once united elements still retain, in reality, their coherence—put asunder by force, and for temporary purposes, but pledged, as it were, to a deeper and inviolable union. In the re-uniting of the parted elements is effected the end and object of the whole process, the functions of animal life. Complex, wonderful, and beautiful as it is, surely the wonder and beauty of the organic world rise in this view to a yet greater height. For in the de-oxidation and re-oxidation of the hydrogen in a single drop of water we have before us, truly, so far as force is concerned, an epitome of the whole of life."—("Life in Nature." James Hinton.)

lose heat faster than they can make it, are deprived of motion and sensibility too, the heat being not sufficient to keep up that molecular action in the brain on which sensibility depends. If the heat is reduced still further, say to the temperature at which water solidifies, life and decomposition both cease. But this heat or force in its passage through the body is transformed in its character, and its "mode of motion" is changed by the various structures it passes through. As it was latent in the carbon and oxygen till they were brought together, so also in its action throughout the body it becomes alternately latent and active, and in this process much organic matter is used up, that which has parted with its energy losing its value and becoming waste, and requiring to be thrown out of the system. In its various transformations we have mechanical, chemical, electrical, odylic, vital, nervous, and mental force, the final purpose of all the others being, as has been said, the last; Mind, being the highest and most concentrated development of force, to the production of which all the other forces are indispensable. Each force, as it rises in concentration and importance, rises in the complexity of the structure required for its correlation or transformation; and mental power depends not only upon the size and perfection of its own instrument, the brain, but upon the degree of perfection in which all the other functions of the body are performed. The great desideratum is the proportional distribution of this food-force throughout the body, and the proper performance of each of its functions; and this depends upon the size and action of the organs or structures whose duty it is to perform those functions. The predominance in the system of particular organs, or set of organs, has given rise to what have been called the Temperaments. Thus we have in some constitutions the brain and nervous system predominating; in others the blood-vessels; in some the muscular system, or the stomach, glands, and assimilating organs.

"The different temperaments are indicated by external

signs, which are open to observation. The first, or *lymphatic*, is distinguishable by a round form of the body, softness of the muscular system, repletion of the cellular tissue, fair hair, and a pale skin. It is accompanied by languid vital actions, with weakness and slowness of the circulation. The brain, as part of the system, is also slow, languid and feeble in its action, and the mental manifestations are proportionally weak.

"The second or *sanguine* temperament is indicated by well-defined forms, moderate plumpness of person, tolerable firmness of flesh, light hair inclining to chestnut, blue eyes, and fair complexion, with ruddiness of countenance. It is marked by great activity of the blood-vessels, fondness for exercise, and an animated countenance. The brain partakes of the general state, and is vigorous and active.

"The fibrous (generally, but inappropriately termed the *bilious*,) temperament, is recognised by black hair, dark skin, moderate fulness and much firmness of flesh, with harshly-expressed outline of the person. The functions partake of great energy of action, which extends to the brain; and the countenance, in consequence, shows strong, marked, and decided features.

"The *nervous* temperament is recognised by fine thin hair, thin skin, small thin muscles, quickness in muscular motions, paleness of countenance, and often delicate health. The whole nervous system, including the brain, is predominately active and energetic, and the mental manifestations vivacious and powerful." *

Of course these temperaments are combined in various proportions in different constitutions, but they all have their external signs, and the degrees in which they are possessed are readily discernible. As they act upon the mind, so does the mind re-act upon them, and the relative proportion in which they exist may be much modified by exercise and

* George Combe's "System of Phrenology," 5th Edition.

treatment. Still they furnish but a rough approximation to the bodily influences affecting the action of the brain and mind.

The first requisite for mental action is sufficient force to produce molecular motion in the brain; for if this is deficient in quantity, as shown by the want of heat, or from the force being engaged elsewhere, as in sleep, total or partial insensibility is the consequence. If molecular action is interfered with by pressure, we have also the same result.

The temperaments act principally through the quantity and quality of the blood which they supply to the brain, as they regulate its rate of circulation and its elementary components—more or less rich in the constituents of nerve-substance. This fact requires much more study than has yet been given to it. We know how temporarily to increase the circulation, but the special food the brain requires to produce the greatest evolution of nerve-force has yet received very little attention. If the feeders to the brain are imperfect, and it is scantily supplied with nervous force, or if there is an unusually large brain with only the ordinary support, that is, the brain is larger than its feeders, or if from a very active temperament there is more than the usual expenditure of mental force, great depression of spirits is the consequence, in one case constant, in the other intermittent.

Dr. Robert Bird, of the Bengal Army, in a volume of Physiological Essays, just published (Trübner and Co.,) has helped to throw considerable light on this subject. He shows how the slightest modification of tissue makes a difference in the quality of brain, and makes one man mentally energetic and distinguished, and another mentally lazy and obscure. The agencies by which the tissues of the body are charged through life, are use, social condition, climate, mixed parental influence, and hereditary transmission, and as through physical excellence it has been ordained that we should attain unto moral excellence, men must necessarily

progress towards perfection, because the physical universe is changing and daily becoming fitter for the growth of a higher race of beings. As regards the requisites for healthy tissues, he says: "The same tissue is differently moved by different external agents. Nay, each tissue appears to be moved by certain agents, and by other agents not to be moved at all. From this I conclude that the different tissues and the different modifications of the same tissue have affinities to certain elements of our surroundings which they have not to the other elements. When it happens, then, that those elements which only have the power to move a certain tissue, are withdrawn, that tissue, for lack of exercise, begins to waste. By reference to this principle, I explain the phenomenon of a man becoming idiotic while undergoing a course of solitary confinement. In his cell he may have enough of food and fresh air, and he may be kept clean and comfortably warm. But cleanliness, sufficient food, fresh air, comfortable warmth, and even light, do not make up the sum of conditions necessary for the maintainance of perfect health. He has within him tissues and modifications of tissue which require for their welfare the waving of woods and corn fields, the scent of flowers, the gleam and ripple of running water, the battling of wind and rain over plains and hills, the struggle with our fellow-creatures for life and position, the ferment of crowded cities, all the sweet variety of domestic life, and much besides: denied them, they fret and waste, and ceasing to influence the economy to which they belong, they abandon the poor prisoner to gloom, indifference, idiocy."* No doubt this is sufficient to explain much of the benefit that is said to be derived from "change of air," but idiocy is caused by atrophy of the intellectual faculties only; the derangement of the emotions would cause, not idiocy, but insanity. Dr. Bird does not at present appear to have apprehended that the Intellect and the Emotions are connected with different lobes of the brain, but speaks of the mental capacity

* "Physiological Essays," p. 129.

generally as being in proportion to the size and quality of brain (see p. 76). Dr. Bird believes, he says, "that the greater or lesser tendency which our diseased tissues show to take on diseased conditions is the result of all the combinations of external influences to which we in our own persons, and in the persons of our ancestors, have been subjected previously to the time when we become diseased."* And on this account I suppose it is that the same medicines act so differently on different constitutions. Thus Dr. Bird tells us that "it may be stated broadly that everything external to us affects us beneficially or prejudicially according to the condition of our tissues at the time when it affects us, and to the measure in which it is applied. Too little food is in its results scarcely more disastrous than too much food, and the same may be said of all stimulant substances. Then all the substances named in the "Pharmacopœia" are medicinal or poisonous, according to the state of our tissues when they are used, and to the measure in which they are used. * * * Indeed, it is the rule that no two bodies are acted upon in the same degree by the same dose of medicine." † ‡

By carefully-prepared tables Dr. Bird shows that the specific gravity of Europeans is greater than that of Indians—natives of Bengal. There is a higher degree of heat indicated by the thermometer in the mouth. He mentions other differences, and says men will have to be classed not always according to their nation, but according to the nature of the

* "Physiological Essays," p. 221. † Ibid, pp. 109, 187.

‡ Hobbes drank cold water when he was desirous of making a great intellectual effort. Newton smoked. Bonaparte took snuff, Pope strong coffee, Byron gin and water. Wedderburne, the first Lord Ashburton, always placed a blister on his chest when he had to make a great speech. The great Lord Erskine took large doses of opium. On the trial of Queen Caroline, Erskine, anxious to make a great speech, took an overdose of his favourite drug. The effect was striking; he dropped into the arms of Lord Stanhope, who sat next him.—*Medical Times and Gazette.*

materials of which their bodies are composed.* In the Bengalee the analysis of blood shows more albumen and fewer red corpuscles than in the European; so that a man is strong, I suppose, according to the quantity of iron in him. These red corpuscles appear to be very important, since they increase as we rise in the animal scale, until they attain their maximum development in carnivorous animals and birds. They increase with an improvement of the breed in animals, and they decrease with old age, and in those shut out from light and fresh air, and they are less in women than in men.† The blood from young people keeps sweet longer than

* Dr. Lankester, in the pages of *Nature*, has lately drawn attention to the value which should be attributed to weight in comparison with height when testing the soundness of the human frame. It is a well-known fact that the tallest soldiers are less able to bear fatigue and exposure than those whose height is rather below the average, and that the instances are very rare in which longevity and great stature have been combined. From investigations made by Dr. Hutchinson and Mr. Brent, it appears that a person five feet high ought to weigh 8st. 5lb., and that a healthy man increases for every additional inch of height five pounds in weight; whenever any considerable divergence from these rules is observed disease may be suspected.

† It is not generally known that John Wesley set up for the cure of bodies as well as of souls, and that he approved himself quite as much in the former capacity as the latter, although knowing, as we now do, the value of the blood, not, perhaps, with sufficient reason. Many, however, now think his views of both equally well grounded. He was not a little proud of his "Primitive Physick, or an Easy and Natural Method of Curing Most Diseases," printed by William Pine, in Narrow Wine Street, Bristol, and sold at the New Room in the Horse Fair, and in London, 1762. Wesley announced that "every man of common sense (unless in some rare cases) may prescribe either to himself or his neighbour, and may be very secure from doing harm where he can do no good." Among the remedies which he approves as "tried"—a word which he thus made proverbial in the Methodist connection—is bleeding for consumption. The patient is to lose six ounces of blood every day for a fortnight if he live so long, and then every other day, then every third day, then every fifth day for the same time. The gout is to be cured by the application of a raw lean beef-steak; for twisting of the bowels, one, two, or three pounds of quicksilver in water.

that taken from the old, which shows a gradual advance towards decay and dissolution even in the living. Dr. B. Richardson measures this decreasing strength; "in the form of heat," he says, "we have a measurement of the capacity of the body to sustain force, which is only another phrase for expressing the resistance of the body to death. For example, if we assume that a healthy man of 29 years respires 450 cubic feet of air per day, and by combustion of his carbon evolves as much heat as would raise 50 lbs. of water at 32 deg. Fahrenheit to 212 deg. Fahrenheit under all ordinary temperatures, which is about the fact; and if we assume that another man at 39 shall not be able at any temperature to respire so much air, and shall not be able to evolve as much caloric as would raise 44 lbs. of water from 32 deg. to 212 deg., we see a general reason why the latter man should feel an effect from a sudden change in the temperature which the younger man would not feel," &c., and so on in proportion, till at 84 a man raises only eleven pounds.*

The fact has not yet been sufficiently attended to that there is no spontaneous generation of force anywhere, and certainly therefore not in the human body. The contractor was quite right when he said, "If you don't put a lot of stuff into a navvy you can't get nothing out of him." The amount of force we receive from food is a definite quantity; it is all there is to do the work of the body, and if it is used up otherwise, it cannot be used in thinking and feeling. Some food may be very nutritious, but if it requires a great power of digestion, we are little the better for it on that account, as it requires almost as great an expenditure of force as it gives. Thinking and digestion do not go on well together, because the force required for active thinking is doing duty in the stomach, and if we insist upon using it in the brain, digestion

* "Waves of Heat and Waves of Death," *Popular Science Review*, January, 1855.

is impeded. So of the expenditure of force in muscular exercise: much out-door work is incompatible with vigorous thinking, and if we have a large body of our own to carry about we require a proportionally larger brain. The same may be said of every function of the body. If a large amount of force is used in its exercise, there is less to convert into sensibility of any kind. We see, then, how extremely important it is that no force should be allowed to run to waste, that all the machinery should be kept in proper working order, all the joints well oiled. The animal body is by far the most perfect machine that has yet been made for the economical use of force. "Of the total heat given out by the combustion of the food, a man can make a fifth available in the form of actual work, while it has never been possible to construct a steam-engine that could utilize more than a ninth of the energy of the fuel burnt under the boiler. But in addition to this external work the body has constantly to perform a vast amount of work in order to sustain the life. There is the blood to be kept circulating and urged through the lungs and capillaries; the chest and diaphragm have to be raised for the purpose of breathing; digestion has to be carried on, and the body kept erect—all these consuming energy." * The brain, or thinking power, has not yet been included by physiologists among the force consumers; and yet it is the most important and the most expensive of them all. There is nothing so exhausting as violent pain, or strong feeling or emotion; and, in fact, every thought or feeling requires an expenditure of what we call physical force. As we have said, then, the great desideratum is a large generation of force and the proportional distribution of it throughout the body, each organ performing its proper function; for if one predominates it is at the expense of the others. Thus we may have mental power at the expense of the vital, and muscular or locomotive at the

* "Animal Force and Animal Food," by J. Broughton.

expense of the mental. Genius, dependent upon great activity of brain, often absorbs too large a proportion of the vital power, at the expense of health. Genius, to be safe, should be connected with a large brain, and a proportional development of body. The causes of the great power, which some constitutions possess, of bearing fatigue, of longevity, of genius, of the *vis medicatrix*, &c., are as yet quite mysteries to us, but they will probably be found to depend upon the mode and proportion in which the food-force distributes itself; and this depends upon the speciality of structure.*

* Mr. George Combe, in his "System of Phrenology," vol. 1, p. 294, mentions that a physician in Philadelphia, Dr. George McLellan, saw reason to believe that tenacity of life bears some relation to the development of the organ of "Vitativeness." Dr. C. Donovan ("Handbook of Phrenology," p. 120) says that his experience is in favour of Dr. McLellan's notion that the condition of the skull as to width in the basilar region (about the ears) and corresponding vitality is correct. He also says:—"On the size of the Brain root, the '*medulla oblongata*,' and on the size of the spinal column in general—for this will ever quadrate with the medulla oblongata—the degree of vital power and tenacity of life, apart from the Love of Life, depends. The foramen, or round hole through which the spinal column enters the skull, will be large or small in accordance with the size of the Brain root. That this foramen varies in size in different skulls is obvious. To come to the external indications of the size of the Brain root, we have to refer to the root of the ear. This in some persons is in a hollow or pit, as if a tablespoonful of matter had been taken out to let the root of the ear be implanted, whilst in others the ear stands out on a level with, or even beyond, the skull. In order to the better understanding of this important point, let it be supposed that a modeller in forming the human head had omitted to place the ear in its proper position. Let it be supposed that in supplying this omission he were to scoop out about a tablespoonful of clay in the side of the head, and place the ear in the hollow thus made. This would give the ear a narrower space from side to side, and would give it a *pitted appearance*. Take the reverse case, and let the modeller, instead of making a hollow to plant the ear in, place *it on the even surface*, or even on a slight eminence, so as to cause it to

RACE.—It seems most probable that the five races, as distinguished by their colours of White, Black, Brown, Red, and Yellow—the Caucasian, Negro, Malay, American Indian, and Mongolian,* were not derived from one stock, but had each a separate origin; the causes that could produce a single man being quite equal to produce all the varieties. Life has been described to be "the continuous adjustment of internal relations to external relations," and this, if not life, is at least the condition of its existence; and if we consider that this "adjustment" has been going on for perhaps a million years before the forces that constitute the bodily and mental constitution of a man could be brought to act in their present

protrude a little. In the first case the pitted ear would indicate a low state of vitality, whilst the second would represent an active and vigorous state of vital power. * * * Granting the soundness of the pitted ear theory, it would appear that in the study of mental character the size of the 'medulla oblongata,' *in which the cerebral nerves are rooted*, and the degree of prominence of the ear caused by such size, is a question of great importance as regards both physical and mental vigour. In a medical point of view this question is of very great consequence. Persons with low vitality when in good health are obliged to eat frequently, because they cannot effectually *extract due nutriment from their food*. When the appetite fails they have recourse to fluids to sustain them. If, when ill, they are kept on low diet, they are apt to slip through the doctor's fingers. All the long-lived have the ears well out on the head."

* According to Prof. Huxley, the five distinct types of Mankind are the *Australioid*, found in Australia, in the Dekhan, and formerly in the valley of the Nile; the *Negroid*, including the Negroes and Bushmen of Africa and the Negritos of New Guinea, Tasmania, &c.; the *Xanthochroic*, distributed through Iceland, Eastern Britain, Scandinavia, North and Central Germany, and extending through Eastern Europe into Asia as far as North-western India, and found also in North Africa; the *Melanochroic*, located in an area situated between the Xanthochroic and Australioid peoples; and the *Mongoloid*, a large and somewhat ill-defined group occupying Central and Northern Asia, the two Americas, and Polynesia.—"*On the Chief Modifications of Mankind, and their Geological Distribution.*" *A Paper read before the Ethnological Society, June 7th*, 1870.

persistence and harmony, we may then get a slight idea upon what the stability of type and race depends. It takes a long time to make any two forces act unconsciously or automatically together, and the forces that constitute the harmony of the human system are infinite. Forces thus made to act together to effect a definite purpose are not easily disunited. If, then, the different races of mankind had a separate origin, and the forces of which they are composed were brought together and associated by a different environment, "the structure of an organism being the product of the almost infinite series of actions and reactions to which all ancestral organisms have been exposed," * then such races could not be expected to mix with advantage. Automatic actions would clash, and there would always be the tendency, as in fact exists, to return to the original types. Thus races which had probably the same ancestral types, such as those that now inhabit Europe, are crossed with advantage; but we obtain only mongrels, inferior perhaps to either original, from the crossing of distinct races. Darwin says: "The first meeting of distinct and separate people generates disease." He also says: "If we look to the races of men as distributed over the world, we must infer that their characteristic differences cannot be accounted for by the direct action of different conditions of life, even after exposure to them for an enormous period of time. The Esquimaux live exclusively on animal food; they are clothed in thick fur, and are exposed to intense cold and to prolonged darkness; yet they do not differ in any extreme degree from the inhabitants of Southern China, who live on vegetable food, and are exposed almost naked to a hot, glaring climate. The unclothed Fuegians live on the marine productions of their inhospitable shores; the Botocudos of Brazil wander about the hot forests of the interior, and live chiefly on vegetable productions; yet these tribes resemble each other so closely that the

* Herbert Spencer.

Fuegians on board the "Beagle" were mistaken by some Brazilians for Botocudos. The Botocudos, again, as well as the other inhabitants of tropical America, are wholly different from the Negroes who inhabit the opposite shores of the Atlantic, are exposed to a nearly similar climate, and follow nearly the same habits of life." *

Mr. Darwin, nevertheless, rather leans to the opinion that we had but one ancestor. Mr. Wallace, on the other hand, holds that man passed through more than one channel of derivation, or transitional form, from the class of the inferior mammals; such primary differences as those of Negro, Caucasian, or Australasian, denoting the special strain or breed of quadrumana from which each is supposed to have risen to the dignity of man. The colour of the skin depends on race more than on climate. It "depends on the pigment excreted from the blood, and interposed between the cutis and cuticle. This seems to be excreted from the surface of the cutis, and, like the cuticle, is extravascular. It is as thick as the cuticle in the negro, and, by nice manipulation, can be detached as a separate membrane. According to dissections made by Sœmmerring and Hunter, the texture of this intermediate lamella between the cutis and cuticle exists in the fairest of Europeans; but the pigment is not deposited, and hence the colour depends on the transparency of the skin revealing the blood in the capillaries beneath. From white to black, every conceivable shade is produced by the amount of colouring matter deposited in this lamella or rete-mucosum." †

As Malthus has shown, the world may be filled from the good stock with which now it is everywhere inoculated, and the inferior races, although they at present represent five-sixths of mankind, on the principle of Natural Selection, will probably be "civilised" off the face of the earth.

That he is a progressive animal is the characteristic dis-

* Vol. 1, pp. 239, 246.

† "Physical Man," p. 129. By Hudson Tuttle.

tinction of man, but several of the inferior races of man seem quite incapable of progress; the Black, Brown, and Red do not appear to have advanced a step so far as we have any record. From ages of locomotive hunting habits, the vital and muscular forces so predominate in the American Indian, that any lengthened rest would be to him painful, and any settled mode of life impossible; whereas ages of patient industry have as much fitted the Chinese to do the work of the world as constant locomotion has disqualified the Indian. In the East civilization seems to have made considerable progress, and then to have become stereotyped. He who discovers the cause of this stereotype, and by removing it sets civilization going again, may perhaps save one-third of mankind from extermination. Cæsar's description of the people of his time, contrasted with the little change their descendants have undergone during the last thousand years, remarkably illustrates the permanence of type, and proves that in the institutions we would give to a people the first thing to consider is Race. England has failed to govern Ireland, and the Emperor of the French failed in Mexico from not sufficiently considering the race he had to deal with.

Hereditary Descent.—We have seen how much depends on Race, but quite as much depends on hereditary descent. "He comes of an honest family" is proverbial among the poor, and it is astonishing how little deviation there is from this rule. The same may be said of roguery—"What is bred in the bone cannot be got out of the flesh." The microscopic germ contains the red hair and other physical and mental characteristics of the father, however modified afterwards by the character of the mother, and her treatment during the time of gestation.* Why in some families the characteristics

* It is a fact, settled by innumerable observations and experiments, that the bees can so modify a worker in the larva state that, when it

of one parent entirely obliterate those of the other, or on what principle they are mixed, is not yet known; but in judging

merges from the pupa, it is found to be a queen or true female. For this purpose they enlarge its cell, make a pyramidal hollow to allow of its assuming a vertical instead of a horizontal position, keep it warmer than other larva are kept, and feed it with a peculiar kind of food. From these circumstances, leading to a shortening of the embryonic condition, results a creature different in form, and also in disposition, from what would have otherwise been produced. Some of the organs possessed by the worker are here altogether wanting. We have a creature "destined to enjoy love, to burn with jealousy and anger, to be incited to vengeance, and to pass her time without labour," instead of one "zealous for the good of the community, a defender of the public rights, enjoying an immunity from the stimulus of sexual appetite and the pains of parturition; laborious, industrious, patient, ingenious, skilful; incessantly engaged in the nurture of the young, in collecting honey and pollen, in elaborating wax, in constructing cells and the like! paying the most respectful and assiduous attention to objects which, had its ovaries been developed, it would have hated and pursued with the most vindictive fury till it had destroyed them!"—(Kirby and Spence). The bees were inhabitants of this earth long before man, and have had, therefore, a much longer experience, and when we have been as long in the world perhaps we shall take a lesson from them. When civilisation no longer requires the pressure of population on the means of subsistence, then we may turn our attention to making queen bees and neutrals. At the present time even there are "advanced" American ladies who cannot be said to be "true females."

Louis Figuier, in "The Insect World," tells us that "the working-bees, unfruitful females, with a self-denial very rare in nature, seem to have no other vocation than to sacrifice themselves to the welfare of the larvæ." Might not the strong-minded ladies who are now standing up for the "Rights of Women," and seeking work, find their occupation here in the development of the human larvæ, and console themselves with the reflection that such a condition is higher than the mother's, and requires a more advanced growth both in body and mind, taking four days longer to develope from the larvæ? "Workers" at home, and the education of the rising generation, that is their department, when properly understood. It is stated that in Philadelphia, out of 1,194 teachers, there are 1,110 women and 84 men teachers; while in New York, out of 26,000 teachers, there are 21,000

of the transmission of hereditary tendencies, we must have both genealogies before us. This transmission is readily accounted for—exercise augments function, this increases structure, and this increased structure is transmitted. "Hereditary tendencies can be ascribed to nothing but inherited development of structnre, caused by augmentation of function." * Strong impressions, which alter structure, and which leave their mark upon the easily impressible substance of the brain, are transmitted, and thus most peculiar idiocyncracies run in families, showing themselves often at the period of life in which they first appeared in the parent. "Some fault, some contravention, some ignorance of the eternal laws—who knows how, or how long ago committed?—has entailed this Nemesis." †

Sir J. Herschel says: "The disregard and ignorance of the laws of human organisation manifested in the transmission of diseases to posterity deserves the severest censnre, and often receives the severest punishment," and, may we not add, that the transmission of mental disease is equally culpable.

women and 5,000 men instructors."—(*Athenæum*, June 2, 1870.) So greatly does instinct go ahead of reason in America, where all the talk is of the "Rights of Women" to become men.

Again, might not our fast young ladies, as well as the "sluggard," go to the ant and take a lesson, as well as from the bee? In the tribe of ants "some brilliant black flies, with their delicate wings in continued motion, make their appearance among the workers. These are the male and female population of the colony, which must some day face abroad, and go to establish new families at a distance." These winged ants swarm out into the bright sunshine, live for a time a rather fast life, each seeking for one to love. Having made their choice, no doubt a happy one, they settle down to the duties of maternity, and mark! they then tear off their wings "by waving them, so as to weaken the muscles which unite them to the corselet, and pinching them off with their legs," that they may no longer be tempted to roam abroad and neglect their household duties.

* Herbert Spencer. † T. A. Trollope.

CLIMATE.—Whether climate is more important than race, or whether race itself grows out of climate, are still disputed points with ethnologists; but surely the immense contrast between the Arab and the Negro, both in body and mind, is not sufficiently accounted for by the difference in the climates which they respectively inhabit. Still climate, it must be allowed, is all-important. We can make little progress till we give our mental and moral philosophy a physiological basis, and, physiologically, man grows out of the earth as much as the plants do. It is in vain that he tries to set himself up as something distinct and apart from nature, whereas he is a part only of the great whole, his present always growing out of the past; the rudiments of all his highest acquisitions being found in the strata below. The sun's spots even, and variable influence, affect the climate and atmosphere, and through them the vegetable kingdom, which again influences both animals and men, changing tissue and its mental manifestations. The sun itself is under the influence of other bodies in space, so that the remotest star acts directly on our organisation, and we may yet have to admit the astrologist within the boundaries of science, and be glad to know that we are born under a favourable star.

Differences in climate, Dr. Bird tells us, may be referred to differences in heat, moisture, chemical action, electricity, magnetism, and light; and differences in these may be referred to differences in distance from the sun, moon, and stars, from the equator, in the relative distribution of land and water, in the irregularity of the earth's surface, in the composition of the earth's crust, and probably in differences in the relations which exist between different portions of the earth's crust and the interior of the earth, where the elements of volcanic action are supposed to reside. Men take their characters from contact with the physical influences among which it has been their lot to be cast. Nations and tribes take their places in the human family according to their

physical good fortune or their physical bad fortune; the inhabitants of swamps and jungles are necessarily of lower organisation than are the inhabitants of breezy and well-cultivated uplands. Humboldt, in his "Cosmos," and others have now made these things pretty well understood; but that man is a great magnet, and sympathises with the varied magnetic and electric condition of the earth is less known. Changes are constantly taking place in the intensity of terrestrial magnetism. Thus it is increasing in America, and decreasing in Europe and Asia; and when from the general we descend into the particular, we find that at Toronto, in Canada, the total force in the dip inclination in the magnetic needle increases annually 1·0, and that in London there is an annual decrease of the same of 2·7. This shows, says Dr. Bird, that a benefit or a loss is travelling westwards. Can it be true, he says, as the Yankees continually tell us, that Europe is growing old; that, having borne the burden of a high civilisation for thousands of years, she is transferring it to the back of the unexhausted energies of America? * It certainly admits of a question as to whether Europeans are improving in America, as to whether there is a "benefit or a loss?" Anthropologists say: "We have exhaustion and degeneracy, but no real acclimatation." † In the American the nervous system greatly predominates. This Nathaniel Hawthorne ascribes to the dry atmosphere and vicious habits of life; but both the vicious habits and nervousness may quite as likely be owing to the difference in the magnetic condition. "John Bull, on the other hand," says Hawthorne, "has grown bulbous, long-bodied, short-legged, heavy-witted, material, and, in a word, too intensely English." Let us hope that both extremes may be modified by food, training, and proper educational treatment.

In considering this subject we must also not lose sight of

* "Physiological Essays," pp. 144, 119, 125.

† "Anthropological Journal," July, 1868.

chemical action and the consequent evolution of electricity, not only dependent on winds and waters on the surface, but upon the chemical action going on in the crust, and in the bowels of the earth. Faraday says that the chemical action of a grain of water on four grains of zinc can evolve a quantity of electricity equal to that of a powerful flash of lightning. As chemical action is daily going on to a vast extent in trees, and in all kinds of vegetation and in animals, a large proportion of the atmospheric electricity must come from this source. The production of electricity varies greatly in different localities from these and other causes, giving new properties to matter, and consequently a different action on, and relations to, our tissues, and we begin to understand how it is that many changes take place which the thermometer cannot measure; and how the heat of one wind acts differently from the heat of another wind; and how people should exclaim, How depressing this wind, and how exhilarating that! *

The action going on in the earth's crust generates all kinds of peculiar influences, which greatly affect some people, and all differently. Some are affected by metallic currents, some by running water, others in passing over graves, and in various other ways. Finding metals and streams of water with the hazel wands, by people with abnormally constituted nervous systems, has passed into a profession, and hundreds of volumes have been written on these phenomena of Rhabdomancy, as they are called. The emanations of these mundane agents are not confined to veins of metal, or subterranean streams, but the whole mineral kingdom has a profound and mysterious relation with the organism of man, and different constitutions are thus differently affected by different localities. At Delphi we have prophecies, in the Black Forests ghosts and demons. The earth may be made into a battery; man is a magnet or a telegraphic wire,

* "Physiological Essays," pp. 200, 203, 206.

oftener, however, a post, and the electric currents that circulate freely through the different strata, often mixed with decomposed organic matter, affect him accordingly.*

This question of climate, and especially of mundane influences on the tissues and brain-centres, and even on health and on disease may be said to be quite in its infancy. I give the following, however, as illustrations of the attention which is beginning to be devoted to the subject:—

At a meeting of the Geological Society a paper by Mr. Whitaker was read "On the Connection of the Geological Structure and Physical Features of the South-east of England with the Consumption Death-rate," in which a fact long insisted upon by sanitary reformers was established from the geological point of view. In fifty-eight registration districts of Kent and Sussex consumption most prevails where the soil is wet. This result, however, does not depend entirely on the stiffness or porousness of the soil, for it is modified by slope and elevation. It has long been remarked in Devonshire that consumption prevails in the valleys and not on the hills. Is it quite certain that the hollows are warmer than the heights? The country-folk round about Haslemere all declare that the cottages on the hills are warmer than those in the valleys; and the same testimony may be heard in other parts of England.

Dr. Moffat also attempts to establish the close connection between certain soils and certain maladies. His experience has chiefly lain in Cheshire, and he says he has there found that consumption and anæmia follow in a very remarkable manner the course of the carboniferous system, and prevail to a far less extent among the dwellers in the new red sandstone district. So far this agrees with the above observations of Mr. Whitaker and with what Dr. Buchanan and Mr. Simon observed in the counties of Surrey, Kent, and Sussex,

* See "Philosophy of Mysterious Agents," chap. 5, by E. C. Rogers. (Jewett and Co., Boston.)

where phthisis was most fatal upon the damp soils; and it is also supported by the fact that in large towns the disease has been the first to decline in virulence after the ground has been rendered dry by the introduction of main sewers. The novel parts of Dr. Moffat's theory is, however, that analyzing the wheat grown upon the two geological systems, he found that in that produced upon the sandstone there was a large proportion of phosphoric acid and of oxide of iron, while in that of the carboniferous system these constituents were almost wholly wanting. He concluded therefore that the prevalence of consumption and anæmia were mainly attributable to the deficiency of these elements of blood in the ordinary diet of the population.

"HARD WATER.—The testimony of public waste is decidedly in favour of hard water. It is usually rendered hard by the suspension in it of calcareous substances, which are rendered soluble by the presence of carbonic acid. Water containing earthy carbonates is usually bright, hard, pleasant to the taste, and refreshing, while pure water is soft, tasteless, and affords none of that sense of exhilaration which is always associated with 'the crystal spring.' The French *savans*, when inquiring after water for the supply of Paris, found that more conscripts are rejected in soft water districts, on account of imperfect development and stunted growth than in the hard; and they concluded that calcareous matter in water is essential to the formation of tissues. In these islands, it appears that the death-rate is influenced by the water supply, not only as to its sufficiency and the amount of organic matter suspended in it, but also as to its relative hardness. Glasgow and Manchester are supplied with soft waters, and have high death-rates; Birmingham, Bristol, Newcastle, and Warwick have hard waters and low death-rates. It may be said that in towns supplied with water of more than ten degrees of hardness, the average mortality is about 22 per 1,000, while in those supplied with softer water it is about 26 per 1,000."—*City Press.*

Body and Soul Emanations.—I have alluded to the mundane emanations, and we must not omit all mention of the emanations from the body, and their action upon those with whom we are brought into close contiguity. This topic, it might be considered, would come more properly under Mesmerism, but there is a wide field that Mesmerism does not include. The sun has an atmosphere, the world has an atmosphere, and so has man, and one often evident to the senses; but it is not this to which I allude. We all know how we are drawn to some people, and repelled by others, when we are brought within their sphere. But the character of the emanations surrounding us has never been very definitely determined even where its existence has been admitted. Of its existence, however, there can be no doubt, although it is not recognised by physiologists or medical men except in some cases of disease. In Australia there are large patches of the sensitive plant growing wild, which curls itself up at the *approach* of man, not waiting for his contact, and some people are equally sensitive to the approach of others. We are told by Humboldt that the Peruvian Indians in the darkest night can not merely perceive through their scent the approach of a stranger whilst yet far distant, but can say whether he is Indian, European, or Negro. This is attributed to smell, but of the general character of this influence less is known. Dr. Bird, however, says: "It appears that every substance, while moved by heat, in turn changes heat. The sun's heat, changed by everything it permeates, passes on into the tissues, and there becomes transmuted into motion or organised tissue, which is bottled heat of peculiar modification. This latter again becomes heat when it moves and does work. This released heat takes its character from the tissue which has released it. Heat from brain tissue is not the same as that given out by muscular tissue." Dr. Bird applies this to his own department of medicine, for "as different heats yield to the

influence of different things, it follows that a different substance is necessary to control the heat issuing from the brain from what is necessary to control heat issuing from muscle." This "heat or force theory rests on the broad and sure basis of physical science in all its departments, and by means of it we are connected and interwoven, not only with the earth and everything that moves on it, but with the sun, the moon, and all the radiant stars." * It is this "released heat taking its character from the tissue which has released it" that determines the character of the special bodily atmosphere that surrounds us. In some exceptional cases large quantities of this specialised force—this released heat taking its character from the tissue—is given out, and we have transmitted muscular, electrical, vital, or nervous forces in great power. Of pure muscular force we have such cases as those of Angelique Cattin, investigated by M. Arago. Electrical force is sometimes in great excess. All chemical action is attended by a generation of electricity, and this is so largely developed in some people,—their bodies have been so highly charged,—that it has been necessary to carry it off by a regular process of conduction. Vital force is so strong in others that they possess a curative power by its transmission in cases where healthy vital force is deficient. Old people imbibe vital force when sleeping with young ones, and all persons deficient in vital force draw largely from those with whom they sleep, causing or greatly increasing rheumatic and other pains. In the transmission of force from brain tissue we not only transmit mental states, but these other forces come more or less under the dominion of the Will, accounting for much in Electro-biology, Mesmerism, and so-called Spiritual Phenomena. But these are abnormal states; in the natural state the "released heat taking its character from the tissue," mixed with more material emanations, forms our personal atmosphere, and people are much

* "Physiological Essays," "The Origin of Disease," pp. 245, 246.

more under its influence than they are disposed to credit. Our thoughts and feelings are greatly influenced by those with whom we come in contact, and especially by those with whom we habitually associate, the influence depending upon the particular brain tissue from which the force emanates. Envy, hatred, and malice transmit themselves, as do faith, hope, and charity. Good people sometimes wonder at the devilish thoughts that come into their minds, and trace them to evil spirits; and such is really their origin, the evil influence or *spirit* being generated in another person's brain. The extent to which we give or take depends upon the constitution. Highly nervous people are very sensitive to the impressions about them. "When I am among women," writes Keats, "I have evil thoughts, malice, spleen; I cannot speak or be silent; I am full of suspicions, and therefore listen to nothing; I am in a hurry to be gone."* He was probably more susceptible to female influence, as the temperament of women is more sensitive, and approaches nearer to the poetical; but the influence he would receive would depend entirely upon the character of the women he was with, and upon their predominating brain development.

Shelley was equally sensitive. Medwin, writing of him, says: "So sensitive was he of external impressions, so magnetic, that I have seen him, after threading the crowd in Lung' Arno Corsos, throw himself half fainting into a chair, overpowered by the atmosphere of evil passions, as he used to say, in that sensual and unintellectual crowd." These phenomena are now illustrated on a very large scale in what are called Spiritualist circles. All that is wanted is observation and experiment; but we must look in the right direction—for *spirit*, not *spirits*, and for nervous and bodily forces and emanations.

The effect of one body upon another, even without contact, is familiar to us in disease. Mad people, or the mentally

* Monckton Milnes's (Lord Houghton), Keats, p. 245.

diseased, are known even by their smell, and it is now very generally admitted that it is very undesirable to crowd certain diseases together in hospitals; that patients recover much more rapidly by separate and isolated treatment.* Mad Houses are, I should think, much more likely to make sane people mad than mad people sane. But we may equally *catch* health as disease. Mr. Valentine Greatrakes, in Charles the First's time, wrought great cures, and the Royal Society of that time, then in its infancy, accounted for them by "a sanative contagion in Mr. Greatrakes' body, which had an antipathy to some particular diseases and not to others." If the Royal Society had pursued this investigation we should not have had people, in possession of this power, mistaken for impostors, and nearly torn to pieces by the mob. Such an investigation would also have thrown light upon many important kindred subjects connected with our higher interests—for instance, the way in which mind acts upon mind. Of the cause of our elective affinities, our unaccountable bodily likes and antipathies, we know nothing, and to pursue the subject would be to trench on Electro-biology, Mesmerism, Spiritualism, &c. George Whitefield's extraordinary power as a preacher depended entirely upon his personal presence; his published sermons read very tame,

* Recent returns show that the percentages of death after limb amputations under different conditions and degrees of aggregation and isolation are as follows:—In the large Parisian hospitals, 62 in 100 die; in British hospitals, with 300 to 600 beds, 41; with 300 to 201 beds, 30; with 200 to 100 beds, 23; with 100 to 26 beds, 18; 25 beds or less, 14; in isolated rooms in county practice, 11. Sir James Simpson argues from this that the congregation of patients upon a given spot, or within a given establishment, enhances the chances of death to those that are there operated upon and treated, while on the other hand the more that patients are separated and isolated, the more surely they recover from the knife of the surgeon, and in all probability also from other accidents and disease. There is safety, he maintains, in segregation, danger in aggregation.—*(Pall Mall Gazette.)*

and create little impression. It was his power of throwing his mind into that of others, owing to his singleness of purpose and earnestness to which the effect was owing; as illustrated in an abnormal state in electro-biology. "The man was," as the *Athenæum* says (April 22, 1871), "transparently sincere and single-hearted. It was out of a soul at white heat of emotion that the dramatisation proceeded; and the emotion that fired and fused it was the love of souls."

T. Adolphus Trollope, speaking of the influence of physical love on one of his characters, says: "It really seemed as if there were some physical emanation from her person—some magnetic stream—some distillation from the nervous system of one organisation mysteriously potent over the nervous system of another, which mounted to the brain, mastered the sources of his volition, and drew him helpless after her, as helpless as the magnetized patient obeys the will of the magnetizer." *

INSTINCT.—Whatever principle of agency in the animal is not recognised as an element in the human constitution has hitherto been called Instinct. Instinct, however, is hereditarily transmitted experience. Man can transmit his experience by oral and written records, whereas animals can transmit theirs only in the form of instincts. Voluntary acts many times repeated become involuntary or automatic—that is, take place unconsciously. This is no doubt accompanied by change, or even growth of structure, and this alteration of structure is transmitted to offspring with its function of automatic action. In this way we get the performance of an act without knowledge or experience, but the knowledge or experience has been acquired in previous generations. Instinct is only memory once removed. Memory is the result of impressions on the brain; these impressions are deepened by repetition till both speech

* "A Syren," vol. 2, p. 224.

and action become involuntary in a recognised and definite order along the path so often travelled. In old age, when our animal vigour is exhausted, and less force passes through the brain, and the brain itself becomes less susceptible of impression, the old impressions resume their sway, and we return to our old habits of feeling and thinking, and our early memories. As we have said, when these automatic memories are attended with alteration or increase of structure, and are transmitted to offspring, they become instincts. Man is thus a bundle of instincts, transmitted through every form of life which has existed since it first commenced within the simple cell millions of years ago. All his Feelings and Intellectual Faculties are instincts, and have been thus transmitted. Even his Reason is an instinct—a comparing, fitting, and generalising instinct, dependent upon transmitted structure of brain in its three separate organs of Comparison, Causality, and Congruity. The nearest approach to man in bodily form, although not in the mental, is the ape; but the ape has to be traced down to its beginning in the monad. All man's instincts exist in some exaggerated form in some of the creatures below him, except, perhaps, a few of the highest, which have been developed only in him, but which nevertheless exist in a rudimentary form in other animals; for it is impossible to affirm that brutes have no Conscience, or sense of right and wrong; or that they have no Veneration, that is, respect or reverence; or no Benevolence; or that they do not Reason. The industrial and social polity of the bee is superior to man's, and the ant at least equals him in some of his vices, for one tribe goes to war with another for the sole purpose of making prisoners, which they treat as slaves, and upon whose labour they live idly. Horses and Dogs, though they have the germs of higher affections in them, show nothing like the governing instincts of ants; and even the highest apes, Mr. Darwin tells us,

show nothing like the sense and love of beauty evinced by many tribes of birds.

Man came last into the world, and although he has all the mental powers that distinguish other animals "in one," yet he possesses some of them in a very inferior degree. His pride, however, disclaims any relationship to his fellow-creatures lower in the scale of being, so he makes a difference in kind instead of in degree between himself and them, and where he recognises this mental superiority, or indeed any kind of intelligence he does not understand, he calls it Instinct, which is a mere name to cover his ignorance, and to support a foregone conclusion about some kind of soul which the brutes are supposed not to possess. People having no knowledge of their own minds cannot be expected to understand those of animals. Our intimate union with the Dog, Cat, and Horse must convince us that their feelings in most cases are like our own, and that the intellectual powers that guide these feelings, of perception, conception, memory, and even judgment, or the adaptation of means to ends, are the same as our own, differing only in degree. Mr. A. R. Wallace, a most acute observer as a Naturalist, is of opinion that birds learn to sing in the same way as young ladies do—by taking lessons. He says facts "render it certain that the peculiar notes of birds are acquired by imitation, as surely as a child learns English or French, not by instinct, but by hearing the language spoken by its parents." * He is even of opinion (in which perhaps we cannot so readily agree with him) that birds build their nests by their own observation and experience, and not by instinct—that is, transmitted aptitude and experience. They must be aided at least by a large organ of what Phrenologists call Constructiveness, which is a building instinct. He says: "During the time they are learning to fly and return often to the nests, they must be

* "On Natural Selection," p. 222.

able to examine it inside and out in every detail, and as we have seen that their daily search for food invariably leads them among the materials of which it is constructed, and among places similar to that in which it is placed, is it so very wonderful that when they want one themselves they should make one like it?"* Very wonderful, we think, even supposing that they should have such precocious ideas of commencing housekeeping. But then Mr. Wallace tells us that when they really do begin to build they are assisted by the experience of the older birds; that young and old birds pair together, and that the young one consents "to be guided to some extent by its partner." The fact is, we do not understand the language of the creatures below us, the study of which would be much more profitable, and very much more interesting, than Greek and Latin; for we should then learn how Nature in its infinite experience has found out best to do most of the things we wish to accomplish, has stereotyped the knowledge, and handed it down to us in what we call Instincts.

The principle by which Instincts are formed is very simple; it is but the law of hereditary descent in its most permanent form. We begin with a creature all stomach, and the simple appetite, through the instrumentality of pleasure and pain, does all the rest. We have increased effort, which is increased exercise, leading, as we have seen, to increase of size; and with "growth exceeding a certain rate," with new conditions or outer relations, we have new organs and new functions. Certain habits are acquired, and the brain "grows to" the kind of activity thus become habitual, both in intellect and feeling, and the character thus impressed is transmitted to offspring. This condition of brain is often acquired unconsciously in what has been called "unconscious cerebration;" the brain grows in sleep and acquires strength and firmness; and processes of thought, originally

* "On Natural Selection," p. 222.

difficult, attain clearness and become easier. Our feelings, too, are unconsciously bent, and under new circumstances we often become vividly and sometimes painfully conscious of the new condition the brain has acquired—when the course of true love, for instance, has ceased to run smooth. In this way man began his education, not with the race, but with the first living creature, and much of the experience he possesses has not been acquired by himself, but by previous generations.

"The corollary here drawn from the general argument is that the human brain is an organised register of infinitely numerous experiences received during the evolution of life, or rather, during the evolution of that series of organisms through which the human organism has been reached. The effects of the most uniform and frequent of these experiences have been successively bequeathed, principal and interest; and have slowly amounted to that high intelligence which lies latent in the brain of the infant—which the infant in after life exercises and perhaps strengthens or further complicates—and which, with minute additions, it bequeathes to future generations. And thus it happens that the European inherits from twenty to thirty cubic inches more brain than the Papuan. Thus it happens that faculties, such as music, which scarcely exist in some inferior races, become congenital in superior ones. Thus it happens that out of savages unable to count up to the number of their fingers, and speaking a language containing only nouns and verbs, arise at length our Newtons and Shakespeares." *

Although Mind, then, is dependent upon the Brain, and power is generally proportioned to size, we yet see upon how many other things more or less perfect mental action is dependent. It depends upon the amount of Force we are able to extract from the Food we take, and the mode in which, through a more or less well-balanced structure or

* "The Principles of Psychology," p. 470, by Herbert Spencer.

bodily organisation, that force distributes itself through the system. The digestion, heart, lungs, liver, and other organs must he sound, and these bodily conditions are easily discernible to the practised observer in what are called the Temperaments and other appearances. Then there are Race, Family, Climate, Education, and Idiosyncracies, and Aptitudes, which circumstances and education give and transmit. By these mental aptitudes the children of educated parents can be distinguished from those of the uneducated. These aptitudes may he transmitted without increase of size; with increase of size they become instincts. An educated Phrenologist estimates and makes allowance for all these conditions, in predicating the power of the Mind from the organisation of the Brain, as shown in the shape of the head.

We shall proceed, then, to the consideration of the faculties of the Mind—its Propensities, Sentiments, and Intellect.

The Propensities.

THE SELF-PROTECTING.

Life is the most valuable thing we possess, and Nature has protected it not only by the pain which is always inflicted whenever it is endangered, but by an instinct making us wish to preserve it even in the midst of the acutest suffering. Long-continued pain may make us wish for death, but that very much depends upon the strength in which this "Love of Life" for its own sake exists, and this greatly varies in different individuals, and in different countries. Its sacredness increases with civilisation, as safety fosters the feeling. Life among savages is so precarious that it is little valued; and even among the Chinese a man will do another the little favour of having his head cut off for

him as a substitute for about £25. It is true that this head may be comparatively of even less value, considering that 33 millions of people die annually; but we in this country are in the habit of considering that it would be a considerable loss to us. We learn also from a blue-book, "Correspondence Respecting Japan," lately presented to the Foreign Office by Mr. Mitford, that the Japanese in full Parliament refused to abolish the Seppuka, or Hara Kiri, which is suicide by disembowelling, because, as it was said, such suicide was "the very shrine of the Japanese national spirit, and the embodiment in practice of devotion to principle." Accordingly, when a Ministry is turned out, they make it a principle to "go out" altogether; they have their whitebait dinner, and then cut themselves open. We greatly admire "devotion to principle," but trust that it may not go quite to such extremes among ourselves. However desirable it may seem in some particular cases, we must not yield to mere expediency. It is this dread of annihilation, as it is called—this instinctive longing for continued existence—the object of which is the protection of life here, making us

> Suffer
> The slings and arrows of outrageous fortune,
> Rather than take arms against a sea of troubles,
> And, by opposing, end them,

which is adduced as conclusive evidence for continued existence beyond this life; for, it is said, why should we have had such a strong wish to live again, or to have existence continued, if there is to be no "Future State?" Thus Dr. J. H. Stirling says: "Then the dignity of the soul—its possession of faculties far above the needs of earthly commodity! All the natural desires possess their natural objects, and there is no desire more natural than the desire of immortality." The noble Roman thought death by his own hand preferable to dishonour, and the time may come when all

will think "painless extinction" preferable, in the highest moral sense, to *cureless* suffering and to being a pain and burden to all around us. Seneca says: "The lot of man is happy, because no one continues wretched but by his own fault. If life pleases you, live. If not, you have the right to return whence you came." *

And, again, Julius Cæsar: "In affliction and misfortune death is the termination of our sufferings, and not a punishment; it takes away all the ills of humanity; beyond are neither cares nor joy."

But if a man wishes to live, he must eat to live—not, however, live to eat; and accordingly he has a desire for Food, and if this desire is not gratified he suffers the pain of Hunger. If he is not regularly "stoked," *i.e.*, supplied with the carbon, the union of which with the oxygen of the atmosphere supplies the force that works his machine, he soon comes to a dead stop. Consequently, although it is a man's first duty to take food, as he could not live if he did not, yet it is not left to his conscience. He does not take food because he thinks it right, but because Nature pinches him awfully in the stomach if he does not. When Conscience shall pinch as sharply for neglecting other duties,

* In one of the essays by members of the Birmingham Speculative Club (Williams and Norgate, 1870,) called "Euthanasia," the following proposition is enforced:—"That in all cases of hopeless and painful illness, it should be the recognised duty of the medical attendant, whenever so desired by the patient, to administer chloroform—or some other anæsthetic as may by-and-by supersede chloroform—so as to destroy consciousness at once, and put the sufferer to a quick and painless death; all needful precautions being adopted to prevent any possible abuse of such duty; and means being taken to establish, beyond the possibility of doubt or question, that the remedy was applied at the express wish of the patient." "Chloroform smooths our way into this world; why should it not smooth our way out?" says the *Saturday Review*. This question, I think, is now fully open for discussion.

these duties will be much more punctually performed, and little preaching will be necessary. But Food is not only requisite to the support of the body, but the necessity for taking it, and providing it, is the great support to our moral system. It is the foundation of all order and obedience—the rod which Nature holds over us to *oblige* us to do most of our duties. A man cannot be idle—he must work; it is of no use his rebelling and falling out of the social ranks; he must come home and take his place at feeding time. This necessity for taking food, and the hunger that attends it, are the great tamers of brutes, and of man no less.

But, although it is absolutely necessary that we should eat, and that several times daily, it has by no means been determined *what* we should eat. Experiments have been tried in Workhouses and Prisons without at present much practical result. We have dietaries and tables expressing food-values which place milk at the bottom of the scale and herring at the top! Liebig's food theories have been considerably shaken, and we have Letheby's Cantor Lectures "On Food and its Varieties" succeeding Liebig. He deals with its "chemical composition, nutritive value, comparative digestibility, physiological functions and uses, preparation, culinary treatment, preservation, adulteration," &c.; in fact, he is as exhaustive as he can possibly be in four lectures. Dr. Letheby starts first with wheat, and then comes the disputed question as to whether it is best eaten with the bran or without, and this can only be decided by the requirements and capabilities of each individual. The bran is considered to be rich in soluble phosphates, which are especially valuable in the dietary of growing children, and the bones and brain require them. But although useful to some on that particular account, it is injurious to others from the too great irritation of the alimentary canal it occasions. The hard-working navvy, the doctor tells us, chooses white bread

because he finds it not only more digestible, but stronger, enabling him to do more work. As to Vegetarianism, or living altogether on vegetable food, perhaps if man had four stomachs like the ox, and the same love of, and time for, rumination, he might be able to extract enough "force" from a vegetable diet only; but as he is at present constituted there is but little work to be got out of him upon it. He wants a more nitrogenous diet, which is only found in flesh-food. In fact, if you want to take all the pluck out of a man you have only to keep him on vegetables. The experiment has been frequently tried both on individuals and communities. Meats are not to be judged altogether by their nutritious qualities; their digestibility must also be taken into account. It is of little use that food should contain a large amount of force, if the greater part of that force is consumed in digestion. Fish is considered to be of little value as food; but this may be prejudice, for not only does it contain some 18 per cent. of nitrogen, but Prof. Agassiz affirms that it supplies the best kind of food for the brain. Butter is required to supply carbon, and "all fish," we are told, "are in their best condition at the time of the ripening of the milt and roe; for not only are they fatter at that time, but when cooked they have a better flavour, and the flesh is solid and opaque. On the other hand, when they are out of condition, the flesh is semi-gelatinous and watery."

Gastronomy should become a science, for however much ashamed some well-bred young ladies may profess to be of eating and drinking, Gastronomy is of more importance to us than Astronomy, and by all the difference, at least, of their comparative near or distant relation to us. We know how much is done among both plants and animals by judicious feeding, and if the subject were properly studied the inherited defects of both bodily and mental constitution might be greatly diminished. No doubt it is in our power to make either queen bees or workers. A German philosopher says, "No

phosphorus no thought," and certainly the degree of intelligence is largely in proportion to the amount of phosphorus in the brain, rising in quantity till we reach the madman, whose over-activity of brain constitutes his madness. Surely food might be judiciously applied in alleviation of such cases. In fact, we have no science on the subject, and, the medical profession notwithstanding, we are in a state of complete barbarism as to what to Eat, Drink, or Avoid.

Next in importance to taking Food, and next in the order of development, is self-defence. This instinct supplies courage for attack and defence; it gives pleasure in fighting, in aggression, and in meeting and overcoming difficulties. It often shows itself as mere Oppositiveness, as in the man who said that if he had any doubt about how to act he always asked his wife and did just the reverse.

Animals live upon one another, and thus the race is kept ever young, and their numbers within the means of subsistence; and in harmony with this necessity of their existence they have a pleasure in killing and destroying, independently of the mere gratification of appetite. Man, requiring flesh-food, is no exception to this law. It is illustrative of the barbarous age in which we still live, that, even among what are called the "upper classes," everywhere killing is still called "sport." Man never meets a fellow-creature of the orders below him, placed under his protection, to whom he is as God, than the first thought of his heart is murder—for to kill anything *unnecessarily* is murder. It is quite time this brute-beast part of our nature took a higher direction, and that our sympathy was with a creature's enjoyment in *its* world, and not in its destruction. Energy of character is the best form of this feeling, and its worst is envy, hatred, malice, and all uncharitableness. It gives a strong desire to give pain to those who give pain to us, and so far is

self-protecting. The existence of this Propensity, its usefulness, and indeed the absolute *necessity* for its existence, is evidence that Love, in a world constituted as ours is, is not to have it all to itself. It is as desirable that we should hate ugliness—in all its forms of vice, error, untruthfulness—as that we should love that which is loveable. In fact, it is difficult, as things now are, to say which is the greater virtue—Love or Hate; for it is as necessary now as in St. Paul's time "to be angry and sin not"; and "hates any man the thing he would not kill?" is a right direction of feeling against evil.

The feeling of hatred and the desire to destroy the nearest relatives, as well as to love them, has been transmitted as an instinct, when of service to the community, and Darwin says, "if men were reared under precisely the same conditions as hive-bees, there can hardly be a doubt that our unmarried females would, like the worker-bees, think it a sacred duty to kill their brothers, and mothers would strive to kill their fertile daughters, and no one would think of interfering."* In fact, that it would be possible to work this world for the greatest good of all on the principle of love alone is only a fond delusion. You see a poetic-looking gentleman, for instance, greatly admiring the young lambs, "as they skip and bound as to the tabor's sound," and you think he is sympathising with Wordsworth. You find it is the "fore-quarter" only he is thinking of; and the sympathy of the lady when meeting the butcher was probably not much more genuine—"You are not going to kill that dear little lamb, are you, butcher?" "Why, ma'am," said he, "would you eat it alive?"

It has been in the struggle for existence—in *fighting* for dear life; in sexual selection, or in *fighting* for love—that mind has been developed and perfected. "How much Nature seems to love us!" says Nathaniel Hawthorne; and

* "Descent of Man," vol. 1, p. 73.

how readily, nevertheless, without a sigh or complaint, she converts us to a meaner purpose, when her highest one—that of conscious intellectual life and sensibility—has been ultimately baulked!"*

But an animal cannot always protect itself by open force, and it must make up in cunning—our old word for wisdom—what it wants in strength or courage; "it ekes out with the skin of the fox what is wanted of the lion's."

The use of this faculty is Concealment; its abuse, Evasion and Deceit. No doubt the feeling was slightly in excess in the man who, on being asked by the priest on his death bed if he repented, said, after due consideration, "No, he thought he had done as many as had done him."

An animal, if it would take proper care of itself, must not only appropriate what it requires for immediate consumption, but must lay by something "against a rainy day," and some animals, and all men, have a propensity to do so. This feeling is the base of the law of Property, and greatly aids accumulation; in abuse, it makes a man who devotes himself entirely to business, and a miser. There is also a mental acquisitiveness—a love of knowledge for its own sake, which in excess makes a book-worm. In the curiosity of monkeys, (of which Mr. Darwin gives many instances,) Sir Alex. Grant tells us there is the commencement of that love of knowledge for its own sake which is one of the noblest of attributes. Women often show a laudable curiosity in things which do not in the least concern them: doubtless a love of knowledge for its own sake, the *commencement* of a very noble attribute.

No doubt man and some other animals have a propensity to build both a home and a place for their store of savings—

* "The Blithedale Romance," p. 296.

a building instinct, which greatly aids, if it does not entirely direct, the bird, the bee, the beaver, &c. "Man is a tool-using animal, without tools he is nothing, with tools he is all," and this faculty gives him a pleasure and a power in their invention.

As Love and Hate are necessary—if not equally necessary, parts of our mental condition, so are Courage and Fear equally self-protecting. An instinct that makes us avoid danger is perhaps more necessary than that which induces us to meet and overcome it. A child with small cautiousness is always in danger. To the timid hare, with its large ears and long legs, it is its principal protection. In man it produces prudence and circumspection; and in excess it induces cowardice, indecision, night-mares, depression of spirits, and, like pain itself, lowers vitality.

THE SELF-REGARDING FEELINGS.

Pride and Vanity represent these feelings in excess; in their due proportion they are Self-respect and Love of Approbation—personal dignity and the desire of the esteem and praise of others. Our estimate of ourselves is not often in accordance with our real worth, but dependent upon the instinctive promptings of our self-esteem, and it was a wise observation of Lavater, that whoever makes too much or too little of himself has a false measure for everything—a trifle, plus his ego, is immense; an immensity, minus his ego, is a trifle. Neither is our ambition always a laudable one. The painful self-consciousness resulting from the excess of these feelings is familiar to us all; but pride and vanity are the vices of the present age. All are seeking distinction in some form or other, and in ways not always the most ennobling, or much above the creatures that are considered so far below them. The peacock spreads its tail, and so does

a lady, and both with the same object; but the peacock has this advantage, however, of having his tail already sufficiently ornamented, while the lady has to follow all the vagaries of fashion, and wear besides any kind of fools' cap fashion may require. Men, and especially women, are so fond of praise themselves, that they praise their gods in a way which, if addressed to one of themselves, would be considered fulsome in the extreme, particularly if its sincerity were at all questionable, and there was some object to be gained by it. In the earliest ages flocks and fruits were offered as a most acceptable sacrifice; they now offer what they themselves like better still, praise.

Love of Power and of the Approbation of our fellow-men are the leading springs of action in the present day, and too often to the exclusion of higher motives. Thank God, we have those amongst us who can appreciate those higher motives, and all, therefore, will learn to do so in time. W. R. Grove, lecturing to the students of St. Mary's Hospital (May, 1869,) said: "The road to success is often that which a high-minded man cannot travel: he cannot learn to fetch and carry, to subserve the interest of a patron or a mob. I do not seek to undervalue success: duty to yourselves and those whom you may bring into the world enjoin its pursuit in moderation. But I would fain endeavour to inculcate upon my younger hearers a higher motive than the mere hope of fame, wealth, or power. If these come by an unswerving career, make good use of them; if not, console yourselves with the conviction that those who are said to be in power are frequently the veriest slaves in existence." And, again, *our* Carlyle (we may be proud to call him ours): "Power! Love of Power? Does 'power' mean the faculty of giving places, of having newspaper paragraphs, of being waited on by sycophants? To ride in gilt coaches, escorted by the flunkeyisms and most sweet voices,—I assure you it is not the heaven of all, but only of many! Some born Kings, I myself have

known, of stout natural limbs, who, in shoes of moderately good fit, found quiet *walking* handier; and crowned themselves almost too sufficiently, by putting on their own private hat, with some spoken or speechless, 'God enable me to be King of what lies under this! for Eternities lie under it, and Infinitudes,—and Heaven also, and Hell. And it is big as the Universe, this Kingdom; and I am to conquer it, or be for ever conquered by it, now while it is called To-day!'" *

On this much-craved approbation of our fellows, Jean Paul F. Richter said, a hundred years ago: "On the whole, I hold the constant regard we pay, in all our actions, to the judgment of others, as the poison of our peace, our reason, and our virtue. At this slave-chain I have long filed, and I scarcely ever hope to break it entirely asunder. I wish to accustom myself to the censure of others, and *appear* a fool, that I may learn to endure fools." We are told that "three years after his marriage Herder was invited to Weimar, to fill the place of Consistorial Rath and Court Preacher. Many reports had preceded Herder of his heresy and contempt of forms. They had said, among other things, that he preached in boots and spurs, and that after every sermon he rode three times round the church and out of the door on horseback." † There is nothing too ridiculous or too vile for people to say, and yet the world continues to put this talk in the place of conscience, and even makes a conscience of it, and a rule of right and wrong!

THE SOCIAL AFFECTIONS.

The Social or Domestic Feelings include the Love of Wife, Children, Friends, and Home.

The love between the sexes is the strongest feeling in our nature, as it is also the second in importance; the continua-

* "Cromwell's Letters and Speeches," p. 228.

† Carlyle's "Life of Richter," appendix, p. 214.

tion of the species, and the world that is to follow us, depending upon it. It has a whole brain to itself to preside over its functions; and as man has a brain for himself—the Cerebrum, so he has one for his offspring, or the world that is to be—the Cerebellum. It is necessary, however, having regard to the functions of both brains, that there should be one man and one woman to make a complete human being; and the highest interests of humanity require that our efforts should be directed towards their completeness of union. If this be true, then the relations between the sexes, so much now in dispute, must be settled in accordance with it, and the kind of education and condition required is that which will most harmoniously unite two people together *for life*. Now, what does a man want for his other half? Not another man, or anything like one, but a true woman, feminine in all her attributes, modest, clinging, confiding, caressing, affectionate, trusting, moved by her highest instincts, which in her are above reason. And what does a woman most want to secure her faith and fidelity? Why, a true man; manly, strong, independent, courageous, upright, truthful, magnanimous. To the one belongs power, to the other beauty; one has the largest brain and most strength of mind, the other is the most sensitive, and can see and feel what the man cannot; it is the province of one to subdue and to rule the world, and of the other to beautify it; in the woman the social feelings, which attach her to husband, children, and friends, predominate; in the man, the moral feelings—faith, hope, charity, benevolence, justice, ideality. The woman's head is consequently long, the man's round and high;* each first and

* Aristotle's enumeration of the differences between man and woman does not indicate a very high opinion of the latter, but we may hope that she has improved since then. "Woman," he says, "is more pitiful than man, and more given to tears, and more prone to envy, and more querulous against fate, and sharper with her tongue and readier with her hands. The female also is more easily dispirited and less hopeful than the male, and less sensible of shame and less

highest in his or her department. The movement in favour of "woman's rights" and the "equality of the sexes" is taking a wrong direction. Now the sexes are equal—each first and best in their separate departments; but a woman attempting to compete with man in *his* department loses that on which her position principally depends, and at best becomes but a weak imitation of the man. A woman donning the "unmentionables" loses quite as much as a man who puts himself into petticoats.* It has become rather fashion-

careful of truth. * * The male is more ready to help and more courageous than the female; for even among the molluscs, when the cuttle-fish is struck with the spear the male helps the female, but when the male is struck the female makes off."

* Dr. Thomas Laycock is of opinion that his method and principles of psychological investigation help to illucidate the fundamental laws which govern the social relations of the sexes, and to indicate "how far the organology of woman determines the education proper to her." He has, therefore, in his 2nd edition of "Mind and Brain," added a short chapter on manhood and womanhood. He is clearly of opinion that, "strong in her maternal and moral instincts, woman will be able to do more for man's spiritual and moral elevation as a wife and mother than in any virile occupation whatever, however honourably she may fill it." The vigorous agitation in the United States for equality of women with men in education, trades, profession, and political power, he considers to be a proof of the fact "that a fundamental feminine instinct is enfeebled."

"The advocates of 'woman's rights' will do well to study the progress of Miss Shedden's case in the House of Lords. One can conceive how terribly the Lord Chancellor must have suffered before in answer to Miss Shedden's request to 'Allow her, for one moment,' he replied in these awful terms, 'No, not for one moment; this has gone on too long. Tell us which point you will go upon. Answer my question. You are trifling most improperly with the court. It is beyond all endurance.' Their other lordships concurred, no doubt with tears in their noble eyes. Even Mr. Bright will not utterly condemn this ebullition of feeling when he remembers that they have now been engaged nineteen days in hearing a case which one of the viler sex would probably have disposed of in as many hours. We cannot read the account without deeply sympathising with the lords and the lady. The proceedings have been interrupted by hysterics, and both sexes

able lately to question these principles. There have been so many ill-assorted marriages that the institution itself has been called in question, and people begin to think that a wife should be taken on the same terms as a house—on lease for 7, 14, or 21 years; but the fault lies not in the institution, but in the ignorance and utter disregard of the laws upon which two people ought ever to come together. The laws of physiology and psychology—that is, the best interests of body and mind—point to marriage for life. The sexual feeling is the greatest consumer of force, and when indulged in too early deprives both body and mind of their proper growth. It should never be allowed to act separately for the sake of its own gratification, as it does in the brutes; and it is only in marriage that it can be put under due restriction, surveillance, and control.

People fall in love often from no higher feeling than mere animal affinity. It is this first spark that requires carefully watching, that it may be stamped out at once if reason does not approve, for if it is allowed to attain any head it is very difficult to extinguish it, and reason is led captive. This love between the sexes, the strongest passion we have, is intended, in its early power, to smooth down individualities and blend two people together for life—two lives merged into one personality, as afterwards in the offspring.

In marriage this feeling unites itself first with the other

are utterly worn out. At the same time it cannot be denied that many of us in private life would not be sorry occasionally to call in the Lord Chancellor. The words 'Tell us which point you will go upon,' will, we fear, although wrung from the bitterness of his lordship's heart, find an echo in many a manly bosom. No woman ever yet answered the question; perhaps because they have not made up their minds; but we venture to express a hope that it is not their intention to go upon the point of arguing in public as they argue in private. It would be a cruel thing to take from men who suffer much at home the rest and relaxation they now find in hours of business." (*Pall Mall Gazette*, June 20, 1869.)

social feelings, and then with all our highest feelings, sharing its intensity of force among them, and ultimately they act and can act only together. The mere physical love is weaker, and put under due control; but married love is much stronger, because it comprises all our best feelings. This is the highest state, in which all our joys are doubled—all our sorrows halved; but it cannot be attained if people come together for a term, and marriage is dissoluble. "How many sins are condoned, how many shortcomings overlooked, when a man certainly belongs to a woman, who can tell? But suppose the relationship different; let him be merely her lover, whether sinfully or sinlessly, the moment the glamour with which, it may be, she has herself surrounded him is dispelled, she sees one fault after another, and dispassionately weighing him in the balance, finds him wanting." *

Of course allowance must be made for cases where such growth does not, and from the nature of things cannot, take place; but for people to allow themselves to wander about, seeking what they consider their natural affinities, and which are generally merely animal, is to give Amativeness undue prominence, and thus disturb the whole mental balance, and also to deprive themselves of that blessedness which is alone derivable from the complete union of two natures. Even if we were to consider the sexual feeling alone, its highest gratification, and the only lasting one, is when it is allied with all that is modest, pure, and good.† "It has been esta-

* "Austin Friars," by the author of "George Geith, of Fen Court."

† The history of this woman question is the history of the advancement of the race and of civilisation. Mr. Darwin's book on "Sexual Selection" certainly does not tend to raise our ideas of the sex, or indeed of human nature generally; and he tells us, no doubt very truly, that "he who has seen the savage in his native land will not feel much shame if forced to admit that the blood of some more humble creature flows in his veins.—(Vol. 2, p. 404).

Birds have been much longer in the world than man, and marriage is decidedly an institution among them. Mr. Darwin says: "The

blished from an enormous body of statistics, that the unmarried die in a much larger proportion than the married."—(Darwin's "Descent of Man," vol. 1, p. 175.)

females are most excited by, or prefer pairing with, the more ornamented males, or those which are the best songsters, or play the best antics; but it is obviously probable, as has been actually observed in some cases, that they would at the same time prefer the more vigorous and lively males" (vol. 1, p. 262); and we are told also that pea-hens, if they cannot have the male they have set their hearts upon, very sensibly determine to remain single.

Women make their selections on precisely the same principles. It is the males that "are most ornamented" and that play "the best antics" that are chosen; and we are all familiar with the story of the servant girl who spent all her savings in buying a soldier out of the army, but with whom, when he had doffed the red and donned his old smock-frock, she refused to have anything to do. We must not suppose that it is birds and men only who try to make themselves agreeable to the ladies of their choice. Frogs and toads, and tortoises, and even crocodiles and alligators sing sweetly when they are in love. "Frogs and toads possess vocal organs, which are incessantly used during the breeding season. * * The male alone of the tortoise utters a noise, and this only during the season of love. Male alligators roar or bellow during the same season."—(Darwin, vol. 2, p. 331). We may call it noise and bellowing, but no doubt it is sweet music to the lady-love, who also has her own ideas of the beautiful as well as of music. It is the same with man; as Darwin says, "It is certainly not true that there is in the mind of man any universal standard of beauty with respect to the human body."—(Vol. 2, p. 353). "The same fashions," he says, "in modifying the shape of the head, in ornamenting the hair, in painting, tattooing, perforating the nose or ears, or removing or filing the teeth, &c., now prevail, and have long prevailed, in the most distant quarters of the world," (p. 343.)

Hearne, who lived many years with the American Indians, and who was an excellent observer, says, in speaking of the women, "Ask a Northern Indian what is beauty, and he will answer, a broad flat face, small eyes, high cheek bones, three or four black lines across each cheek, a low forehead, a large broad chin, a clumsy hook nose, a tawny hide, and breasts hanging down to the belt" (Darwin, p. 344.) The Chinese think Europeans hideous with their white skin and prominent noses (p. 445.) Judged by the Mogul race, they have been described as having the beak of a bird with the body of a man.

The love of children is a strong instinct in human nature, and it is well that it does not depend for its exercise upon

"Man admires and often tries to exaggerate whatever characters nature may have given him."—(Humboldt.)

In our earliest history marriage was certainly not the law in the human race, and, as Sir. John Lubbock tells us, "according to old ideas a man had no right to appropriate to himself that which belonged to the whole tribe.—("Origin of Civilization," p. 86.) Sir John further gives a most curious body of facts showing that in old times high honour was bestowed on women that were utterly licentous; and this, as he explains, "is intelligible, if we admit that promiscuous intercourse was the aboriginal and therefore long-revered custom of the tribe.—(Ibid, p. 361.)

Woman, even so late as the beginning of the last century, was treated as a devil and burnt as a witch. She is now, in the Religion of Humanity, worshipped as a God. "To comprehend a witch-mania," says Canon Kingsley, "you must look at it as (what the witch literature confesses it unblushingly to be) man's dread of Nature excited to its highest form, as dread of woman. She is to the barbarous man—she should be more and more to the civilised man—not only the most beautiful and precious, but the most wonderful and mysterious of all natural objects, if it be only as the author of his physical being. She is to the savage a miracle to be alternately adored and dreaded. He dreads her more delicate nervous organisation, which often takes shapes to him demoniacle and miraculous; her quicker instincts, her readier wit, which seem to him to have in them somewhat prophetic and superhuman; which entangle him as in an invisible net, and rule him against his will. He dreads her very tongue, more crushing than his heaviest club, more keen than his poisoned arrows. He dreads those habits of secresy and falsehood, the weapons of the weak, to which savage and degraded woman always has recourse. He dreads the very medicinal skill which she has learnt to exercise, as nurse, comforter and slave. He dreads those secret ceremonies, those mysterious initiations which no man may witness, which he has permitted to her in all ages, in so many—if not all—barbarous and semi-barbarous races, whether Negro, American, Syrian, Greek, or Roman, as a homage to the mysterious importance of her who brings him into the world. If she turn against him—she, with all her unknown powers, she who is the sharer of his deepest secrets, who prepares his very food day by day—what harm can she not, may she not do? And that she has good reason to

either our conscience or our reason, or the little brats would too often be laid aside and forgotten, like their prototypes

turn against him, he knows too well. What deliverance is there from this mysterious house-fiend, save brute force? Terror, torture, murder, must be the order of the day. Woman must be crushed, at all price, by the blind fear of the man."—(*Fraser*, June, 1866, p. 715.)

By the Positivists, in the "Religion of Humanity," woman is worshiped as the highest symbol of humanity. "As the symbol of humanity," says its High Priest in this country, "we adopt with somewhat altered associations the beautiful creation of the mediæval mind —the woman with the child in her arms; and to give life and vividness to this symbol, and to our worship in general, each Positivist adopts as objects of his adoration his mother, his wife, his daughter, allowing the principal place to the mother, but blending the three into one compound influence—representing to him Humanity in its past, its present, and its future."

M. Auguste Comte, the founder of this religion, had the merit, not uncommon, of teaching on this subject both by precept and example—by precept what we ought to do, by example what we ought not. In precept he recognised "all the possibilities of true marriage"; in practice he made, in 1825, "a marriage of convenience," which proved however to be no convenience to either of them, as 17 years after their marriage Mme. Comte left her husband never to return. It does not appear to have been a happy marriage: M. Comte did not at all worship his wife, but seems to have expected her to worship him. We are told that he was sent to school at the age of nine years, and was so precocious that at ten "he criticised with severity and judgment his teachers and their methods of instruction." Now he may have carried his admirable talent for criticism into private life, and his wife may not have appreciated it. We are told also that "she could not forgive in him the unconscious egotisms of a powerful genius." It was reserved therfore for another man's wife to develope the Religion of Humanity. Mme. Clotilde de Vaux had been separated from her husband, who had unfortunately been guilty of a capital crime, and sent to the galleys; but she became to Comte "a revelation of the power, purity, genius, and suffering of woman —so that, having worked out his theory of Divine Humanity, he recognised its highest development in her noble self-sacrificing life." Comte himself says, in reference to her; "Through her I have at length become for Humanity, in the strictest sense, a twofold organ, as may any one who has reaped the full advantages of woman's influ-

the wooden dolls. A woman considers it a great virtue to be fond of her children, but it is one she shares with the tiger, and a monkey is the fondest of its offspring of all animals.

"So intense is the grief of female monkeys for the loss of their young, that it invariably caused the death of certain kinds kept under confinement by Brehm, in N. America. Orphan-monkeys were always adopted and carefully guarded by the other monkeys, both males and females. One female baboon had so capacious a heart that she not only adopted young monkeys of other species, but stole young dogs and cats, which she continually carried about. An adopted kitten scratched the above-mentioned baboon, which certainly had a fine intellect, for she was much astonished at being scratched, and immediately examined the kitten's feet, and without more ado bit off the claws." *

Both Darwin and Sir John Lubbock place the Social among the Moral Feelings. Thus Sir John says, "We do

ence. My career had been that of Aristotle, I should have wanted energy for that of St. Paul, but for her. I had extracted sound philosophy from real science; I was enabled by her to found on the basis of that philosophy the universal religion." We perhaps ought not to feel surprised that his wife, sensible, practical woman as she is represented, could not forgive in him the unconscious egotisms of a powerful genius. There is considerable sympathy with this article in Comte's creed in the New World, although it is variously expressed. The Rev. John H. Noyes, a great authority on the subject of Spiritual wives, says "that when a man becomes conscious that his soul is saved the first thing that he sets about is to find his Paradise and his Eve." "It is a very sad fact, however," says Hepworth Dixon, "which shows in what darkness a man may grope and pine in this wicked world, that when these Perfect Saints were able to look about them in the new freedom of Gospel light, hardly one of the leading men among them could find an Eden at home, an Eve in his lawful wife."—("Spiritual Wives," Vol. 2, p. 10.) So men of genius, as a rule, have no objection to take a wife, but it is generally one belonging to somebody else.

* C. Darwin, vol. 1, p. 41.

not generally attribute moral feelings to quadrupeds and birds, yet there is perhaps no stronger feeling than that of the mother for her offspring."* We rather revolt against the "moral sense" of the tiger and the monkey. The moral feelings are rather those that unite man with his fellow-man, which turn man into humanity, upon which unity the superior strength of the race depends. The predominance of the Social feelings would confine our sympathies to one family and clan, whereas we belong to the world.

Attachment to individuals, which when fully developed in the character creates a warm and affectionate disposition, is the foundation of Friendship and of Society, and is as often misplaced as the love between the sexes. People leave cards and dine with one another, keeping the balance of such visiting tolerably even, and a man boasts of his large circle of friends. When he becomes poor, of course the *friendship* ceases with the dinners, and to complain then that his friends have deserted him would be absurd. "Love, and love only, is the loan for love," and dinners form a very imperfect substitute. Friendship, to be true and lasting, like love between the sexes, must be based upon the higher sentiments. Women, however, in whom the instinct is very strong, often prove an exception, and like a person the more for ill-treating them: as Moore the poet says, "They love on thro' all ills, and love on till they die."

The Love of Home is an important element in the Social Group, and as an instinct, among animals, helps to keep them to the places and districts to which they are best fitted by their nature. Among human beings it gives attachment to country and place, and indisposition to change of abode.

* "Origin of Civilisation," p. 263.

THE MORAL FEELINGS.

The feelings we have considered have relation to our own individual well-being, and that of our family and friends; what are called the moral feelings induce us to seek also the welfare of our fellow-creatures—of our own race, and of all capable of enjoyment. Man erroneously looks upon himself as an individual, when he is simply a part and parcel of the forces of Nature around him. By the force of gravitation he is connected with every other atom in the universe; the sun prepares his daily food, and supplies the force that works both his bodily and mental machine; and if he were cut off from either his food or the atmosphere around him he would soon come to a dead stop. His moral feelings connect him with his fellow-creatures, and make him a part of the great body of Humanity. He cannot breathe properly away from his fellow-creatures, and a Robinson Crusoe is a fish out of water. The mind requires its food the same as the stomach, and every faculty must have its natural external stimulant.

A Sense of Justice, a disposition to do what is commonly called "right between man and man," is a strong feeling in human nature. Other animals respect the rights of their fellows from fear of the consequences; man from the offence it gives to this sense—the pains of conscience. Of course there are some in whom this feeling is very weak, and others in whom it is merely rudimentary, and such have little or no conscience. They are as morally blind as they would be physically without their eyes, and they have to make up for this deficiency with other feelings or senses. This feeling is a sort of moral scales, by which we weight what is due to ourselves and others. Action and reaction are necessarily equal in the physical world, and ought to be so in the moral; and this faculty produces a sense of injury and injustice if the scales are not kept even, and we do not get as much

as we give. It is all very well to inculcate disinterestedness and generosity, but if we were to give only and receive nothing we should soon have nothing to give; accordingly the world recognises that we should "be just before we are generous,"—just to ourselves as well as to others. At present we have a very low standard for the rights of others; man tranfers his accountability in that respect from this world to the next, like the Irishman who wished to restore the pig he had stolen when it appeared in evidence against him on the judgment day, as the priest told him it certainly would do. There are some very delicate consciences. I knew a little girl who would not throw the snails into a neighbour's garden, but put them on the top of the wall with their heads that way. The King of Burmah, a great theologian, explained to Dr. Bastian that Buddhism forbids the taking of life, that it is very wrong indeed to kill animals for food, and therefore you must always get someone else to do it for you. A pungzi, or, as we call him, a bonze, must not eat after noon; therefore he sits with his back to the sun, and being hungry at two or three o'clock, inquires of his scholar whether it is noon yet, to which the boy is trained to answer that it is not; and, on the strength of the pupil's assertion, the master eats another meal.* But we need not go to Burmah for illustrations of the supremacy of conscience: there are plenty of our own Clergy who knowingly turn their backs upon "the time of day" that they may continue to eat a comfortable meal at the expense of the Church. All the world over consciences are easily satisfied, resting in a few outside conventionalities; and the knowledge of what *is* right is generally behind even the disposition to do it. There is little justice in the world at present, or there would not be the great inequality in wealth that now prevails. The scales have never been held evenly between the different classes of society. A rich man takes a pound too much from a poor man in the division

* *Anthropological Review*, April, 1867, pp. 190, 191.

of the fruits of their joint labour, and returns him sixpence in charity, telling him not to make a beast of himself with it. Justice would make a much better ruler of the world than Generosity or Benevolence. To do what is right includes all the higher feelings; but all the feelings, high and low, must be put under the rule of this sense of justice, for that only can be right which is just. Carlyle says truly, "The just thing in the long run is the strong thing." We only want the "long run."

We are also told to "Love our neighbour as ourselves." Now as we cannot love from a mere sense of duty, but can love only that which is loveable, if our neighbour is not loveable we cannot love him. As, however, we have a natural desire for the happiness of others, a sympathy even with the enjoyment of all animated beings, we can try to make him happy without loving him very much. But if we really love to make our fellow-creatures happy, there is nothing *unselfish* in our doing it; we are only gratifying our own desire, and our neighbours therefore need not be too thankful, but gratify *their* desire, and do as they are done by. We are told that "the most wonderful and noble of all forces in the universe is disinterested affection;" and this is the kind of stuff goody people continue to talk. A *dis*interested affection, or one in which we are not interested, is a contradiction, for it would not be an affection at all. Such a *want* of feeling could never be a motive to action, for there would be nothing to move us. There is a love that induces us to seek our own well-being, and a love that induces us to seek the welfare of others; and it is the latter that is rather foolishly called disinterested, for if we have an affection for our fellow-creatures that induces us to seek their happiness in preference to our own, it is our affection or love that seeks gratification, not theirs; and in what way is that disinterested? In fact, we can only feel our own feelings, and if we do not possess the organisation upon which

those feelings depend, we do not feel, and we do not act. The sooner, therefore, we recognise this fact, and leave off talking about "disinterested affection," and set ourselves to work to grow the organisation which *interests* us in the happiness of others, the better for the progress of morality.

All who *joy would win*
Must share it,—Happiness was born a twin.—*Byron.*

But if a man cannot love his neighbour—and he certainly cannot love by willing it—and if this desire for the happiness of others is not naturally a strong feeling with him, then he acts from a sense of duty, and does it by proxy or by deputy; and that is why benevolence, as it is miscalled, or charity, is probably doing more harm than good at the present time.* Or a man may act from a religious motive, and believing that he "that giveth to the poor lendeth to the Lord," trusts in the Lord, expecting to be paid *with interest* in another world. I fear it must also be allowed that if we have happiness in the welfare of our neighbours, we have also *some* happiness in their misfortunes, if we may judge from the lively and agreeable interest which their recital often awakens in us. The Elect, too, it is to be

* The world is full of Charities, left by our well-intentioned ancestors, that are sapping the foundation of all self-reliance and independence in their recipients, and pauperising whole districts in which they abound; but so fond are the trustees of these Charities of promoting the happiness of their fellow-creatures at some other person's expense, that they have resisted all efforts to divert these large funds to a useful purpose.

We have "Ladies' Charities" for bringing children into the world gratuitously, and finding all necessaries, although the parents have months to make such preparations for themselves; and we have School Charities, and Hospital Tickets, and Doles varying from 5s. to £4; and the poor get to think that there is no necessity for saving, although such independent providence is the foundation of most other virtues in them; and they spend more time in running after these charities and begging for them than they could earn double the amount in; and after all not one-third of those who have so misspent

feared, would not enjoy their heaven half so much if it were not for the lake of fire they know never can be quenched, but from which they are, happily for themselves, excluded.

their time get served, and the deficiency has too often to be made up out of the poor rates; the loss of character, however, nothing can restore.

"But that actual distress should be known to exist and the gifts of charity be withheld seems to most Christians a violation of the precepts of Christ, as well as a quenching of natural kindness. It must be right, they think, to give to him that needeth, and they will leave the consequences to God.

"Another habit of the same category in that of marrying early and in trust. * * Economic science, by studying the facts which come within its scope, and tracing effects to causes, has arrived at decided conclusions on these points. Under its teaching we know now many of which the best men were formerly ignorant. We now see carelessness is directly and inevitably produced by the chance of obtaining alms easily in time of need; and carelessness is the mother of idleness and sensual indulgence as well as of destitution. Benevolence on the part of the rich may *create* what the French expressively call *la misère;* it has no power to remove it. Where there is a hard struggle for the means of living, to marry and multiply without thought of the future is the way to keep down to the lowest point the condition of the whole labouring class. The accumulation of capital by saving is the only means of providing employment; and he who makes a fortune and invests it does much more for the poor than he who gives away all that he receives to the neediest people about him. The science that establishes these conclusions points, as a matter of course, to certain rules of conduct. If you wish well to the mass of mankind, you will endeavour to check waste, to increase production, to encourage industry and forethought and self-restraint. You will be extremely cautious not to put temptations in the way of the poor, by which,—weak as they are by nature and circumstance—they may be reduced into thriftlessness. You will throw yourself heartily into the industrial efforts by which the fabric of material prosperity is built up."—(Rev. J. Llewelyn Davis, *Contemporary Review*, Jan., 1871, p. 197.) "In their readiness to minister without forethought to the bodily wants of their neighbours, Christians have really neglected the care of their souls. They have encouraged a dependence upon alms and rates, in place of a dependence upon the Providence of God."—(Ibid, p. 198.)

Veneration or Reverence is a strong sentiment in human nature, but not nearly so strong as it ought to be. The little knowledge that is a dangerous thing puffs up the present generation with a self-conceit proportioned to its superficiality, and "fools rush in where angels fear to tread." The feeling of Veneration begets courtesy and good manners, and respect for whatever is considered to be great and good. But men find superiority and greatness in wealth, not worth; and there is more worship of the golden calf now than in the most idolatrous times of the Israelites. From *ignorance* finding little worthy of veneration here below, man transfers his adoration and aspiration to another world, and not recognising God in his works, he makes himself a god after his own image, with his own passions and mental attributes, and the same love of power and vulgar taste for sitting upon thrones, and being served and obeyed, and praised and worshipped. A good man ought to be ashamed to be the deity that most people have thus made for themselves to worship.

"Hope springs eternal in the human breast," and, in proportion to the strength of the emotion, makes sunshine in the mind; and we have present happiness in the prospect of that which is to come. "It is like the sun, which, as we journey towards it, casts the shadow of our burden behind us." It is the counterpoise to cautiousness and fear.

The World, both intellectual and moral, as we conceive it, is a great delusion, "where nothing is, but all things seem;" but we nevertheless instinctively believe in its existence. Thus we have a nervous sensibility which we call colour, and we imagine it exists without ourselves, and not merely within the mind, and we cover the whole world with it; it is the same with the forms and sizes and localities to which we attach this colour: they are all created in the mind, and have nothing corresponding to them outside of us, and yet we

have perfect faith in their objective existence. The action of all our faculties is attended with this instinctive belief—and yet there is nothing outside of us but one simple force, in various modes of action, acting upon the brain. We have equal faith in our own dreams, where there is no external stimulant calling the mind into action. Sometimes the brain action is reversed, faith, or the instinct of belief, calling into activity the intellectual faculties, and thus creating ghosts and phantoms, in which the belief is quite as strong as if the action were from without, from pure objective existence. We have equal faith in the action of the feelings. We have a sense of freedom and free-will, and we believe in it, although each force, and the action dependent upon it, is necessarily dependent upon some antecedent force. We have a sense of the Identity of the body, and we believe in it, although the body is never the same, but in constant flux with all around: the same of the mind, we have no evidence of its existence at all, except in its changes. The fact is, we may call these delusions, but the result of the action of each faculty is *truth to us*, and beyond that, *i.e.*, of absolute truth, we can know nothing. All that is intended, and that can be wished, is to produce modes of action which shall result in the largest amount of enjoyment. The airs that man gives himself about his knowledge are simply ridiculous, when all it can amount to is to enable him elaborately and laboriously to describe how the various modes of action without himself act upon his organisation.

The World which our faculties have created, the blue sky, the arch of heaven, the hills, the dales, the trees, the flowers with all their various gorgeous colouring, give us pleasure, which, connecting itself with organisation, has been strengthened in its transmission from generation to generation, ultimately resulting in a Sense of the Beautiful, a faculty which ought particularly to distinguish the Poet. This

feeling refines the character, and begets the wish for more and more beauty—for higher and higher perfection. It is an exotic plant, and depends much upon cultivation, and it should be cultivated for the peculiar benefit of old age—"the soul's calm sunshine," when the passions have spent their force and are laid to sleep. The world should appear more and more wonderful and beautiful to us as we grow older, as knowledge removes the veil, and as we recognise "the varied God."

FACULTIES WHICH MAY EQUALLY AID ALL THE FEELINGS ACCORDING AS THEY ARE ALLIED.

There is a Feeling that gives a pleasure in retaining, and therefore a desire to retain, whatever feelings and ideas may at any time be uppermost in the mind. It is one of the most important feelings we have, as it gives a power of Attention, of concentrating the mind on one object—and of forming Associations and Habits. A small active brain will often excel a larger one without the power that this desire for permanence of emotions and ideas gives.

Firmness is another provision which nature has made for permanence. Evolution and growth, Nature's mode of progress, are slow, and we have feelings in harmony. Power of will depends upon this feeling, and we should learn to discriminate between firmness and obstinacy; the former being a strong will, the latter only a strong won't—the one a living force, the other a dead weight.

There is an instinct that induces us to copy the ways of the people around us; it helps to make the various members of the great body of society move harmoniously; the difference it alone makes between an Englishman and a Chinaman is very marked. It helps to make a good mimic.

There are feelings, as it seems to me, that have relation to the world within and to the world without our own minds. Thus there is a desire for permanence of emotions and ideas; there is also a desire for permanence of place, or love of home. There is a desire for the acquisition of property, and we have also a desire for the acquisition of knowledge; in excess the one making the miser, and the other the book-worm. We have a faculty that gives us pleasure in imitating the bodily peculiarities and actions of others; we have also one that reads and appreciates the natural language and characteristics of their different mental states, giving an intuitive power, with other faculties, of delineating character, as illustrated in Shakespeare and Scott.

The feeling of Personal Identity, or the "I" of consciousness, is also an instinct dependent upon the action of the brain, although phrenologists are not agreed as to its localisation, or even as to whether it is a primitive faculty at all. George Combe says: "Looking at the facts presented to us by observation, the most obvious inference seems to be, that the mind consists of an aggregate of powers, and that one of them supplies the feeling of Personal Identity, or the 'I' of consciousness, * * and it is extremely difficult to determine whether the feeling of personal identity indicated by the pronoun I is connected with a particular organ, or the result of the general action of the whole organs."* On the other hand, Mr. H. G. Atkinson says: "The I which represents the individualism seems to arise from a faculty whose organ is situated near to the Conscious sense and the Will, and close beneath Self-esteem and Firmness; 'I think; therefore I am,' is a conclusion from the Conscious sense and the sense of Personality." † The organ is liable to derangement and disease, when the feeling of identity is lost or

* "A System of Phrenology," 5th edit. vol. 1, page 172; vol. 2, p. 247.

† "Man's Nature and Development," p. 274.

double, and "one false case of identity takes away all reliance or arguments, as to the continuity or unity of being from the ordinary sense of identity."* Mr. Atkinson also gives a special organ to the Will, which he places next to the "I," under Firmness, and, what is quite as important, near Concentrativeness. As I have said elsewhere, "The Will is the *trigger* of the mind. Upon the 'last dictate of the understanding' it lets off the accumulated mental force in the direction of the object or purpose aimed at. The strength of the Will is in proportion to the force to be discharged, which force depends upon the size and quality of the organs in which the determination originates. * * The will no more lets itself off than the trigger of a gun does: it is generally pulled by the stronger motive, as understanding or mere feeling may prevail." †

The above is a tolerably complete list of the instincts or intuitive feelings at present known to us. No doubt these admit of more complete analysis and subdivision, and others may be added. We must bear in mind their entirely subjective character. They are strong in proportion to the size of the part of the brain with which they are connected, and not at all in proportion to the size or worth of the object of their desires. A little girl loves her headless or eyeless doll quite as much as she loves her children in after life. She will not change it for a new, more perfect, or better dressed one, any more than in after life she would change a damaged or spoilt child for a better one; her love supplies its imaginary attributes, and is stronger generally as it wants her love and assistance. It is precisely the same in her "first love;" the feeling is within herself, and transfers its perfections to the object, however wooden he may be intellectually,

* "Man's Nature and Development," p. 188.
† On "Force and its Mental Correlates," p. 43.

or one-eyed morally. It is the same with other feelings—a man is angry and oppositive, and looks upon all the world as at war with him. A peaceable citizen (as the story goes) venturing to address a Scotsman in this state of mind with the mild remark, "A fine day, Sir," was met with the rather unexpected reply, "And wha said anything against the day, I should like to know; you'd quarrel with a stone wa'." When feelings are much in excess, they constitute monomania—such as the homicidal mania, and a tendency to steal (kleptomania), which cannot be resisted, and all our feelings and emotions are occasionally in excess, and proportionally uncontrollable—in fact we are all a little cracked, though individually we are unconscious of it, and can only see the crack in others.

We must always bear in mind that these Propensities and Sentiments are blind impulses, requiring the Intellect for their guidance. They impel us to action by the pleasure we find in their gratification, or the pain in their denial; but they in no case tell us what to do. A mother's love for her child does not tell her how to treat it, nor does a love of right and justice tell us what is right and just. There is a strange jumbling together, in the minds of Physiologists and Psychologists, of the action of these faculties. The intuitive moralist says, that because a man has an instinctive love of justice, that love tells him what is just. Another says that there is no action of the feelings without an action of the intellect at the same time; whereas it is notorious that an irritable, combative person knocks a man down, and thinks and reasons about it afterwards; there is a blow and a word, not a word and a blow. And so of all the feelings—we often act upon their mere instinct or impluse; self-consciousness, or reflection, comes afterwards. Of course it is quite true that there is no self-consciousness, which means reflection on consciousness, without ideas or the action of the intellect: and probably that is all is that meant.

THE INTELLECTUAL FACULTIES.

The Senses, although they have each their own peculiar sensation attached to them, of light, sound, smell, touch, and taste, yet must be regarded principally as the medium by which the brain is brought into action and ideas created. Take, for instance, our ideas of colour. Professor Tyndall tells us that "the atoms of luminous bodies vibrating, communicate their vibration to ether in which they swing, being propagated through it in waves; these waves enter the pupil, cross the ball, and impinge upon the retina at the back of the eye. The act, remember, is as real, and as truly mechanical, as the stroke of sea waves upon the shore. The action of the ether is communicated to the retina, transmitted thence along the optic nerve to the brain, and then announces itself to consciousness, as light." * * * "It would take 57,000 waves of violet colour to fill an inch, and as light travels at the rate of 192,000 miles a second, it would take 699 million of million of such waves *to enter the eye in a single second* to produce the impression of violet in the brain."* Thus it is the action of a portion of the brain, stimulated by the optic nerve, that gives us the idea of violet, or the nervous sensibility we call colour; and if the organ of the brain is not there we have no idea of colour, and many people with deficiency of this organ cannot distinguish some colours from others, or are even colour blind. What would the world be if every one had this deficiency of brain and all colour were taken away! Colour appears to be attached to certain forms, sizes, weights, in certain relative positions, order, and number, and the sense of these things—that is our ideas of them—are all equally dependent on the action of the brain, and if the brain is not there the ideas are not, and the ideas are vivid in proportion to the amount

* "Heat a Mode of Motion," pp. 235, 243.

of brain in each separate organ. Now it is absurd to suppose that there can be any possible resemblance between the wave motion, producing the 699 million of million knocks on the eye, and the nervous impression or idea we call violet, or the more or less millions of other knocks required to produce other colours. It is precisely the same with respect to all our other ideas: they are produced by the brain being set in motion by some mode of action from without, or one part of the brain sets another part of it in motion, inducing a set of ideas or a succession of consciousness, which we believe to be a world without; but as we have said, there can be no possible resemblance or analogy between such consciousness and the mode of action which produces it. The idea of a thing and the thing itself, or the idea and its cause, whatever that may be, are certainly not one and the same, nor can we conceive even how there can be any possible resemblance; for if even, as it may afterwards appear, the motion, or rather the cause of motion, and the idea it causes, may be a correlation of the same force, yet they differ essentially in form or condition, if not in essence. The world is created within us by the action of our own faculties. All we know is our own consciousness, and the modes of action that produce it.

These modes of action we classify, and show their relations to each other, and we call this Science.

Our "forms of thought" connected with, and dependent upon, certain portions of the brain, first, out of a simple and probably a single force, create what are called the properties and qualities of bodies, corresponding in our speech to the adjective—the form, size, weight, colour, order, number, and locality; another faculty gives unity and individuality to these properties, and creates the substantive, or individual—it gives the idea of the thing or person, while another faculty takes cognizance of its mode of action, corresponding to the

verb; another traces analogies, and resemblances, and differences; another congruities or incongruities, upon which wit and humour depend; while another faculty traces out permanent relations of cause and effect, as opposed to mere sequence, and gives the sense of power upon which this permanence, or law as it is called, is supposed to depend. We have ideas also of space and time, and must, therefore, have faculties that create them; but however difficult it may be to conceive, they are not entities, but pure creations of the mind, and have no existence out of ourselves. "An entity," says Luke Burke, "must exist in some condition, it must also exist in some *where*, in some place, in some space. Place and space, therefore, are not entity, nor conditions or properties of entity, nor any reality whatever; they merely express the emptiness which entity fills or might fill. They are purely terms of negation." * * "Time, like space, is a term of relation merely, and has no reality corresponding with it."*

As substances may be so combined as to produce a sense of harmony and beauty, so also sounds may be so related and combined as to produce a sense of harmony of sound. Of the faculties to which these are related, the one has been called Ideality, the other Tune. We have also another faculty by which we are able to associate our feelings, emotions, and ideas with audible sounds, and to express them in what we call Language. Other creatures have also their languages, unfortunately unknown tongues to man. I say unfortunately, because man makes his ignorance the measure of their capacity, and what he loses by such ignorance is incalculable. By this simple action of all these faculties the world is created within us; and as an instinctive belief, as we have seen, attends the action of each faculty, we believe in its objective existence, and not in its mere ideal existence. That is, we believe that there is something in

* Principles of Ethnology.

bodies themselves corresponding to what we call colour; whereas there is merely a vibratory motion which communicates itself to the ether, which communicates itself to our brain; colour is therefore more the property of the brain than of the distant luminous object by which it is affected. And so with all our other ideas; as brains differ in relative size in different individuals, so do such persons differ in the clearness of their ideas, and their talents and dispositions; and as persons may be colour blind from want of brain, so may they be equally blind in Tune, in Reasoning Power, and in fact in all their other faculties. This is why people take such different views of things *—because their faculties, differing according to the size of the parts of the brain with which they are connected, they are differently affected by the forces without. But the mode in which each person is affected constitutes the truth to him.

Perception, Conception, Memory, Imagination, Judgment, are not themselves faculties of the mind, but mere modes of action of the primitive faculties.

The brutes possess these faculties as well as man, and some of them in a much higher degree than man. The instances of Reasoning we notice in some of them are probably mere Memory of what they have seen, or Judgment, for each faculty has an intuitive Judgment belonging to it, independent of Reason. If any of the brutes have reason, it is probably in a very minor degree, as some power of progres-

* Of course there are other reasons why people differ so widely in opinion besides their peculiar or subjective mode of viewing things. Objectively every question has a hundred sides at least in which it may be viewed. The ordinary observer perhaps sees only one or two; the man who studies the question may see fifty, and differs proportionally with the one who sees only two, and whose dogmatism and bigotry are generally in proportion to his ignorance; but public opinion is with the latter, he being in the majority—on the principle that nothing multiplied a sufficient number of times comes to something, or that a hundred fools make one wise man.

sion always attends reason or reflection. It gives the power of looking before and after—of anticipating events, and would not suit the brutes, for as Pope says :—

> The lamb thy riot dooms to bleed to-day,
> Had he thy reason, would he skip and play?

The intellectual faculties give us no *real* knowledge of anything—we know only the consciousness that external forces create in us through them; and even of the *real nature* of that consciousness we know nothing. Neither is it necessary that we should know more; all we require is as much knowledge, and of that kind, as will guide us towards the objects of our being, as indicated by the Propensities and Sentiments, the ultimate objects of which are our enjoyment, and the production of a generation to follow us when we are gone. Our knowledge is thus Relative, not Absolute.*

* "That we know matter only as relative to our own susceptibility of being affected by it, does not lessen the value of the knowledge of it which we are able to acquire; and indeed it is only as it is capable of affecting us that the knowledge of it can be of any direct and immediate utility. It would indeed be the very absurdity of contradiction to suppose ourselves acquainted with qualities which cannot affect us."—(Dr. Thomas Brown, "Philosophy of the Human Mind," Lecture 9.)

"How short soever our knowledge may be of a universal or perfect comprehension of things, it yet secures our great concernments, that we have light enough to lead us to the knowledge of our Maker and the sight of our own duties. * * As to myself, I think God has given me assurance enough as to the existence of things without me; since by their different application I can produce in myself both pleasure and pain, which is one great concernment of our present state. * * Our faculties serve our purpose well enough, if they will but give us certain notice of those things that are convenient to us."—(Locke.)

"What if I am indeed no other than this fine bodily instrument made sensitive to a thousand impulses—what if I am indeed this 'living lyre,' swept over by every wind, and tremulous to every ray of light—living lyre conscious of its own melody? I am still nothing

In the vast chain of Being between man and the world of animalculæ existing in a drop of water, no doubt there is an equally vast variety of Intellectual faculty, creating for each creature a world of its own, directing each to the objects of its being, and fitting each for a life of pleasurable enjoyment in its own peculiar sphere, however limited that sphere may be: making up probably in quantity of pleasurable sensations what it wants individually in quality.

less than that wondrous instrument that has converted *motion* into melody—the *thing* into a *thought*. Or, to change my metaphor, I am that sensitive mirror in which the reflected world becomes a conscious world, and knows itself as the creation of God."—(Thorndale on "The Conflict of Opinion," p. 359.

According to a recent estimate the population of the globe is about 1,228,000,000 souls. Of this number 552,000,000 belong to the Mongolian race; 360,000,000 to the Caucasian; 190,000,000 to the Ethiopian; 176,000,000 to the Malay, and 1,000,000 to the Indo-American. The annual mortality is over 33,000,000, or more than 60 every minute.

According to the calculations of Prof. Wappäus, the average duration of human life is 28.19 years in Austria; 30.80 years in Sardinia; 31.10 years in Prussia; 31.16 years in Saxony; 32.16 years in Bavaria; 34.72 years in Holland; 36.92 years in England; 38.35 years in Belgium; 40.36 years in France; 40.49 years in Denmark; 40.66 years in Sweden; and 43.64 years in Norway.

The nnmber of languages spoken in the world amounts to 3,064. The inhabitants of the globe profess more than 1,000 different religions. The number of men is about equal to the number of women. The average of human life is about 33 years. One quarter die previous to the age of seven years; one half before reaching seventeen; and those who pass this age enjoy a felicity refused to one-half the human species. To every 1,000 persons only one reaches 100 years of life; to every 100, only six reach the age of 65; and not more than one in 500 lives to 80 years of age. The married are longer lived than the single, and above all, those who observe a sober and industrious conduct. Tall men live longer than short ones. Women

have more chances of life in their favour previous to fifty years of age than men, but fewer afterwards. The number of marriages is in proportion of 75 to every 100 individuals. Marriages are most frequent after the equinoxes; that is, during the months of June and December, and depend not on love, but on the price of bread. Those born in the spring are generally more robust than others; so are those born from parents in middle life. Births and deaths are more frequent by night than by day. The number of men capable of bearing arms is calculated at one-fourth of the population.

"It is well known to all Frenchmen that in England our climate is so dreary and detestable that there are more suicides among us than in any other country of Europe. Statistics show, however, that for a long period of years the average number of persons who have destroyed themselves has been at the rate of 110 per million inhabitants in *la joyeuse France*, and only 69 per million in spleen-smitten Albion. During the past year no less than 5,011 persons committed suicide in France—4,008 men, and 1,003 women. Of these, 960 men and 407 women drowned themselves; 1,972 men and 335 women chose death by hanging; 488 men shot themselves, while but 5 women owed their deaths to firearms; 192 men and 113 women made use of the fumes of charcoal; knives were used by 176 men and 33 women; poison by 74 men and 44 women; 99 men and 55 women met death by jumping from windows, towers, &c.; 31 persons flung themselves in the way of trains. One individual starved himself to death. It thus appears that hanging is the most prevalent method of self-destruction in France, then comes drowning, then suffocation by charcoal, and lastly by poison. It is a well-known fact that, so far from decreasing, the number of suicides increases in a direct ratio to the spread of education and civilisation. In Prussia, the most highly educated country in Europe, the annual average of persons per million inhabitants who destroy themselves is 240—more than double the average of France, and nearly fourfold that of England. On the other hand, in Spain the average of suicides is only 14 per million inhabitants."—(*Pall Mall Gazette.*)

CHAPTER III.

MORALITY.

MORALITY is the Science of man's Duties. It concerns, in the first place, *Why* he should act in any particular way, or the Principles of Morality; and secondly, *How* he should act under the guidance of such principles, or the Practice of Morality.

THE PRINCIPLES OF MORALITY.

In considering the question *why* a man should act in one way rather than in another, we have first to ask, is there anything *in actions themselves* that makes one line of conduct more desirable than another? I reply, certainly not. The differences that man has created in this respect are purely subjective, having no existence whatever without himself: in fact, the Moral World is as much the creation of the mind as we have shown the physical world to be. All actions are equally Necessary, that is, they are the result of antecedent irresistible force or cause, and therefore there can be nothing in the actions themselves to distinguish them from each other, or to make one action more a duty than another. Of course this is hard of belief; it has been, and still is, much disputed; we must give some little space therefore to its elucidation. The modern expression of this doctrine of "Philosophical Necessity," as it has been rather erroneously called, is to be found in the comparatively recent discovery of the Persistence or Conservation of Force. In deference to theologians and others bound to support special views, this doctrine of the Persistence and Correlation of Force has been hitherto confined to the physical forces, but Herbert Spencer and others

have shown that it equally applies to Mind or mental force, and "that each manifestation of force can be interpreted only as the effect of some antecedent force; no matter whether it be an inorganic action, an animal movement, a thought, or feeling. Either this must be conceded, or else it must be asserted that our successive states of consciousness are self-created. Either mental energies, as well as bodily ones, are quantitatively correlated to certain energies expended in their production, and to certain other energies which they initiate; or else nothing must become something and something must become nothing." *

"The grand point permanent throughout all these considerations is that *nothing is created.* We can make no movement which is not accounted for by the contemporaneous extinction of some other movement." †

The more ancient expression of the same truth is given in various ways by various eminent authorities. I shall give a few only. Thus: "Nothing comes to pass without a cause. What is self-existent must be from Eternity, and must be unchangeable; but as to all things that *begin to be*, they are not self-existent, and therefore must have some foundation of their existence without themselves." ‡

"In no mind is there an absolute or free volition; but it is determined to choose this or that by a cause, which likewise has been fixed by another, and this again by a third, and so on for ever. * * * Human Liberty, of which all boast, consists solely in this, that man is conscious of his will, and unconscious of the causes by which it is determined." §

"Every action or phenomenon, so far as it produces an event, is itself an event or occurrence which pre-supposes another state wherein the cause is to be met with; and thus

* Herbert Spencer.
† "Heat a Mode of Motion," third edition, p. 499; Tyndall.
‡ Jonathan Edwards. § Spinoza.

everything that happens is but a continuation of the series, and no beginning *which occurs of itself* is possible: consequently, all the actions of the natural causes in the succession are themselves again effects." *

"Everything that exists depends upon the past, prepares the future, and is related to the whole." †

"Rejecting, then, the metaphysical dogma of free-will, and the theological dogma of predestined events, we are driven to the conclusion that the actions of men, being determined solely by their antecedents, must have a character of uniformity, that is to say, must, under precisely the same circumstances, always issue in precisely the same results." ‡

"The life of man is, therefore, like a stream of events or changes in linked sequence, flowing on as necessarily as the waters of Niagara. It is true that, in common language, the *will* is spoken of as the first cause of conscious thoughts and acts; but no acts of will (that is, of mental energising) can occur without *its* necessary co-existents and antecedents —that is, its causes; and such as these are, so will the act be. There is, in fact, no more a spontaneous act of will than there is spontaneous generation." § ‖

* Kant. † Oersted.
‡ H. T. Buckle. § Dr. Laycock.

‖ Suppose even that in a million people no two are alike, still, if that is the extent of their difference, all beyond that number would be like some in the million—one at least; so that in every 10 millions there would be 10 persons who would do exactly the same in similar circumstances. The fact is that none are exactly alike; still they are sufficiently so as to predicate actions with certainty in a given number. Experience or Statistics can alone point out what that number is. In a given number the crimes that will be committed, and the character of those crimes, are exactly known. The number of people who go mad, the number who commit suicide and the exact method, the number even who will put their letters into the post without any address, are certainly known. There is no chance, or contingency, or free-will anywhere: the same causes, under the

If then all actions are "Necessary," that is, if each manifestation of force, mental and bodily, can be interpreted only as the effect of some antecedent force, (which the persistence

same conditions, always produce the same results. In the Registrar-General's Annual Report there are certainly some things that look like chance. For instance, one person died through terror produced by a thunder-storm, one from the sting of a wasp, one from the bite of a donkey, and one was choked by swallowing a set of artificial teeth. A good many people may die from the bite of a donkey—witness the lamented death of the poor poet Keats; but the last-mentioned cause of death perhaps is not sufficiently general to assume the form of a law at present, and it may not be known with absolute certainty how many people will die next year from swallowing their teeth—at present they are too expensive to make the liability very great. The Registrar of Killin mentions that an old bachelor who died at the age of 91 years "five or six years ago cut six new teeth, which he said were quite serviceable and as sharp as lancets."—(The Registrar-General for Scotland, 14th Annual Report.) It certainly would be a great convenience, and save considerable expense and, as it appears, danger, if nature would provide a set of teeth for our second childhood, as it does for our first; but as this gentleman was 91 years old and a bachelor, I fear we have not much to hope for from "Natural Selection" in this case. It may sound like a paradox, but it is nevertheless true, that all History is false, but all Fiction is true. It is almost, if not quite impossible, to say truly what happened to *particular* individuals at some *definite specified* time and place, but it is probably equally impossible to state anything in fiction that has not occurred, and that is not most likely occurring at that very moment, somewhere in the world. Sixty people die every minute and in the 12 hundred millions of the human race—as like causes produce like effects—there is probably nothing we can imagine that is not taking place many times over somewhere during that minute. The motives that move us are similar, constant, and in constant action. Young people fall in love, and mothers are certain there are not, and never were, such darlings in the world as their children &c., and they think it all new and quite original; but the same thing is happening all the world over, and has been from time immemorial. There are the same murders, the same suicides, the same number of fools putting their letters into post without any address; Babbage could do it all by a machine.

of force implies,) and "free-will" is consequently a delusion, whence does this delusion arise? The freedom universally recognized is the power which every creature has, in common with everything else, organic and *inorganic*, to act in accordance with its nature or the laws of its being, when free from external constraint; which power, however, equally in mind and matter, is derived from without. Our consciousness it is that is guilty of the delusion in this case, as in so many others; the fact being that the persistence of force does not appear in consciousness, but only its correlation. The discussion on this much-vexed question would not have continued so long, and be yet undecided, if there were not some misunderstanding of the terms in which it is expressed. Persistent force or cause is always from without, but its mode of action or manifestation depends upon the nature of the substance or organ through which it passes, and when this action is unconstrained—that is, not interfered with or interrupted—it is called free. But everything has a nature of its own, and its mode of action is determined by that nature. In mental action we are thus *compelled* by our nature to do things *voluntarily*. This has been called a *free necessity*. Thus it is said, "God is free because He acts from the necessity of His own nature."* But everything has this freedom, which is no freedom at all, as everything, and everybody, and every mind, *necessarily* acts definitely in accordance with the laws of its nature or being. It is this which has been mistaken for freedom, as distinguished from the condition in which some impediment has been imposed to such action. Thus a thing is said to be free when it is determined to action by itself alone; but that self, whatever it may be, acts *necessarily* in accordance with the laws of its own nature. It is thus that people delude themselves into believing both in free-will and necessity, or in *free necessity*. It is necessity, not freedom, that increases as we ascend in the scale of being.

* Spinoza.

The flight of a swallow seems freest of all, and yet every devious motion has a cause, and might be calculated by superior intelligence. There are a hundred ways open to man by which he may go *wrong;* but according to the ordinary conception of God, there is but one way open to Him: He must always necessarily do that which is *right,* and only that. "Outward things cannot compel the gods," says Seneca, "but their own eternal will is a law to themselves." Seneca also says—and the remark illustrates what is commonly meant by freedom—"God is not hereby less free, or less powerful, for He Himself is His own necessity." A man feels that he is at liberty to do as he pleases when he is free from external compulsion; but what he pleases always depends upon the nature of his bodily and mental constitution, or, as Buckle puts it, "all the vicissitudes of the human race—their progress or their decay, their happiness or their misery, must be the fruit of a double action; an action of external phenomena on the mind, and another action of mind upon the phenomena." If we have not Freedom, then, what have we? Law—law in Mind as in Matter. Man always acts in accordance with the laws of his being, and if we would control him we must ascertain what those laws are. He is included in the realm of Science. Mr. J. S. Mill says: "The conviction that phenomena have invariable laws, and follow with regularity certain antecedent phenomena, was only acquired gradually, and extended itself as knowledge advanced, from one order of phenomena to another, beginning with those whose laws are most accessible to observation. This progress has not yet attained its ultimate point; there being still one class of phenomena (human volitions) the subjection of which to invariable laws is not yet universally recognised. * * At length we are fully warranted in considering that law, *as applied to all phenomena* within the range of human observation, stands on an equal footing in respect to evidence with the axioms of geometry itself." Accordingly,

we find our most advanced physiologists and psychologists now recognising this truth. Thus Dr. Henry Maudsley says: "If it were possible for any one to enter thoroughly into the inmost character of another person, and to become exactly acquainted with the moving springs of his conduct in his particular relations of life, it would be possible not only to predict his line of action on every occasion, but even to work him, free-will notwithstanding, like an automaton, by playing on his predominant passion, interest, or principle. * * It would be possible to foretell with certainty his mode of thought and conduct under any given circumstances. * * Necessity is, in truth, confessed in every deliberation and in every act of our life." *

It cannot be, then, in actions themselves that we are to look for that which constitutes them either good or bad, as they are all *equally* necessary—all the effect of an efficient cause; and under the circumstances they *must* happen. Thus of the various kinds of killing and the various kinds of love-making which mankind approve or disapprove: the acts themselves may be precisely the same, and yet one is

* "The Physiology and Pathology of Mind," pp. 183, 143, 141.

This question of "freedom of will" is closely analogous to the question as to whether the sun went round the earth or the earth round the sun in the 15th century. All men then believed the sun to go round the earth, for did they not see it do so every day! And do not all men now feel that they are free! A young gentleman in Galileo's time, going up for examination, was asked whether the sun went round the earth or the earth round the sun, and, in deference to the public opinion of his day, said, "Sometimes one and sometimes the other." And such is the present attitude of men of science to this question of Necessity or Freedom of Will. President Edwards, the clearest and most powerful reasoner of his or any other day, in accordance with the behests of his theological creed, held both doctrines to be true, and our men of science, in obedience to an equally imperative public opinion, also profess to hold both doctrines, or that volitions are sometimes *necessary* and sometimes not—"sometimes one and sometimes the other."

called murder, another merely homicide; the one marriage, another adultery. If, then, there is nothing in actions themselves, they being all mere modes of motion, governed by law, what is there to distinguish one action from another, to make it good or bad, our duty or not? This question can only be answered by another, for how can we test actions except by their reference to some end? The question, therefore, is, what is the end or object of all action? and an action may then be described as good or bad, our duty or not, as it best tends to promote that object. It seems to me that there is but one answer to this question, namely, that the sole end and aim of existence and of all action is pleasurable consciousness or happiness. Reasoning *a priori*, we can come to no other conclusion. Thus a world without consciousness, of which no being was percipient, would be the same as no world at all. Now consciousness is a feeling, and a feeling must be either pleasurable or painful, however slightly so. No feeling would be no consciousness; a painful feeling would be an undesirable consciousness; and consequently, there is nothing left worth having but the pleasurable consciousness. Life! what would be the good of that if it were not enjoyable? Knowledge! what is that but a record of how things affect us, pleasurably or painfully, —a mere register of the few modes of action that are capable of setting our brains in motion through the senses, and which is different in each creature, as that brain is modified to suit the various requirements of its being? In fact it is impossible to conceive of any other object in creation but Happiness, either present or to come. Practically and intuitively all actions are tested by their conduciveness to this end. What is the use of it? what is the good of it? mean ultimately, Will it make anybody happier? Actions that were "free" would not only have no virtue in them, because of that freedom, but the gift would be a fatal one, "a mockery, a delusion, and a snare," if that freedom could be used by the

majority of mankind to damn themselves to all eternity, as some very good people suppose. The predominance of what are called the higher feelings over lower ones—of the unselfish over the selfish—is only desirable because it makes more people happy. Heavenly aspirations, when they take the direction of asceticism, are only sacrificing happiness now that more may be had hereafter; it is a mere exchange of worldliness for other worldliness. A future state of rewards and punishments is only carrying utilitarianism into another world.

How is it, then, that on a question apparently so self-evident there should be still two schools—the Intuitionists and the Utilitarians? It is from ignorance of human nature; from the too prevalent want of a true psychological system. None of our faculties seek happiness for its own sake, although happiness results from their attaining their ends. A woman loves and tends her children, and it makes her happy to do so; but she does not love and tend them that she may be happy. And so of all our other motives to action: they none of them have happiness directly for their object, but if pleasure did not follow from the pursuit, or pain from the neglect, they would cease to be motives. It is in this sense only that we can accept Jeremy Bentham's dogmatic assertion that "No man ever had, can, or could have a motive differing from the pursuit of pleasure or the avoidance of pain." No doubt these are the ultimate springs of all action, although they are hidden from us. Again he says, "the first law of nature is to seek our own happiness." Now we never seek our own happiness, but rather the objects of our desires, and we find happiness in doing so. A man seeks to do what is right, and has pleasure in doing it: he seeks to make others happy, and if he succeeds that makes him happy; but his own happiness, in either case, is the last thing he thinks of. But the error of the Intuitionists is here: because there is an innate *love* of right in the abstract,

and a man has pleasure, therefore, in doing what is right, consequently they infer he knows what *is* right. On the other hand, the Utilitarians, seeing that men, in all time, have everywhere differed in opinion as to what is right, have come to the equally erroneous conclusion that there is no instinct or faculty that makes us desire or love right for its own sake. It is true we have certain likes and antipathies, amounting in some cases to idiosyncracies; it is true also that certain things naturally, and at once, approve themselves to us as right or wrong, but that is no reason why they should be right or wrong; and as all men differ with respect to them, or at some time or other have differed, we do not the less require some external standard by which to test our feeling on the subject; and if there is a fact in history well established it is the gradual formation of the Conscience on the external standard of utility, that utility not being the mere expression of the intellect, but of all our intuitions of feeling as well as reason. So the love of our fellow-creatures does not teach us how best to promote their interests. It is true, however, that in proportion to our love of right and of our fellows, do we earnestly seek the right and that which will do them good,—still all our instincts are mere blind impulses, requiring the guiding hand of reason to lead them to their objects. The love a mother has for her child does not teach her how to treat it; and the love of truth and right, and the preference we naturally give to some actions, does not tell us what is true and right, for through all time "what one nation views as a crime another praises as a virtue; what one nation glories in as a legitimate pleasure, another reprobates as a shameful vice: there is scarcely a crime or vice that has not been exalted in a religious observance by one nation or other, at one period or other of the world's history." * The fact is, the Conscience, like all the other intuitions or instincts, is transmitted experience of utility—it is "the gathered-up

* "The Physiology and Psychology of the Mind," p. 157. Dr. Maudsley.

experience of by-gone generations, transmitted to us by inheritance," requiring to be brought by the intellect up to the light of the present age. The kitten, immediately it opens its eyes, sets up its back at its natural enemy, the dog; the cow tosses its head at every dog it sees, because bull-dogs in previous ages "baited" its sire; and a man's conscience would toss everything that previous ages has proved to be injurious to his race and therefore wrong: it is a power that enables him to recognise intuitively actions whose tendency in times past was to produce happiness or misery.

But suppose we admit, contrary to all that experience teaches, that we have some internal monitor that on all occasions tells us what is right, why should we *do* right, when we do know? We are all aware how easy it is to know what is right and not to do it. The answer is, that if we did what was right it would give us pleasure; or if we did not, conscience would give us an awful pinch; so that it is pleasure or pain, that is utility, that must set conscience in action, supposing even that it is a perfect monitor, instead of a mere blind impulse. Conscience, after all, is only one among other motives to action; there are religion, law, benevolence, fear of consequences here and hereafter; and the weighing of consequences is utilitarianism.

Mr. Darwin bases Conscience upon Sympathy, by which he really means sympathy with these other motives—religion, law, benevolence, and the others. But sympathy is no special faculty, but like memory it belongs to every faculty. Thus, a mother sympathises with maternal feeling in another in proportion as her own love of offspring is strong, and so of all our other feelings. A man with small conscientiousness has little sympathy with truth and justice; but still if he has other feelings strong, his conscience may include them, and he may not only sympathise with the love of children and friends, and of his fellow-creatures, but with self-respect, self-

command, deference to others, a chivalrous sacrifice of self, &c. A love of right includes sympathy with all these higher motives, but conscientiousness is the love of truth and justice, and they properly only allow these other sympathies to be exercised in accordance with truth and justice. Conscience, with Mr. Darwin, evidently means the dictates and predominance of the moral feelings, although he does not distinctly see what those are. Still, this highest conscience is built on utility, for, as he tells us, "No tribe could hold together if murder, robbery, treachery, &c., were common; consequently such crimes, within the limits of the same tribe, 'are branded with everlasting ignominy,' but excite no such sentiments beyond these limits. * * It has even been recorded that an Indian Thug conscientiously regretted that he had not strangled and robbed as many travellers as did his father before him."* It is quite true that man's conscience, or sense of right and wrong and duties to others, *begins* in the family, and gradually extends itself to the tribe, then to the human family, then to the whole sensitive creation, and lastly to the Ruler of the Universe, as ultimately he learns to regard the Natural Law as God's will and mode of action.

But why, on Utilitarian principles, should a man do right when apparently it is against his individual interest on some special occasion? To take an extreme case, why should Regulus, for instance, return to his barrel of spikes? There are three ways in which we may see distinctly Regulus would have been a gainer. In the first place, if he had not possessed all the higher attributes of mind, he never would have returned to his spikes, and he had, therefore, been a great gainer by the possession of the highest class of mind all his life; for

Better fifty years of Europe than a cycle of Cathay.

In the second place he had been a gainer by the higher

* Vol. 1, pp. 93, 94.

moral atmosphere in which he had lived all his life, consequent upon others having previously acted upon the same high sense of honour; and, lastly, if he had not returned, the sense of having acted unworthily would have made life to him not worth having—a pain instead of a pleasure.

This shows that the calculation of right and duty should be based on the general happiness, and that in the long run will best secure the happiness of the individual, although it must be admitted Nature pays small regard to individuals, and never hesitates to sacrifice the interests of the individual to that of the race. It is the province of moral science to lay down general rules, based on the public good, which people should follow implicitly, without calculation of the specific consequences of their own actions to themselves individually. Happiness depends upon *habits of mind*, and the great object of moral training is to make the moral law automatic—that is, we should be trained to do at once unconsciously what is right, and good, and true, and generous, without thinking at all about it, much less stopping to calculate consequences. Undoubtedly that is the happiest man who if his friend fell into the water would go in after him at once, whether he could swim or not, and who, if he had given *his word* to return even to a death of torture, would certainly do it.

But some people, knowing that after all happiness is but the aggregate of pleasurable sensations, despise poor happiness so compounded, and think it beneath them to live for it; and they tell us the object of life is progress, or knowledge, or evolution, or moral perfection, or spiritual growth, aspiringness, and sublimation; but they do not tell us what use these things are if they do not lead to happiness. As one class despise mere pleasure and pursue happiness, others discard happiness and contend for blessedness; but this is all talk. No one has yet shown us anything better than

happiness, and all pursue the line of conduct that they think most likely to lead to it.*

* Bentham says: "The various systems that have been formed concerning the standard of right and wrong, may all be reduced to the principle of sympathy and antipathy. One account may serve for all of them. They consist all of them in so many contrivances for avoiding the obligation of appealing to any external standard, and for prevailing upon the reader to accept of the author's sentiment or opinion as a reason, and that a sufficient one, for itself. The phrases are different, but the principle the same."

See also Bentham's note on this passage: "If, therefore, a man wants to know what is right and what is wrong, he has nothing to do but come to me," because, he says, he has a moral sense or conscience, or a common sense, or an understanding, or a rule of right, or an intuitive knowledge of the Fitness of Things, or of the Law of Nature, or of God's Will, which always tells him what is right, but which in truth is nothing more than his *ipse dixit*.

Lecky is a professed Intuitionist, yet the whole of his very valuable work, "History of European Morals," points to the opposite conclusion—viz., that the Conscience or Sense of Right varies, and has varied at all times and in all countries; proving the necessity, beyond all doubt, for an appeal to some external standard. The Conscience has been a thing of very slow growth, each age applying a different external standard in accordance with its advance in civilisation and refinement. Much requires to be done in the present day. Half the philanthropy in the world is eleemosynary, and has been proved to be doing mischief. But let us follow Mr. Lecky, to see how far Conscience may be trusted as a standard of right. He tells us (vol. 2, p. 19) that Nature does not tell men that it is wrong to slay without provocation his fellow-man. Look at the Hebrew law: "And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished. Notwithstanding, if he continue a day or two he shall not be punished: for he is his money." Exodus, chap. xxii., v. 20-21. Here we have murder and slavery condoned, or rather "the *right* of every one to whop his own nigger" to death, if he does not kill him at once, recognised by Law, by God's chosen people.

Aristotle, and we have none greater among the ancients, taught that Greeks had no more duties to barbarians than to wild beasts (vol. 1, p. 241). Aristotle, however, only reflected the Consciences of his age. As Lecky says, "At first, the range of duty in the family, the tribe, the state, the confederation. Within these limits every man feels

A priori, then, there would seem to be nothing better than happiness or pleasurable consciousness, and whatever may be said in theory, it is evident that in practice all the

himself under obligations to those about him; but he regards the outer world as we regard wild animals, as beings upon whom he may justifiably prey. Hence Brigand and Corsair, in the early ages of society, conveyed no notion of moral guilt" (vol. 2, p. 271). The public conscience had not greatly advanced even up to our Elizabeth's times if we may judge from the adventures of Drake and Sir Walter Raleigh. Also during ages of the Christian era, according to the popular belief, all who differed from the teaching of the orthodox lived under the hatred of the Almighty, and were destined after death to an eternity of anguish, and no moral or intellectual excellence could atone for their crime in propagating error (vol. 1, p. 206). Persecution to the death was therefore both logical and right.

Aristotle also not only countenanced the practice of abortion, but even desired that it should be enforced by law, where population had exceeded certain assigned limits (vol. 2, p. 22). In the present day we think it *right* to allow half the children that are born to die before their fifth year, for want of proper sanitary and other arrangements. There may, however, be some nice distinction between Aristotle's method of killing and this allowing to die.

The *right* of conquerors to massacre their prisoners was universally admitted (vol. 1, p. 302).

The Gladiatorial Shows of the Romans were originally religious ceremonies at a funeral; then we have Cæsar and Pompey competing with each other by greatly multiplying condemned criminals, who killed each other at these shows, till, as Mr. Lecky says, the main amusement of all classes was this spectacle of bloodshed, of the death, and sometimes of the torture of men, "and all this continued for centuries without a protest" (vol. 1, p. 287). Nero, on account of his munificence in this respect, was probably the sovereign who was most beloved by the Roman multitude (p. 298). Cicero, Seneca, Plutarch, &c., "of all the great historians who recorded them (the shows), not one seems to have been conscious that he was recording a barbarity" (p. 303); and Suetonius quite thought he was called upon to apologise to the people of Verona for refusing them "a show." "After so general a request," he said, "to have refused would not have been firmness—it would have been *cruelty*."

To come a little nearer to our own time, Mr. Lecky tells us that Sir Thomas Moore was famous for his skill at Cock-throwing, which

world admits this, and that that is right which best tends to promote it.

Reasoning *a posteriori*, we find that as far as we are able to trace and understand all that has been going on, from the beginning of the world, there has been a gradual preparation for the largest possible amount of enjoyment, until the whole earth has been covered with one net-work of nerves throbbing with pleasurable sensation. If man does not see this it is

was a famous English game, and is said to be connected with the denial of St. Peter. As Sir Charles Sedley said :—

> Mayst thou be punished for St. Peter's crime,
> And on Shrove Tuesday perish in thy prime."—(Vol. 2, p. 174.)

The national conscience does not appear to have spoken very loudly either as to the cruelty or the still *greater* injustice.

In Queen Elizabeth's time a decided preference was given to Bear-baiting over Shakespeare's Plays. Dr. Parr was fond of Bull-baiting ; Windham and Canning strongly defended it, and the late Sir Robert Peel argued strongly against its prohibition.

But if Conscience, or the Sense of Right, seems to have been very dead in some directions, it appears to have been very lively in others. Thus, the "effusion of blood" was unscriptural, therefore the Inquisition burnt to death all those who differed from them on theological points ; in obedience to the same command, we are ordered to abstain from the use of the sword, so certain sects beat to death those who differed from them with massive clubs. Unchaste vestal virgins were buried alive, because they were so sacred that it was unlawful to lay violent hands upon them (vol 2, p. 44) ; and a woman was actually executed for undressing before a statue of Domitian (vol. 1, p. 275).

The same delicacy of Conscience in Religious matters has come down to our own day. Thus the King of Burmah thinks, as before mentioned, it a damnable offence to kill anything, but he does not object to *inferior* people killing animals and endangering their souls that he may have meat to eat.

Dr. C. J. Vaughan seems to think that in the burial service, which is read alike over saint and sinner, the words "sure and certain hope," &c., should be read *ironically* over a notoriously wicked soul ! (see *Athenæum*, March 21, 1868, p. 414) ; and perhaps, also, we ought to wink ! No doubt this will quiet many uneasy consciences.

from the narrow, perverted, purely subjective way in which he regards things. He has a pre-established theory to support. He sets himself up as the centre of all creation, at least in this world, and regards everything from the narrow point of view of his own individual interest or that of his race, whereas it is the nervous system of the world that nature cares for, and not the individual creatures of which that system is composed.* As we have seen, all action results from pre-existing force, and as all action, therefore, is on a par—being all equally necessary—all creatures must be so too, and we have one great throb of the heart of nature surging through the whole, and pleasure and pain regulating the conscious world as attraction and repulsion do the physical. As in the individual body there is one unceasing action of renovation and decay, an intense stream into which new matter is for ever flowing, and from which the old is ever moving out, and the intensity of life of the whole body is in proportion to the death of the parts; so in the great body of sensitive existence the intensity of life and enjoyment is in proportion to the degree in which new life is

* Fleas there are that bite men,
And fleas that bite those fleas again;
These little fleas have fleas that bite 'em,
And fleas bite fleas ad infinitem.

And no doubt the biter has more pleasure than the bitten has pain. Man is not *necessarily* included in this scale. If he keeps himself clean, and has the additional health and happiness that cleanliness will give to him, he is free from such inroads; but if he does not he becomes the feeding ground for other creatures, and nature thus restores the balance of enjoyment. Probably this applies to the internal parasites that are so great a difficulty with those who can see no end in life, no purpose or design in creation. These creatures point to some obstruction in the bodily constitution—some impediment to more perfect enjoyment that requires to be removed. Animals live upon one another, thus avoiding "the slow and snake-like life of dull decay," and the pang that deprives them of life is a mere *flea bite* to the long period of enjoyment they have previously had.

introduced, and the old, and comparatively unconscious, carried out. Life and Birth, Death and Decay, are the means by which the whole sensitive world is kept ever going and vigorous and capable of the largest amount of enjoyment. Of course this does not take place without a great outcry on the part of those who, having had their day, and having little capability of enjoyment left, would yet stop the way of the young and vigorous, who are equally entitled to their day, and whose term of life and turn for enjoyment have now come.*

But there are pains in the world as well as pleasures,—misery as well as happiness. We call this pain "evil," and as God can produce only good, man makes a Devil as the author of the evil—although God is supposed to have made the Devil in the full fore-knowledge of the consequences of what he was doing. But *is* Pain an evil? If the pleasures decidedly predominate, and the pains are absolutely necessary

* Neither must we be misled by the word "individuality," because it appears from the many facts and arguments in this book that our personalities are not so independent as our self-consciousness leads us to believe. We may look upon each individual as something not wholly detached from its parent source—as a wave that has been lifted and shaped by moral conditions in an unknown, illimitable ocean. There is decidedly a solidarity as well as a separateness in all human, and probably in all lives whatever; and this consideration goes far, as I think, to establish an opinion that the constitution of the living universe is a pure Theism, and that its form of activity is what may be described as co-operative. It points to the conclusion that all life is single in its essence, but various, ever varying, and inter-active in its manifestations, and that men and all other living animals are active workers and sharers in a vastly more extended system of cosmic action than any of ourselves, much less of them, can possibly comprehend. It also suggests that they may contribute, more or less unconsciously, to the manifestation of a far higher life than our own, somewhat as—I do not propose to push the metaphor too far—the individual cells of one of the more complex animals contribute to the manifestation of its higher order of personality.—("Hereditary Genius," p. 276, by Francis Galton, F.R.S.)

to the production and protection of those pleasures, then pain is not an evil, but a good; although the sooner we are able to do without its aid, and the less we have of it, the better. Dr. Neil Arnott says: "Man, like other warm-blooded animals, must always have the four prime essentials to life—*fit air, warmth, aliment, and rest after action;* and that to obtain the pleasure from using, and to escape the pain from wanting these, are the chief motives to his voluntary action."* The "pleasure from using," however, would often not be enough to insure voluntary action without the pain, and life, from pure forgetfulness, would not be maintained. The pleasures of appetite are all very well, but if it were not for the pains of hunger we should often forget the necessary "aliment." Nature tries pleasures first, and then if we do not do what is necessary for our existence and even well-being, she gives us an awful pinch somewhere. Is this an evil or a good?

Pain is necessary, then, as a sufficient and efficient motive to action where pleasure alone would not insure even continued existence. It is necessary also as a guardian to that delicate system of organisation, which is "so fearfully and wonderfully made," upon which our life and happiness depend. No surveillance, no admonition, would so well keep a child out of the fire as the pain that comes from being burnt, and the world is full of things that have a tendency, if not an equal tendency, to injure us, and of whose injurious qualities we know nothing till pain warns us of them. Pain and pleasure guide our choice among the infinitely varied constitutions of the things around us; and we are *obliged* to attend to the pain, if not to the pleasure. If the nerve is destroyed in the hand and foot, which nerve tells us when we are injuring it, the hand and foot, no longer having the protection of pain, are often destroyed too, as is so generally the case where the

* "Survey of Human Progress."

nerve is cut in horses' feet. The more delicate the organisation, and consequently the higher the susceptibility to enjoyment, the greater is the liability to injury. The eye, the most important inlet to the mind, is the organ most easily damaged. "The nerve of the coat of the eye is sometimes injured, and is no longer sensitive to the dust which adheres to the ball. Then the lid is not excited to wink, or the tears to flow. The particles which are carried into the eye cease to pain, and being allowed to remain, they set up inflammation, and the inflammation renders opaque the transparent covering through which the light flows. Blindness is the result, and the sight itself is found to be dependent upon the refined sensibility of the outer membrane." *

Pain is thus the strongest motive we can have, the best guardian, and the wisest schoolmaster. It constitutes that Necessity which is the mother of invention, and is the base of all Progress. No doubt we suffer, and have always suffered, from being a little too thick upon the ground; but as Herbert Spencer says, "From the beginning, pressure of population has been the proximate cause of progress."†

Pain then, if it is an evil, is a necessary one, and we can no more do without it than a child can do without its nurse. No doubt the child objects to the necessary constraint, and considers its nurse an evil. Pain or punishment follows error whether we do wrong voluntarily or not. No distinctions are made with reference to moral guilt, or actions that are supposed to be free. Punishment follows on all alike, the object of all punishment being the good of the persons punished—to teach them that they have done wrong, and to oblige them to do better in future. "Zeno, the founder of the Stoics," says Toplady, "one day thrashed his servant for pilfering. The fellow, knowing his master was a fatalist, thought to bring himself off by alleging that he was destined

* "Sense of Pain in Man and Animals." *Quarterly Review*, Jan., 1858.

† "Principles of Biology," vol. 2, p. 506.

to steal, and therefore ought not to be beat for it. 'You are destined to steal, are you?' answered the philosopher 'then you are no less destined to be thrashed for it.' But the necessitarian is not a fatalist; what therefore is more to the point is, that a school boy, knowing his master's opinion that no action could possibly have been otherwise *under the circumstances*, pleaded, for some great fault of which he had been guilty, that he could not help it. 'I know you could not,' replied the master, 'I do not blame you, I only pity you; and when I have given you a good flogging, the remembrance of it, and that it must always recur if the fault is committed, will enable you to help it in future.'" To be *saved* from punishment that is for our good is to do us a mischief, and yet that is what all are constantly praying for. Punishment that is not for our good is revenge, and to suppose that God, either in this world or in any other, revenges Himself upon His creatures, is a gross libel upon our Creator. To suppose that God can have any other object than the good of His creatures, or any attributes that are opposed to it, such as the vindication of His sovereignty, or authority, or supreme justice, is also a libel.

To the Necessitarian there is no such thing as sin and evil; only pains and pleasures. The distinction between physical and moral evil cannot be maintained. Sin, vice, and moral guilt are only evils from their tendency to produce pain and misery. Repentance and Remorse are foolish regrets over what certainly cannot now, and under the circumstances could not then, possibly have been otherwise, and are to be indulged only so far as they furnish a sufficient motive for our doing better in the future. As we get wiser and better we shall be more and more able to dispense with our nurse and schoolmaster, Pain. Probably there is no world altogether without pain, as there is no finite creature not liable to error; and pain, as far as we know, is the best, and perhaps only, corrective of that error. In a world in which there was no pain, it is

probable there would be but little pleasure; certainly in those that have been created by ourselves, to supply the supposed deficiencies of our Creator here, life would be very slow, and nothing would so certainly take us back to the savage state as the imitation on earth of what we suppose to be the order in heaven.* In an island in the Pacific a little heaven on earth was supposed to be formed by the descendants of the mutineers of the "Bounty," and Mr. Edward Maitland has given us a description of their present condition. He says: "The principal characteristic of the islanders was their languid indifference to everything. They had never been forced to take trouble about anything, and they knew of nothing worth taking trouble about. It had cost them little toil or ingenuity to provide for all their bodily wants, and of mental wants they had absolutely none. They had never been allowed to know that there were two opinions in the world, even about religious matters. And so, without object of desire or ambition, without necessity of making a choice between Better and Worse, Right and Wrong, with no lack in the present, and secure of the future, they existed in a state of listlessness, more like vegetables than beings endowed with high faculties for happiness, for intellectual dominion, for moral excellence. And all I learnt only confirmed me in my idea of the meaning of man's history; that life is a force which has to be disciplined and educated by experience: that without temptation there can be no virtue, without pain no pleasure, without evil no good, without freedom no progress."†

* A little girl being threatened with heaven, which she supposed was to be all Sundays and collects, remonstrated and said, "Oh, but Ma, if I am very good I may have a little devil to play with sometimes, mayn't I?"

† "The Passion for Intellectual Freedom," p. 30, a Lecture delivered before the Sunday Lecture Society, Jan., 1871; published by Thos. Scott, Ramsgate.

NATURAL SELECTION.—The views contained in this Chapter were published by me some thirty years ago. Since then the works given to the world by Mr. C. Darwin and Mr. A. R. Wallace on Natural Selection, or Survival of the Fittest, have illustrated them in practice, and in this form they have obtained a wide acceptance.

It has been clearly shown that among animals, even among the least prolific, the tendency is to increase greatly beyond the means of subsistence, and that consequently, notwithstanding this great increase, the animal population of the globe is about stationary. This stationary state is effected mainly by animals living upon each other, one fitting comfortably into another—the eater by this arrangement probably having more pleasure than the eatee has pain. The consequence of this scarcity of food and of this necessity for defence is a struggle for existence, in which all the powers, bodily and mental, are exercised to their greatest stretch. Come, look alive! says Nature; and it is a struggle for dear life itself. We presume there can be no stronger motive for the exertion of all the energies. A system on which all are eating up each other, and on which the weakest always go to the wall, does not look as if it were based upon either love or justice; but it admirably promotes the largest amount of enjoyment, by developing to their fullest extent all the faculties upon which enjoyment depends, and keeping the world full of those only who are the most capable of enjoyment.

In this struggle, and under this pressure, Useful Varieties tend to increase, and useless ones to diminish, and thus Superior varieties ultimately extirpate and take the place of the original Species. "A wild animal," Mr. Wallace remarks, "has to search, and often to labour, for every mouthful of food—to exercise sight, hearing, and smell in seeking it, and in avoiding dangers, in procuring shelter from the inclemency of the seasons, and in providing for the subsistence

and safety of its offspring. There is no muscle of its body that is not called into daily and hourly activity; there is no sense or faculty that is not strengthened by continual exercise. The domestic animal, on the other hand, has food provided for it, is sheltered, and often confined, to guard it against the vicissitudes of the seasons, is carefully secured from the attacks of its natural enemies, and seldom ever rears its young without human assistance. Half of its senses and faculties become quite useless, and the other half are but occasionally called into feeble exercise, while even its muscular system is only irregularly brought into action."* No doubt, consequently, as we learn from Darwin, "the brains of domestic rabbits and hares decrease in bulk, but increase in length, under domestication."† The self-protecting organs, Combativeness, Destructiveness, Secretiveness, Cautiousness, which give breadth to the brain, are diminished, and the Social, which give length, are enlarged. Man has only to apply these principles to himself, for the laws in his case are equally operative. He would deteriorate if deprived of the lower motives to action, if those that peculiarly distinguish him as man were not strong and active. A prize pig is a very different animal to a pig shaking down the acorns to its little ones in its native forest; and our aldermen should take a lesson! Mr. A. R. Wallace thus summarises his facts and inferences:—

"*A Demonstration of the Origin of Species by Natural Selection.*

PROVED FACTS.	*NECESSARY CONSEQUENCES (afterwards taken as Proved Facts).*
RAPID INCREASE OF ORGANISMS. TOTAL NUMBER OF INDIVIDUALS STATIONARY.	STRUGGLE FOR EXISTENCE, the deaths equalling the births on the average.
STRUGGLE FOR EXISTENCE. HEREDITY WITH VARIATION, or general likeness with individual differences of parents and offspring.	SURVIVAL OF THE FITTEST, or Natural Selection; meaning simply that on the whole those die who are least fitted to maintain their existence.

* "On Natural Selection," p. 38. † "Descent of Man," vol 1, p. 146.

SURVIVAL OF THE FITTEST. CHANGE OF EXTERNAL CONDITIONS, universal and unceasing.—See 'Lyell's Principles of Geology.'

CHANGES OF ORGANIC FORMS, to keep them in harmony with the Changed Conditions; and as the changes of conditions are permanent changes, in the sense of not reverting back to identical previous conditions, the changes of organic forms must be in the same sense permanent, and thus originate SPECIES."*

Mr. Darwin also thus summarises: "It may be metaphorically said that Natural Selection is daily and hourly scrutinising, throughout the world, every variation, even the slightest; rejecting that which is bad, preserving and adding up all that is good, silently and insensibly working whenever and wherever opportunity offers, at the improvement of each organic being in relation to its organic and inorganic conditions of life." He also says, "The term general good may be defined as the means by which the greatest possible number of individuals can be reared in full vigour and health, with all their faculties perfect, under the conditions to which they are exposed."†

Surely the most bigoted Intuitionist must admit that Nature, so far at least, is a Utilitarian; but Mr. Wallace avows his conviction that the theory of Natural Selection must be modified in its application to man in accordance with the facts of Mental Philosophy. Now should Mr. Wallace ever consider the discoveries made by Gall worthy of his attention, he will probably find that it is his idea of mental philosophy that requires modifying, and not the law of Natural Selection. Man is an exception to the rest of the animal creation, inasmuch as by his faculty of reason he changes Nature and adapts it to his requirements; but an animal having no such power of adaptation, is changed by Nature. But at the expense of a little more space let us give

* "Natural Selection," p. 302. † "Descent of Man," vol. 1, p. 98.

Mr. Wallace's own clear statement. He says: "From those infinitely remote ages, when the first rudiments of organic life appeared upon the earth, every plant and every animal has been subject to one great law of physical change. As the earth has gone through its grand cycles of geological, climatal, and organic progress, every form of life has been subject to its irresistible action, and has been continually, but imperceptibly moulded into such new shapes as would preserve their harmony with the ever-changing universe. No living thing could escape this law of its being; none (except, perhaps, the simplest, and most rudimentary organisms), could remain unchanged and live, amid the universal change around it. At length, however, there came into existence a being in whom that subtle force we term *mind*, became of greater importance than his mere bodily structure. Though with a naked and unprotected body, *this* gave him clothing against the varying inclemencies of the seasons. Though unable to compete with the deer in swiftness, or with the wild bull in strength, *this* gave him weapons with which to capture or overcome both. Though less capable than most other animals of living on the herbs and the fruits that unaided nature supplies, this wonderful faculty taught him to govern and direct nature to his own benefit, and make her produce food for him, when and where he pleased. From the moment when the first skin was used as a covering, when the first rude spear was formed to assist in the chase, when fire was first used to cook his food, when the first seed was sown or shoot planted, a grand revolution was effected in nature, a revolution which in all the previous ages of the earth's history had had no parallel, for a being had arisen who was no longer necessarily subject to change with the changing universe—a being who was in some degree superior to nature, inasmuch as he knew how to control and regulate her action, and could keep himself in harmony with her, not by a change in body, but by an advance of mind. * * *

Here, then, we see the true grandeur and dignity of man. * * * Man has not only escaped 'Natural Selection' himself, but he is actually able to take away some of that power from nature which before his appearance she universally exercised." * Natural Selection, however, has only been transferred from the body to the brain and mind; but this Mr. Wallace denies. He says: "Among civilised nations at the present day, it does not seem possible for natural selection to act in any way so as to secure the permanent advancement of morality and intelligence; for it is indisputably the mediocre, if not the low, both as regards morality and intelligence, who succeed best in life and multiply fastest. Yet there is undoubtedly an advance—on the whole a steady and a permanent one—both in the influence on public opinion of a high morality, and in the general desire for intellectual elevation; and as I cannot impute this in any way to 'survival of the fittest,' I am forced to conclude that it is due to the inherent progressive power of those glorious qualities which raise us so immeasurably above our fellow animals, and at the same time afford us the surest proof that there are other and higher existences than ourselves from whom these qualities may have been derived, and towards whom we may be ever tending." †

Now in what does man's great strength consist in comparison with other animals? As an individual naked savage he is probably inferior to several of the higher brutes. But man is not an individual only: by the ties of mind, the strongest of all ties, he is united through his social instincts, as the brutes are, with the family; and through his moral sentiments, which the brutes are not, with his race. It is with the great body of humanity, therefore, and not with individual man, that nature and brutes have to contend. It is this unity with his fellows that constitutes man's strength, and to this unity Justice, Courtesy, and Kindness, Faith, Hope,

* "On Natural Selection," p. 324. † Ibid., p. 330.

and Charity, the peculiar functions of the coronal region of the brain, are necessary. It is to his power of combination and co-operation that his great superiority may be traced, and "natural selection" is driving him in this direction as fast as the world can be prepared for him; and the superior minds, to which Mr. Wallace alludes, are the pioneers towards more perfect unity. In the meantime nature continues to secure the "survival of the fittest." In the age of war, when the most necessary thing was the protection of life and limb and property, the strong man—the warrior—was the fittest. We have passed on to the commercial age. What is now wanted is to conquer the earth, and to people it with the best breeds, and this is best done by unlimited competition, or free-trade, which means every one for himself and Devil take the hindmost; and the "fittest" for this is by no means the highest type of man—very nice feelings are only in the way. At present we have no more organisation than what fits us for this state of things, but with a more complete and perfect "Organisation of Industry," which Carlyle says is the question for this 19th century, we shall "secure the permanent advancement of morality and intelligence."

Mr. Wallace argues that the *practice* of virtues on the ground of their utility could not account for the *sanctity* which attaches to them even among savage tribes. Now "the sanctity attributed to moral distinctions" is owing to their being associated with religious feeling, in the same way that sanctity is given to the "fetish," and argues nothing in its favour.

Mr. Wallace, in his review of Darwin in the *Academy* (March 15, 1871,) says: "Mr. Darwin concludes that the moral sense is fundamentally identical with the social instincts, and has been developed for the general good of the community, rather than for its greatest happiness. 'General good' is defined as 'the means by which the greatest possible number of individuals can be reared in full vigour and health,

with all their faculties perfect under the conditions to which they are exposed'; and it is quite conceivable that this may not be always identical with 'greatest happiness.' If so, the present theory will be a step in advance in the history of the utilitarian philosophy." I cannot, however, agree with Mr. Wallace. Just in proportion as such a theory was not "identical with the greatest happiness" would it be a step backwards instead of in advance. The greatest number of *individuals* may consist of savages or brutes, or creatures capable of even less enjoyment than they are. To rear the greatest number of them would certainly not be for the greatest happiness, and would therefore be a step backwards. To be a step in advance we must rear the greatest number capable of the greatest enjoyment.

Better fifty years of Europe than a cycle of Cathay.

"A moral sense fundamentally identical with the social instincts" would be just such a step backwards. The social instincts are possessed in full strength by the brutes, and would not raise us a single step above them. The social instincts—the love of wife, children, and friends—seek their aims at the expense of the community. The true moral sense, which alone has raised man, and is a step in advance, makes the social instincts—the interest of our own wife, children, and friends—secondary to the good of the community, to the general happiness. It is justice, courtesy, love of the race, and not of our own families, upon which the moral sense must be based.

It is "quite conceivable," however, that raising the lowest and most numerous class in society to their rightful position might not *at first* be identical with "greatest happiness;" but this would be only the common case under utilitarianism of sacrificing a present good to a greater in the future.

Again, Mr. Wallace tells us that the Brain of the Savage is larger than he needs it to be. The question of course is,

what does he need his brain for? For the sensibility of which it is the organ—for his enjoyment, for feeling, and for as much intelligence as will *direct* his feelings towards their proper objects or enjoyments. Now the power of feeling is in proportion to the size of the brain, so that with increased size goes increased power of enjoyment. Mr. Wallace's error is the common one of those who neglect Gall's discoveries, and reject the knowledge his followers have attained of cerebral physiology and the nervous centres. He believes that the brain is the organ of the mind, but by mind he evidently means the intellect or intelligence. He confounds general size with special function: for the part of the brain connected with the intellect is a very small proportion of the whole, and bears in the savage a much nearer relation in size to the ape than to the philosopher. The phrenologist sees in the savage skull only indications of a more powerful animal—of power in the direction of the brute beast, with great destructiveness, courage, cunning, caution, and love of offspring such as peculiarly distinguishes the ape tribe; but of intellect he finds very little more than the brutes themselves possess. Both Mr. Wallace and Mr. Darwin would start from a much higher stand-point in their valuable researches if they would acquaint themselves with what has been already done by phrenologists in the same field. The comparative anatomy and physiology of the brain and nervous system, and of mental function in connection with structure, have been their study for 80 years and more, and most valuable atlases of plates have been published by Dr. Vimont, of Paris, and others. To me it is a most wonderful thing that to such men all this labour should have been labour in vain.

In reply to certain objections which I have heard against what is now often called Darwinism, I would observe that Instinct, which is organised and transmitted experience, is often more correct in its intimations, and goes straighter

to its aim, than the first dawnings of reason among men. Reason is a generalising instinct, and in the first attempts of this new and untried faculty to guide experience and to attain its results at once, it often goes wrong; and as that wrong is fixed and made permanent by law and custom, or sanctified by religion, men, in some particulars, are worse off than the brutes. The instincts of many of the lower animals are far nobler than the habits of savage races of men, and this Mr. Darwin clearly shows.*

* Of course I am not unfamiliar with the objections that have been brought, and which may fairly be brought, against Mr. Darwin's theories. Still, Nature's plan seems to have been one of experiment; she has tried all ways, and retained the best. As Prof. Huxley says, "For the notion that every organism has been created as it is and launched straight at a purpose, Mr. Darwin substitutes the conception of something which may fairly be termed a method of trial and error. Organisms vary incessantly; of these variations the few meet with surrounding conditions which suit them and thrive; the many are unsuited and become extinct."—(Huxley's "Lay Sermons." p. 302.) I think it is impossible to deny this much, or that external conditions, with inheritance, reversion, natural selection, &c., play an important part. Still, as regards the transmutation of what, as yet, we call species, we cannot get over the general sterility of hybrids, and Prof. Macdonald is of opinion that "a due consideration of the progressive development of an embryo or germ within the Graafian vesicle militates against Darwinism in any attempt to press hybridism beyond the boundary of nearly allied species." It has also been truly said: "If species have developed through successive increments of minute variations, we ought to discover in the stone records of the earth's history very distinct evidence of transitional and intermediate forms. Not only so, but the number of such progressive steps having been innumerable, the intermediate forms should be discovered in preponderating numbers." "It is incredible," says Mivart, "that birds, bats, and pterodactyls should have left the remains they have, and yet not a simple relic be preserved, in any one instance, of any of these different forms of wing in their incipient and relatively imperfect functional condition."—("On the Genesis of Species.") On Specific Genesis, Mr. Mivart is inclined to attribute great power in the origination of

THE NATURAL LAW AND THE RIGHT TO LIVE.—A little boy, whose mamma had just blessed her husband with twins, was called in to admire his new relatives. He looked them carefully over, and then said, "I think we will keep this one." He had evidently heard of the drowning of supernumerary puppies or kittens.

"The Empress Elizabeth of Russia, during the war with Sweden, commanded the Hetman, or chief of the Cossacks, to come to Court on his way to the army in Finland. 'If the Emperor, your father,' said the Hetman, 'had taken my advice, your Majesty would not now have been annoyed by the Swedes.' 'What was your advice?' answered the Empress. 'To put the nobility to death, and transplant the people into Russia,' calmly replied the Cossack. 'But that,' the Empress observed, 'would be rather barbarous.' 'I do not see that,' said he; 'they are all dead now, and they would only have been dead if my advice had been taken.'"*

Both these ways of dealing with *surplus* population seem

new forms to an internal tendency, real, but as yet inexplicable—not, however, inexplicable to him who feels obliged to believe that

"There lives and works
A soul in all things, and that soul is God."

But whatever difficulties we may meet with, probably consequent on the imperfect state of our present knowledge of this subject, it is impossible to watch the progress by which mind is formed, and the gradual co-ordination of mind and body so as to work harmoniously together, without coming to the conviction that this laborious work of nature, taking almost infinite time, must have been transmitted from one form to another in the way at present familiar to us. Mind must have been perfected and transmitted to us through every variety of form, from the monad to the man; but how the gaps have been got over—how we have passed from one form to another—we do not at present know. But we are at the very commencement of the investigation.

* "Life of Sir James Mackintosh," vol. 2, p. 51.

reasonable enough; still they are not such as we are at liberty to follow. A farm labourer or weaver with 12s. a week, on getting a marriage license, thinks that *licence* enough to beget a dozen children, although he knows his own earnings cannot support one-half of them, and that his more thrifty and provident fellow-labourers must work harder every day to help to keep them; and yet we cannot drown half of them, which would seem natural. So of a savage race that is dying out before civilisation: we are not at liberty to kill them off at once, although Cossack philosophy might say it would be all the same 30 years hence.

A deputation of workmen, waiting upon one of our Prime Ministers, pleaded in extenuation of their petition that they had "a right to live." The Minister said "he did not see the necessity"; and such seems to be the opinion of a good many people at the present day. They think our Poor Law, that prevents every one from starving, a mistake, and opposed to Natural Law, which they consider to be that only those that can keep themselves ought to live. But although this is the law as it relates to other animals, it does not equally apply to man. He is an exception, as we have seen. With the brutes it is a struggle for life; with man only for that which will make life desirable, a bare subsistence being guaranteed to him. Man is a faggot of sticks, and it is not to his interest that the sticks should be parted and broken separately. His strength and happiness depend upon his unity, and this depends upon the full development of that part of his mental system—his moral sense—upon which this unity depends. It would give a most violent wrench to this system if any were allowed to starve while he could prevent it. It may be proved to be our interest, and therefore our duty, to do all we possibly can for our fellow-men; for by so doing only can we bring all our moral faculties into activity: by this means only can we exercise that part of our nature upon which our greatest happiness depends. "If a man will not

work, neither shall he eat," says St. Paul; but as the German Professor said, "Ah, Paul! he was a clever man, but I do not agree with him." A man *unable* or *refusing* to work is the same in our view, the only difference between a physical and moral impediment being that the latter probably may be removed by a little gentle coercion when the former could not. We suffer in a variety of ways from the shortcomings and delinquencies of our fellow-men, and we may think it very unjust that we should do so, or that the industrious and provident should work to keep the idle and improvident; but it is not unjust, inasmuch as we gain in a thousand ways by the union with our fellows for one in which we lose. And if we suffer, it furnishes the most direct interest in the removal of all those impediments, physical, moral, and intellectual, to a more perfect union. The Social law, which is the Natural law, binds all together for good and for evil. We cannot oppress our fellow-creatures without injuring ourselves, or make slaves without enslaving our higher feelings. Before the abolition of slavery a worthy Alderman of London, an M.P., to prove the advantage of slavery to this country, told the House that it afforded a market for the refuse fish and corrupted food, which could be sold for no other description of persons.* This was certainly not taking the most enlightened view of the matter—only an aldermanic one. England in her commercial policy has still, however, too much of this spirit left as applied to the Slavery of nations. It is true we have a commercial age through which we must go before we can reach a better.

Nathaniel Hawthorne says: "It takes down the solitary pride of man, beyond most other things, to find the impracticability of flinging aside affections that have become irksome. The bands that were silken once are apt to become iron fetters when we desire to shake them off. Our souls, after all, are not our own. We convey a property in them to those with

* "Memoirs of the Life of Sir Samuel Romilly," vol. 2, p. 426.

whom we associate; but to what extent can never be known, until we feel the tug, the agony, of our abortive effort to resume an exclusive sway over ourselves." * We would not, however, give up all the pleasures of Friendship because our friends may be false or die, and the same applies to all our other human ties; and fortunately we are not often called upon "to resume an exclusive sway over ourselves." Here, as elsewhere, "all which we enjoy, and *a greater part* of what we suffer, are put in our own power." †

The causes of Pauperism are unlimited competition in the "struggle for existence," in which the weakest necessarily go to the wall; our Endowed Charities, including the Poor Law, by which the self-reliance, self-dependence, and self-respect of the poor are undermined; and the systematic breeding of paupers by the Poor Law authorities—for there is a class to whom the workhouse is an inheritance, the recipients of parish relief consisting principally, not only of the damaged and spoilt ones, but of the children of paupers to the third and fourth generation. The remedies are a free circulation of labour from where it is in excess to where it is wanted, in all parts of the empire; the absorption of our eleemosynary charities into Provident and Educational Institutions; and a more careful rearing and training of the rising generation of paupers; good food, good air, and good education being provided at whatever cost real *efficiency* requires. Recollect we have a deteriorated constitution, bodily and mental, to deal with, and the first loss to the community will be the least.

THE PRACTICE OF MORALITY.

If, then, all reason and all facts point to the conclusion that the end and aim of creation is the production of the

* "The Blithedale Romance," p. 235. † "Butler's Analogy."

largest amount of enjoyment, the question is, how may that be best brought about? We have seen that man has no faculties that induce him directly to seek happiness: all his faculties have other objects, but happiness is the result when such objects are attained. He has certain wants, and has pleasure in gratifying them; and it is the aggregate of such pleasures that constitutes what we call happiness. The sum of enjoyment, then, will be in proportion to the gratification of all the wants, and it has hitherto been supposed to be the peculiar function of Morality to see that these wants are not gratified at the expense of other people. But this has been a narrow and restricted view of the subject, as the great object of Morality is to make all as happy as possible. "*Thou shalt* is written upon Life in characters as terrible as *thou shalt not*, although poor Dryasdust reads almost nothing but the latter hitherto." *

Morality has been defined as "the Science that teaches men to live together in the most happy manner possible." They have been tied up, like a bundle of sticks, with their fellows, and upon this unity their strength and happiness mainly depend, and what has especially been called Morality are the laws which best enable them to fulfil the objects of this unity, and move harmoniously with their fellows. A special sanctity has been given to these laws, as if they existed independently of man; but that has been a mistaken and shortsighted view of the matter, and we are beginning to learn now that the observance of all law is equally our duty and equally sacred. We have to organise such conditions as will best enable each creature to gratify all his wants and bring all his powers into active operation, and this consistently with the equal rights of others. We are here, however, necessarily mixing Moral and Social Science; for it is the duty of Moral Science to teach us what our duties are, and of Social Science to place us in the circumstances in which

* "Cromwell's Life and Letters," by T. Carlyle, p. 228.

they may be best performed. We have shown what our wants are, and these point directly to our duties: the faculties and attributes with which we have been endowed all show for what we have been made, and what therefore are our duties:—

> All declare
> For what the Eternal Maker has ordained
> The powers of Man.—*Akenside.*

We have to ascertain, then, what *are* the faculties, and what constitutes the proper use of them, and what their abuse. I have endeavoured to give a list of them, and therein have forestalled many of the remarks that properly come under this head. It will be impossible here to do more than lay down a few general principles.

Our object is to produce the largest amount of enjoyment. Obedience then is required to all the laws, physical, organic, and mental, as well as moral; for suffering follows equally a breach of any of them. We find a sound mind only in a sound body: obedience to the laws of health, then, is the first moral duty. Pious people live in ignorant disregard of all nature's laws, and thus necessarily bring misery on themselves and families; and because they go regularly to church or chapel, and pray a good deal, and keep the *ten* commandments, they talk of the mysterious dispensations of Providence. It does not matter how good a person may be in all other respects, if he puts to sea in a ship that is not seaworthy, he will go to the bottom; if he marries a sickly wife, however pious she may be, he will probably have sickly children; if the mind is uncultivated, and he is too ignorant to guide his wish to do right and all his other instincts, which are mere blind impulses, he will suffer accordingly, however moral he may be in the common acceptation of that term.

Our capacity for enjoyment is dependent upon our freshness. A jaded and over-used faculty is capable of little enjoyment. All pleasures pall upon too frequent repetition. This

is well known with respect to all our Propensities, and even the Æsthetic feelings tire with too much use. A month's travel in a beautiful country, with attention directed only to its beauties, reduces the pleasure first to indifference and then even to a pain. This is why we should vary our occupations, so as daily to exercise all our wants and feelings, and call all our faculties into activity. If "one franc's worth of coal does the work of a labourer for twenty days," and work is properly directed, and its produce fairly divided, surely that ought to give time for every variety of mental and bodily labour and enjoyment. If we use one faculty, or class of faculties, too much, it must necessarily be at the expense of others, as there is only a certain amount of force available for the exercise of all. A man who pays exclusive attention to money-making, which he calls business, soon disqualifies himself for the use of all those higher feelings which peculiarly distinguish him as man. These feelings are delicate plants, and soon fade unless they receive their proper aliment and exercise: imperfect nutrition attends enforced rest, and atrophy follows. A man who puts off his enjoyment till he has made his fortune, finds that age has deprived him of many pleasures of which he was once capable, and that he has also sold the best part of his soul to the devil of acquisition. In fact, he has lost the end in the means. "Politics were never more corrupt and brutal; and Trade, the pride and darling of our ocean, that educator of nations, that benefactor in spite of itself, ends in shameful defaulting, bubble, and bankruptcy, all over the world. * * But the great equal, symmetrical brain, fed from a great heart, you shall not find."* This is why we rise so little above Dinners and Display, and the prudent effort to secure a good place in another world, which we call Religion. A man may make money, but he often limits rather than extends his

* Essay, "Work and Days," Emerson.

power of happiness in so doing. He may make a mountain of gold, but

> Can gold gain friendship? Impudence of hope!
> As well mere man an angel might beget.
> Love, and love only, is the loan for love.
> All like the purchase; few the price will pay;
> And this makes friends such miracles below.

If we depend upon the selfish feelings for our enjoyments they will fail us in our old age. It is the predominance of the unselfish feelings that is required, and this is only to be had by their daily exercise. The man who is habitually just, courteous, and kind, who creates all the happiness he can, is making an atmosphere around him of respect and love, and a bed which he will find easy as he grows old. Selfish enjoyment is an unit; to the unselfish is added the reflected enjoyment of all around. If to this is joined a cultivated love of the beautiful, and an acquired taste for the best reading, so as to place us *en rapport* with all the great and good that have lived before us, with all that is so wonderful in art and science in the world around, and with all that is high in modern thought as it arises, we have made a fortune for our old age, larger in amount than all the gold in the world, for all the gold in the world could not purchase these things. It is a too common and fatal mistake to suppose that it can, and it is also a fatal mistake to suppose that we can put off the acquisition of these aptitudes till we are old. It is the daily exercise of all our faculties that alone can give them. Sir Joshua Reynolds says "that a relish for the higher excellencies of art is an acquired taste which no men ever possessed without long cultivation and great labour and attention." It is habitual dispositions that we require to form. Virtue should be a habit, automatic in its action. We should do right without thinking about it. A mean, lying, untruthful, unjust, unkind, or cruel thing should be an impossibility to us; and it is only

constantly repeated action of the highest feelings, where they are not naturally strong, that will induce this state.

Of course this kind of training is based on the supposition that there are certain general rules that experience has tested and shown to be right, and which we have admitted to be right, and from which, therefore, there should be no appeal. It will not do to be constantly calculating consequences in individual acts, or in what may be considered particular circumstances; for the heart is a very special pleader, and character, much more than is supposed, determines opinion. We must make up our minds on the best calculation that we individually are able to make, joined to the experience of all the great and good, and then the performance of duty, *i.e.*, doing on all occasions what we have thus previously determined to be right, regardless of present consequences, will be found to be the most direct and safest road to happiness.

There are many commandments or general rules about which there is no doubt, but there are many questions—the relations between man and wife, the relations between capital and labour, for instance—yet to be settled. "Thou shalt not steal." True; but is taking from the labourer an unfair share of that which capital and labour have jointly produced, because competition enables us to do it, stealing? Because, if it is, most of the large fortunes now in the world have been thus acquired. Is it right to lie that good may come, as the Jesuits do? No; because in the long run no good ever *can* come from it. If the principle were admitted, the trust and reliance on each other upon which society is founded could no longer exist; and this is infinitely more valuable than any good that could come from deceiving in special cases.

"To do to others as we would they should do to us," is far too general a rule for special guidance, and can only be acted upon in its broadest spirit. This moral axiom is based

on the supposition that all characters, and therefore all wants, are alike; whereas, all characters differ, as much as a pig from an angel, and what would suit a pig to have done to it would not at all suit the higher nature. No doubt an alderman, when he is inviting a large company to dinner, is doing as he would others should do to him. "We are to do as we would be done by"—as the young gentleman said when he kissed the pretty girl—does not point to much self-sacrifice, and is certainly not indicative of the highest order of morality; and yet such an application of the rule is in the spirit of at least half the practice that would be brought under this law. A moral system in the present day requires something much more definite. Our own wants are a most imperfect standard of what would produce the largest amount of enjoyment to others.

The doctrine of non-resistance is opposed to the whole of nature's teaching. Nature resists and makes us suffer whenever we do wrong, with the direct object of teaching us we *are* doing wrong, and of making us do better in future. "To return good for evil," "to heap coals of fire on our enemies' heads by kindness," is again a question of character, and is very well when applied to the higher natures, but it is only a premium for ill-doing in the lower. Kindness and reason to an unjust but generous enemy make him repent at once. A man insults you, the object is to prevent any repetition of the act, not to revenge the past. Kindness and reason are the most direct way to this where you have to deal with a good man, but they would be thrown away upon a bad one, and the only way to prevent a repetition, probably, of the insult, would be to knock the latter down. If so, knock him down; he will abstain another time from fear, when he would not from any more generous motive. Love and kindness would not prevent aggression in a tiger, and there are many men with tiger natures.

We have seen that the object of pain or suffering is

reformation—to teach when we have done wrong that we must amend it. To relieve the suffering, without securing the amendment, is not always "going about doing good." The entire character and practice of our eleemosynary charity require modification in accordance with this law. Most of our charitable institutions are at present only premiums for improvidence; they make a man's well-being depend upon anything but his own efforts, guided by intelligence and character; they attack at the base—they cut up by the root—self-reliance, self-dependence, and self-respect, upon which all good character, all tendency to rise, is founded among the poorest classes. If a man once takes to charity-hunting—if, indeed, he is taught to depend upon anything but his own efforts, it is moral death to him and physical misery. In the cities where these eleemosynary charities abound, their pauperising and demoralising influence is incalculable. For three who trust to such charity only one succeeds; the effect on all is bad, but to the unsuccessful it is most disastrous. Their own efforts would have given them what they wanted in half the time they have spent in begging; but the greatest loss is in character. Only those charities, then, that help the poor to help themselves are really doing good.

Lecky tells us that "Magnanimity, self-reliance, dignity, independence, and, in a word, elevation of character, constitute the Roman idea of perfection;" while humility, obedience, gentleness, patience, resignation, are Christian Virtues. "The duty," said St. Jerome, "of a Monk, is not to teach, but to weep." "The business of the Hermit was to save his own soul." "The serenity of his devotion would be impaired by the discharge of the simplest duties to his family." * "A law of Charlemagne, and also a law of the Saxons, condemned to death any one who ate meat in Lent, unless the Priest was satisfied that it was a matter of absolute necessity" (p. 257). Among the Poles the teeth of the offending per-

* "European Morals," vol. 2, pp. 72, 155, 134, 143.

son were pulled out. When martyrdom was the reward of Christianity, in its early stages, none but the higher minds joined it; but when it became a State Religion it was joined by the world, the flesh, and the devil, and was lowered in its tone proportionally; so that, as Mr. Lecky tells us, the 1,000 years after Constantine were the most contemptible in history. There has been no other enduring civilisation so absolutely destitute of all the forms and elements of greatness, and none to which the epithet *mean* may be so emphatically applied (pp. 14, 72). To religious ignorance and bigotry, to "the doctrine that correct theological opinions are essential to salvation, and that theological error necessarily involves guilt," may be traced almost all the obstructions they have thrown in the way of human progress—adding immeasurably to the difficulties which every searcher after truth has to encounter, and diffusing far and wide intellectual timidity, disingenuousness, and hypocrisy (pp. 377, 420). So that "not till the education of Europe passed from the monasteries to the universities, not till Mahommedan science, and classical free-thought, and industrial independence broke the sceptre of the church, did the intellectual revival of Europe begin" (p. 219).

We are glad to find Mr. Lecky leaning so decidedly to our views. He says: "In the eyes both of the philanthropist and the philosopher, the greatest of all results to be expected in this, or, perhaps, any other field, are, I conceive, to be looked for in the study of the relations between our physical and our moral natures." This relation alone goes to the root of the matter, and the strongest force is always connected with the largest organs or combination of organs. Moral Science is a pure system of dynamics—the action of the Will always representing the strongest force. The Romans were nothing but a nation of robbers, the strongest of their time: their strength depending upon the perfection of

their training and organisation. Patriotism was a necessary part of this organisation, making the good of one dependent on the good of all; and patriotism was their strongest virtue, and the foundation of all their others. They made war upon weaker nations, killed the men or made slaves of them, stole all their goods, and carried them with the women and children in *triumph* to Rome, till Rome became so rich from these spoils that luxury ultimately destroyed the nation itself. For ages among the Romans Combativeness and Destructiveness were the feelings in predominant activity—to fight and to destroy were their business, their daily occupation, so that at last, as we have before said, the main amusement of all classes were the gladiatorial shows, the spectacle of bloodshed, of death and torture. The heads of noble Romans all show predominating Destructiveness, with small Benevolence.

It is the same with our criminal classes. They are merely powerful or cunning animals, and with greatly predominating propensities nothing better ought to be expected of them, and they ought to be treated as such. At large, they are as certain to prey upon society as a tiger. "The relation between our physical and our moral nature" has long been evident enough to the Cerebral Physiologist. He has long known, beyond all doubt, that in proportion as the animal, moral, or intellectual region of the brain predominates, does the man or mere animal predominate in the character. If the intellect and moral region prevail, we have a moral man according to his lights. If the three regions are equally developed, the man will depend upon education and the circumstances in which he is placed; with the animal region decidedly in excess, we have a brutal animal; with the animal region and intellect predominating, a clever rogue. These various degrees of brain development are evident at once to the practised Phrenologist; and in 1836 Sir G. S. Mackenzie petitioned Lord Glenelg, then Secretary to the Colonies, that

our knowledge on the subject might be used in the classification of criminals; of course, however, without effect.* In the state of public opinion, then as at present, the petition could not be granted. The conclusion we have arrived at 34 years later is no further advanced than that some kind of Intellectual test should be applied in the choice of applicants for the Civil Service, apparently however in ignorance of the fact that such an examination furnishes no test of *character* whatever. It gives a very imperfect indication of the quality of the instrument, but none whatever as

* "At present," he said, "our criminals are shipped off, and distributed to the settlers, without the least regard to their character or history." * * "There ought to be an officer qualified to investigate the history of convicts, and select them on phrenological principles. That such principles are the only secure grounds on which the treatment of convicts can be founded, proof may be demanded, and it is ready for production," etc. In a separate letter, Sir George said, "men of philosophical understanding and habits of investigation have been brought to perceive that a discovery of the true mental constitution of man has been made, and that it furnishes us with an all-powerful means to improve our race. * * Differences in talent, intelligence, and moral character, are now ascertained to to be the effects of differences in organisation. * * The differences of organisation are, as the certificates which accompany this show, sufficient to indicate *externally* general dispositions, as they are proportioned among one another. Hence, we have the means of estimating, with something like precision, the actual natural characters of convicts (as of all human beings), so that we may at once determine the means best adapted for their reformation; or discover their incapacity of improvement, and their being proper subjects of continual restraint, in order to prevent their further injuring society. * * And if, as thousands of the most talented men in Europe and America confidently anticipate, experience shall convince you, your Lordship will at once perceive a source from which prosperity and happiness will flow in abundance over all our possessions. In the hands of enlightened governors, phrenology will be an engine of unlimited improving power in perfecting human institutions, and bringing about universal good order, peace, prosperity, and happiness."

to how it may be used. Such an examination is as likely to furnish a clever rogue as an honest, persevering, good man. Of course it is better than none, as it keeps the fools out, if it lets the knaves in.

When these views are appreciated they will lead to the introduction of the same reforms into our Prisons that have, with much labour, been introduced into our Lunatic Asylums, and upon precisely the same principle—namely, that the criminal is not responsible, and must be reformed with as little suffering as possible; and where reform, as in very many cases, is impossible, he must be sorted and caged as other wild animals are at the Zoological Gardens. "It is society prepares crime, and the guilty are only the instruments by which it is executed."* Although Cerebral Physiology has almost stood still for the last 30 years, yet here and there we are not without evidence of a glimmering of light on this subject among physiologists. Thus Dr. Robert Bird says: "Men are great or little, good or bad, not by the influence of their schools and colleges, but in spite of them. Then is education of no avail at all, and are we to give it up? No, but let us give it its proper place and just weight in the general estimate. It is the oil to the wheels, and the varnish to the surface, but not the substance. It seems to me that we shall make little progress in the improvement of our race till we give our moral and mental philosophy a physiological foundation, instead of the metaphysical and sandy one upon which it now rests; till we judge and treat our brains as we now judge and treat our livers. There was a time when insanity was looked on as the work of a devil, and holy men were called on to exorcise him. Now, what should we think of a nation which believed and acted on such a doctrine in these days? We should pity it, and pronounce it plunged in barbarism and superstition.

* Quetelet.

But here we are asked what has vice to do with lunacy? What have they in common? My answer is, they are the same; they differ in degree, but they are the same in kind, and the sooner we admit and act on this, the better for ourselves. The phenomena of vice are as much the consequences of conditions of our tissues as are the phenomena of lunacy."*

* "Physiological Essays," p. 226.

CHAPTER IV.

PHYSICS AND METAPHYSICS.*

In metaphysics each disputant has his own language, and all controversy ought to begin by mastering each other's dictionary. Let us begin, however, at the very beginning, and see if modern science has thrown any light on this subject.

Hume says: "We may observe that it is universally allowed by philosophers, and is, besides, pretty obvious of itself, that nothing is ever really present with the mind but its perceptions, or impressions, and ideas, and that external objects become known to us only by those perceptions they occasion. Now, since nothing is ever present to the mind but perception, and since all ideas are derived from something antecedent to the mind, it follows that it is impossible for us so much as to conceive or form an idea of anything specifically different from ideas and impressions. Let us fix our ideas out of ourselves as much as possible; let us chase our imaginations to the heavens, or to the utmost limit of the universe, we never really advance a step beyond ourselves, nor can perceive any kind of existence but those perceptions which have appeared in that narrow compass."

This, however true, and, as Hume observes, now "universally allowed by philosophers," is not, however, true to common apprehension, which still believes in an external world, exactly as it appears, and knows nothing of consciousness, and that the objects of knowledge are in reality not things, but

* The substance of this Chapter has already appeared in the *Anthropological Review* for October, 1869.

ideas. But if, as Hume says, "external objects become known to us only by those perceptions they occasion", then we ought to be consistent in our inductions and deductions from this fact, and not attempt to raise whole systems on supposed knowledge beyond. We know nothing of Matter and Motion, of Spirit and Force; our own consciousness is all that is *known* to us, and all else is only more or less probable inference. Every external fact requires to be translated into the language of our thoughts; into our peculiar, and definite, and very limited "modes of thought." The longest chain of physical causation necessarily has its last link in the mind. The bridge to be built, or the road to be travelled, is not from physics to metaphysics, but from metaphysics to physics. The *ego* produces the *non-ego*. This, as I have said, is not the common apprehension: no doubt the first question is, What is the world without? The next, What am I? and thus on reflection we come to consider the medium or instrument by which the world becomes known to us, and which we call the mind, but which in reality is merely our consciousness. We ask, then, what is this consciousness? Whence comes it, or what is the cause of it? and lastly, What is the good of it—what is the use of it—what is the object of it? Here we have the questions of being or existence, of efficient cause or final cause, all questions of pure metaphysics, all requiring to be answered before physics can be properly pursued; for as we know of an external world only through the medium of our consciousness, how do we know that consciousness tells us truly, or to what extent its indications may be trusted?

We ask first, then, what is consciousness? It is a succession of varied feelings and ideas, and this only; differing, however, greatly in intensity. We call this variety of sentience by the names of sensation, propensity, sentiment, ideas, perception, conception, memory, imagination, and judgment. We speak of ideas and feelings passing through the mind,

but there is no evidence of their passing through anything. The aggregate of these ideas and feelings *is the mind*, and there is nothing else. Consciousness is supposed to be a general term denoting states of mind, but mind has no existence in itself, but consists of these "states", or stream, or succession of thoughts and feelings. Consciousness, and sentience or feeling, in one sense are the same; but what is generally meant by the term is self-consciousness, which is the action of one faculty upon another—that is, reflection on consciousness. With Dr. T. Brown and James Mill, to have a feeling, and to be conscious of that feeling, are the same things; and this may be said to be the case with animals generally, who have feelings, but do not attend to them; but with J. S. Mill it is one thing to have a feeling, and another to recognise and reflect upon it, and refer it to one's-self, and to the series that make up our sentient existence. Self-consciousness probably requires another intuitional feeling besides reflection to be associated with the train of thought. It then induces us to refer all our states to the "I," or self, and is an element in our belief in personality.

But what do we *know* of consciousness? Being conscious and knowing are to us the same things. Consciousness in its several states of thought and feeling, of pleasure and pain, is the only real and absolute knowledge we have; all else is relative. Metaphysics we *know;* physics we only know in the relation to metaphysics, and as the facts and laws of physics are translated into ideas, the language of our consciousness. Phenomena and their laws are known to us but as parts of our consciousness. Much is said about observation and facts as opposed to mere thought in apparent forgetfulness of this truth, that every fact must become a thought before we can know it. All that may or may not be *without* ourselves, whatever properties such existences may possess, or whatever may be their real nature, all we know of

them, or can know, is what appears in these thoughts, and although the space is very limited—almost as confined as our five senses—yet we cannot possibly go beyond.*

But whence comes this consciousness? What is the cause of it? The common answer is, that it is the action of the soul or of the mind; but we do not find either soul or mind in our consciousness, and that is all of which we have any knowledge; that is, if there is anything more than the suc-

* Prof. Huxley says: "It is conceivable that some powerful and malicious being may find his pleasure in deluding us, and in making us believe the thing which is not, every moment of our lives. What, then, is certain? What even, if such a being exists, is beyond the reach of his powers of delusion? Why, the fact that the thought—the present consciousness, exists. Our thoughts may be delusive, but they cannot be fictitious. As thoughts, they are real and existent, and the cleverest deceiver cannot make them otherwise. Thus thought is existence. More than that, so far as we are concerned, existence is thought, all our conceptions of existence being some kind or other of thought. * * The necessary outcome of Descartes's views is what may be termed Idealism; namely, the doctrine that, whatever the universe may be, all we can know of it is the picture presented to us by consciousness. This picture may be a true likeness—though how this can be is inconceivable; or it may have no more resemblance to its cause than one of Bach's fugues has to the person who is playing it; or than a piece of poetry has to the mouth and lips of a reciter. It is enough for all the practical purposes of human existence if we find that our trust in the representations of consciousness is verified by results; and that, by their help, we are enabled to walk surefootedly in this life. * * But it is also that Idealism which refuses to make any assertions, either positive or negative, as to what lies beyond consciousness. It accuses the subtle Berkeley of stepping beyond the limits of knowledge when he declared that a substance of matter does not exist; and of illogicality, for not seeing that the arguments which he supposed demolished the existence of matter were equally destructive to the existence of soul. And it equally refuses to listen to the jargon of more recent days about the Absolute, and all the other hypostatized adjectives, the initial letters of the names of which are generally printed in capital letters; just as you give a Grenadier a bearskin cap, to make him look more formidable than he is by nature."

cession of our consciousness, either soul, or mind, or spirit, consciousness does not recognise, and, indeed, has no knowledge of it. We find, however, a body, and that body has a brain, and pressure on that brain puts a stop to consciousness at once, and on further inquiry we find that whatever affects the brain affects our consciousness, and consequently we are obliged to come to the conclusion that there is a direct and immediate connection between them. Upon this philosophers are pretty well agreed, but as regards the nature of the connection there is at present very little agreement, if, indeed, there is any definite opinion at all. "If there is one thing clear about the progress of modern science," says Prof. Huxley, "it is the tendency to reduce all scientific problems, except those that are purely mathematical, to problems of molecular physics—that is to say, to the attractions, repulsions, motions, and co-ordination of the ultimate particles of matter. Social phenomena are the results of the interaction of the components of society, or men, with one another and the surrounding universe. But, in the language of physical science, which, by the nature of the case is materialistic, the actions of men, so far as they are recognisable by science, are the results of molecular changes in the matter of which they are composed; and, in the long run, these must come into the hands of the physicist."* Dr. Henry Maudsley tells us that "With every display of mental activity there is a correlative change or waste of nervous element; and on the condition of the material substratum must depend the degree and character of the manifested energy, or the mental phenomena."† And so also Professor Tyndall: "I can hardly imagine that any profound scientific thinker, who has reflected upon the subject, exists who would not admit the extreme probability of the hypothesis, that for

* "The Scientific Aspects of Positivism."—*Fortnightly Review*, June, 1869.

† "The Physiology and Psychology of Mind," p. 13.

every act of consciousness, whether in the domain of sense, of thought, or of emotion, a certain definite molecular condition is set up in the brain; that this relation of physics to consciousness is invariable, so that, given the state of the brain, the corresponding thought or feeling might be inferred; or given the thought or feeling, the corresponding state of the brain might be inferred." * From this acknowledged fact the erroneous conclusion is often drawn that thought is a phenomenon, or mode of action, of the brain; but although consciousness is connected with molecular motion in the brain, that motion does not constitute it; it is something separate and distinct, and may be exhibited apart from that motion. As Professor Tyndall says, "molecular forces determine the *form* only which the solar energy will assume;" and Dr. Bird also, "This is the chief function of all nervous centres, that they should in some way change the modes of motion communicated to them from without. And having conceived this, we begin to understand how the motion of the nerves of special sense are transmuted in the brain-tissues into those nervous conditions known as pain and pleasure, hope and joy, anger and love, memory, reasoning, and the play of fancy, &c." † When we say that thought is a function of the brain, we do not mean that it is the motion of the brain, but the power of the brain. Motion is nothing in itself, that is no entity; it is merely the transference of substance or entity from one point in space to another; it is the cause of this, or agent, which concerns us, and this we call Force.

To say that motion is a condition of matter, and that one body conditions, or sets in motion, another, is no explanation, for it still leaves unexplained *how* does it condition it? Let us take a simple illustration. A grindstone is set in motion, and we are told that the movement is something distinct from

* "Opening Address at Norwich," 1868.

† "Physiological Essays," p. 142.

the grindstone, and that there is nothing more real than "movement." Real,—but no-thing, *i.e.*, no entity; but how can a thing be real which is no-thing, *i.e.*, nothing? A moving grindstone is simply a grindstone moving, as distinguished from a grindstone at rest; it is the same grindstone in another or altered condition. Motion is mere change of place, and adds nothing, and takes nothing away from a body; but the cause of the motion does. When the grindstone was set in motion, something was added to it which is indestructible, and the motion is simply the indication of its presence. It is no part of the grindstone, and may be passed on, the grindstone simply determining the mode in which it is passed on. This something we call *force*. But whence was it derived? If the stone was set in motion by the hand, the force came from the food, and the force of the food from the sun; if by steam, from the coal, which again came from the sun; if from falling water, again from the sun, which lifted the water. This force is a measureable quantity; it is measured by its ability, or by what it can do. It is the same with the function, or power, or force of the brain. It is derived from the food, and after passing through various modifications which intensify it, it enters the brain, producing what is called molecular motion, and passing on as consciousness, as special thought and feeling, and each thought and feeling using up or expending an amount of force in proportion to its intensity. This thought or feeling is not a power of the brain, the force only passes through; the brain conditions it, or turns it into thought or feeling. Thus Herbert Spencer observes, "That no idea or feeling arises, save as a result of some physical force expended in producing it, is fast becoming a common-place of science; and whoever truly weighs the evidence will see that nothing but an overwhelming bias in favour of a preconceived theory can explain its non-acceptance;" and Dr. Henry Maudsley says, "Mind is the highest development of force, and to its existence all the

lower natural forces are indispensably prerequisite.* Dr. Tyndall, however, says: "The passage from the physics of the brain to the corresponding facts of consciousness, is unthinkable." Why so? Of course that that which we believe to be the unconscious force of the brain can never think how it is it begins to think, is true enough; but in reality we have no such passage to make. Consciousness is all we know, or can know, and we cannot know, therefore, of anything differing from it; and we may reasonably object, therefore, to any argument based upon any supposed difference between mental and physical force, and to such terms as "physical" forces, and lower "natural forces", when they are made to imply a difference in *essence*, of which we can know nothing.†

Dr. Büchner says, "It is by the brain that we ascend from matter to mind." Now, the force that becomes conscious in the brain is not matter, but what is usually called spirit: matter does nothing but condition or transform force from unconscious to conscious. The proper way of expressing it would therefore be, it is by the brain that we ascend from automatic or unconscious mind to conscious. Surely this is thinkable, as conscious action is so frequently passing into unconscious. There is no instance in which we can be said to ascend from matter to mind. There is the transmitted vital spark, and the forces that bring it into activity. Dr. Tyndall truly says, "Given the state of the brain, the cor-

* "The Physiology and Pathology of the Mind," p. 67.

† Hume says: "We have no perfect idea of anything, but a perception. A substance is entirely different from a perception. We have, therefore, no idea of a substance. Inhesion in something is supposed to be requisite to support the existence of our perceptions. Nothing appears requisite to support the existence of our perceptions. We have, therefore, no idea of inhesion. What possibility, then, of answering the question, *Whether perceptions inhere in a material or immaterial substance*, when we do not so much as understand the question?"—"A Treatise of Human Nature," vol. i, p. 311.

responding thought or feeling may be inferred," and *vice versâ*. It is found that our varied consciousness of thought and feeling is connected with different parts of the brain, with intensity proportioned to the size and structure of the part, and to the extra force thereby employed. Let us take a less simple illustration of our meaning than the one I have given of the grindstone. Let us take a kaleidoscope. With each turn we get a new form. Now, what is the result? Let us never forget that force is indestructible; now, what force is there, and what has become of it? The force required for the turning of the instrument has probably passed into surrounding objects; "the form" taken by the glass in the instrument—the phenomenon, the appearance—the result of the action, passes away never to return, but the force that produced the form, the momentum underlying the phenomenon, is still in existence. Where? Certain waves of ether, or force, strike upon the glass, and producing a reaction of 477 millions of millions of waves upon the retina in a second, set the brain in motion, and produce the sensation which we call red; other parts of the glass produce 577 millions of millions in a second, producing the sensation of green, and 699 millions of millions produce violet, &c. Colour, then, is a sensation or idea; in the object it is a reactionary force, which passing through millions of millions of waves; its mode of action is changed by a nervous centre, and it becomes a sensation of red, green, or violet. But what then becomes of it? It is still a force, and a force that can produce 699 millions of millions of wave motions in a second must be a very strong one. This force, then, first sets other portions of the brain in motion, which give us ideas of form, size, position, &c, for we cannot think of colour apart from extension and figure, or of more than one figure without the idea of relative position, and it is from this mental state we derive our idea of space; and in this way a few simple forces received through our five senses from without, by the aid of

the cunning machinery of the brain, are created into a whole world which we rather foolishly believe to have a real existence independently of the sensations, ideas, and feelings of which it is composed. This sensation of colour, as we perceive, is within us, and not attached to the object, as most people believe; it is correlated or transformed force, reflected from, and modified by the something without or object; some objects in which we can perceive no more difference than we perceive in different bits of glass producing some millions of millions of vibrations more than others. As we started by affirming, the sensatiou, as part of our consciousness, is all we know, and, as Hume says, "we can never really advance a step beyond," for what possible resemblance can a sensation of colour have to the motion of the brain, or to the waves of ether, or to the reflected force from the object that caused those waves, and which is the only relation between the object and the sensation? It is impossible, then, that in any sense we can know things themselves, for we never come near them; there is always a long chain of antecedent and consequent between them and the consciousness they cause; the action of the brain, the action of the sense, the action of the atmosphere or the ether upon that, and the action of the object upon them; and how, therefore, the object affects the atmosphere or ether, and through them us, is all we know, or can know: *i.e.*, all the knowledge we can attain of things without our consciousness, of the *non-ego*, is simply how they affect, not ourselves even, but other things a long way off. Of course there is a world without us, but the world in which we believe is created by a correlation of forces in the brain, which forces are received in different quantities, and are variously modified before they reach the brain; and the study of these quantities and modifications, which we call phenomena and their laws, and which are known to us only as they are further changed and form part of our consciousness, is science. Mind, then, is correlated force: a few simple

impressions are received through the senses, which are worked up by the complicated machinery of the brain into what we intuitively believe to be the world without us. A real world without consciousness would be the same as no world at all; and the world existing only in our consciousness is quite as good as if it had objective reality, and requires quite as much wisdom and power in its creation.

But what is Force? It is time we answered that question. Force is everything. It is known to us only as the ability or power to produce certain changes; but by force I mean the entity to which this ability or power belongs, from which it is no more separable than motion from the thing moving. It is not motion, but the cause of motion. It is not the action, but the agent. Deceived by appearance, we erroneously suppose force to result from the action of matter, whereas the action of matter in all cases is the result of force. We think the power is in the motion, but motion is merely the sign of the presence of the force. In the instance we have given, the grindstone, its working force seems to be in the motion, but the free force has been transmitted to the grindstone, and as soon as that has been used up—that is, has passed on—its grinding power and motion cease. To say in this case the force results from the action of matter, is a delusion of the senses—a vulgar error. It is altogether illogical; it is confounding the entity with its mode of action—the cause with the effect, the phenomenon with the noumenon, the motion with the thing moving. It is equally an error to confound the action or molecular motion of the brain with thought. The brain, like the grindstone, simply passes the force, or mental power, on, in the peculiar condition known to us as consciousness; the force is not the creation or the result of the action of the brain; it existed before it entered the brain, and it exists afterwards. We are told that "to suppose mental phenomena to be anything but phenomena is nonsense;" the nonsense must be in the supposition that

phenomena are separable from noumena, or motion from the thing moving. We are told that "force viewed separately from matter is nothing:" this is merely a repetition of the same error, and is only true in one sense, viz., that force cannot be viewed separately from itself, for matter is force. "The phenomenon called matter arises from two forces, the one acting towards, and the other from a point or centre."* The existence of matter is based upon its supposed extension and solidity, but extension is an idea inseparable, as we have seen, from the sensation of colour, and solidity is in the same way based upon the sense of feeling, and that is mere repulsion—resistance to motion. J. S. Mill says, "when the question arises whether something that affects our senses in a peculiar way is, or is not matter, what seems always to be meant is, does it offer any, however trifling, resistance to motion?" In fact, solidity is a mere mental hypothesis invented in order to explain resistance, which is force. "We never touch matter even if it exist, and that we never see it is admitted alike by physiologist and metaphysician, for vision is merely a mental affection, called up by an impulse on the optic nerve, made by the movement of the luminous ether, which not the chair or table, but the force existing and acting external to the chair or table, or other object, radiates off."† Huxley says, "every form is force visible; a form of rest is a balance of forces; a form undergoing change is the predominance of one over others."

Science now reduces all things to "the attractions, repulsions, motions, and co-ordination of the ultimate particles of matter;" but these ultimate particles of matter—molecules and atoms, are the unknown quantities, the x, y, of certain forces, or centres of force—they are creatures of the imagination, and as pure assumptions as the spirits of the spi-

* "The Philosophy of Theism," p. 73.

† "On the World as a Dynamical and Immaterial World," by R. S. Wyld.

ritualists. If force viewed separately from what we call matter is nothing, what is it fills the interstices between these supposed atoms? Sir Isaac Newton supposed that all these atoms in our globe, if they could be brought together, would not occupy the space of a square inch; what, then, is the rest? in fact, what is compressibility? What draws the needle to the magnet? What fills the space between star and star, and draws each to the other? What draws the waters of the ocean to the moon? Is it the moon, at 240,000 miles away, or something that really exists between and unites the two? It is true that force may not be evident to our senses, except through its connection with what we call matter; but we mean by force the principle of action, the *unseen cause* of all change or motion, and as everything is in motion, so force is the universal interpenetrating medium throughout the universe. The forces at present known to us we call heat, light, electricity, galvanism, chemical affinity, attraction, and repulsion,—these, in their modes of action and manifestations, produce half the phenomena around us; the forces of life and mind produce the other half. These forces are indestructible and persistent, and as they pass readily into each other, we reasonably infer that they are in reality only one and the same force. Force is divided into active and passive. The active has been called spirit, the passive matter. The latter never originates, or is the cause of motion, but it determines the *mode* of motion—it "conditions" the active force, that is, regulates the manner in which it is manifested. This correlation, or transmutation, or change of force, takes place by the effect upon it of the medium through which it passes. The medium we call matter, and it is the "form" or visible force, or form of rest, or balance of forces before mentioned. Force is supposed to be produced by this matter or medium, but the "persistence of force" shows that this is an error; it is changed or conditioned only by the solidified or concentrated

medium through which it passes. Force, and cause, and the ability to produce a change, are the same thing: but a cause implies two things—power or ability, and direction or determination; for every change or beginning has a purpose, a direction towards a definite object, and the force then includes both power and intelligence. This is not necessarily conscious intelligence. It may very reasonably be asked, what is *unconscious* intelligence? In automatic action, which is voluntary conscious action often repeated, we have the power, and all the effects of intelligence, where consciousness has ceased to attend it. We know nothing of mind in its essence, and can judge only by analogy as to its mode of action; and if, therefore, we may judge of universal mind by the small glimmer that appears in our own consciousness, we find conscious action constantly passing by repetition into unconscious; what at first requires a separate and distinct volition, goes on now without. Secondary Cause, or Natural Law, is thus simply automatic action of Universal Mind. That which originally required a distinct *conscious* volition, has passed, in the ages, into the fixed order of nature. We have thus intelligent *action* without consciousness or volition. *

* There is a class of philosophers who think that when they say a thing takes place "According to Law" they have explained the whole matter. Now "according to Law" means only the definite and unvarying *order* in which phenomena occur. The "Laws of Nature" are not the powers of Nature. Nothing is accomplished by them; they merely indicate the regulated way in which Nature works. Law tells us nothing of either cause—except as immediate antecedent—or direction, or purpose. Yet a whole school is content to stop there, and pronounce any further knowledge not only useless, but unattainable. Cause in Science is this order—this series merely of antecedent and consequent; but Cause in Metaphysics is the origin of this series or order. To say we know only phenomena is not correct. Consciousness is all we really know. We *infer* that consciousness is the result of molecular motion in the brain, but we also justly infer that there cannot be motion without something moved; and if that is a just

There is no bridge, then, from physics to metaphysics,—there is no road that way; the only road is from metaphysics to physics; for all force is mental force, such "will-power" as we are conscious of exercising in our small individuality. Universal Mind passes into unconscious action in general law, and again becomes conscious in the brain of percipient beings, in brains so modified that each sentient existence has its own special world, created by the correlation of the same external force in its own brain and nervous system. "The old specu-

inference we may with the same truth infer that there must be force, power or ability causing motion, and that as motion is inseparable from the thing moved, so is force equally inseparable from that of which it is the force. To say that we know *only* phenomena, is to infer the existence of motion without anything moving; to affirm the existence of force *only* as the cause of motion, is to separate the force from that of which it is the force, and it is as impossible to do that as to separate motion from the something moved. What feels—what is conscious? Not the brain, or the motion of the brain, but that which is passing through the brain which we call force, and which is the force of some entity unknown, and which must probably for ever remain unknown. But if we know nothing of its essence, we know something of its attributes. Now if we may go beyond Consciousness at all, and infer Motion, and say therefore we *know* phenomena, it seems to me to be equally reasonable to infer the cause of motion, and also to infer that *originally* there was a reason (beyond the line of least resistance) why it took place in one direction rather than another—that is, that there was purpose or aim or object in it. If there is no design or purpose in creation, then is there no guarantee for the stability of present Law and Order; if all has come to pass by chance, without what are called the "inherent" qualites of matter having received a difinite direction, then one more turn of the screw, one more change in the ceaseless motion, might take us back to Chaos. If there is purpose, there must be mind and intelligence, and probably power to enforce that purpose: and so *in fact*, wherever we find Force it is Force acting towards a special or definite purpose; it is therefore acting intelligently, and is mind automatic or conscious. In the universe all is motion or phenomenal, which motion is not chaotic, but acts in accordance with unvarying laws, which laws are everywhere combined to produce particular objects or results.

lations of philosophy, which cut the ground from materialism by showing how little we know of matter, are now being daily reinforced by the subtle analysis of the physiologist, the chemist, and the electrician. Under that analysis, matter dissolves and disappears, surviving only as the phenomena of force; which again is seen converging along all its lines to some common centre, sloping through darkness up to God."*

Berkeley denied the existence of an external world, and declared that our perceptions were mere ideas evoked in the mind by Deity; and we find that each brain creates its own world by the correlation of force from without, and as its conciousness is modified by its own structure. But force or power without cannot be separated from that of which it is the force or power,—that is, of Deity. Dr. Thomas Brown holds that the entity that has this ability *is* this ability; and Spinoza says, "God's power is the same as his essence"; and thus all manifestations are manifestations of the one Supreme Power, and all change "the varied God." Berkeley, in denying the existence of an external world, did not deny that there was *nothing* external; he admitted God's power, or mind, both conscious and automatic.

"Add intelligence to Force, and you arrive at conscious Force. What else is this but Will? What right have you to deny that wherever you find Force, there also is intelligence?"—"Higher Law," vol. 2, p. 164, by the Author of the "Pilgrim and the Shrine."

We separate the organic from the inorganic, the vegetable from the animal, &c.; but looking deeper we find all these individualities growing out of one root and moving towards one common purpose—life and enjoyment. Nature knows nothing of these distinctions made by man. Everywhere and in every part we are connected with the forces around us; growth and consciousness are the simple play in and out of us of these forces; if we could be cut off from them our individuality would collapse at once, life and feeling would cease. Our absorption of nature, and identity with the great whole, is perpetual. Our growth and the remotest star are inseparable. One unity underlies the whole.

* "The Reign of Law." By the Duke of Argyll.

Let us now consider what the bearing of these principles is upon certain physico-metaphysical questions of long standing. "Locke had shown that all our knowledge was dependent upon experience. Berkeley had shown that we had *no* experience of an external world independent of perception; nor could we have any such experience. He pronounced matter to be a figment. Hume took up the line where Berkeley had cast it, and flung it once more into the deep sea, endeavouring to fathom the mysteries of being. Probing deeper in the direction Berkeley had taken, he found not only was matter a figment, mind was a figment also. If the occult substratum, which men had inferred to explain material phenomena, could be denied, because not founded on experience; so also, said Hume, must we deny the occult substratum (mind) which men have inferred to explain mental phenomena. * * Matter is but a collection of impressions. Mind is but a succession of impressions and ideas."* This was felt to be unanswerable; but then it was not to be judged by its truth, but by its supposed consequences. It led to scepticism, whatever that may be, and the efforts of almost all metaphysicians since have been directed to the evasion of this truth. Lewes says: "Remark, also, that Hume's scepticism, though it reduces philosophy to a singular dilemma, viz., that of either refuting his sceptical arguments, or of declaring itself and its pretensions to be vain and baseless, nevertheless affects in no other way the ordinary judgments or actions of mankind."† Now, the only dilemma to which philosophy was reduced was, that it had found a truth that it did not then know how to use; but if, instead of being frightened, we had allowed it "to affect our ordinary judgments and actions", it would have shown that as we know only consciousness, the assumed differences between spirit and what has been called *gross* matter are pure assumptions, as are also all the arguments and superstitions that have been based upon these groundless assumptions,

* Lewes's "Biographical History of Philosophy," p. 481. † Ibid.

and it would have placed mental science on the same firm basis of induction as physical. We now know that "no idea or feeling arises, save as the result of some physical force expended in producing it"; that each idea and feeling is a separate correlation of force, and that the mind is merely, as Hume says, a succession of those ideas and feelings. There is but one entity in the universe, which Spinoza called Substance and physicists call Force. Mind is force, matter is force; consciousness tells us nothing of their essence, but they are the same in their manifestations and obey the same laws. The strongest force prevails equally in mind as in matter. The will is but the trigger that lets off this force in the direction of the object aimed at. The strength of the mental force is in proportion to the size of the organ through which it passes on its road to consciousness, and whose molecular motion induces that consciousness.

But mind is not a mode of action or motion—it is an entity itself; it is so much force, it is indestructible; it may change its form, but cannot cease to be. Each thought is a separate and indestructible existence. Mind, however, has no existence apart from these thoughts and feelings. It is not mind, then, that is indestructible, but these thoughts and feelings, or rather the force of which they are composed. If they cease to exist as thought and feeling, consciousness has again become automatic, and the force has passed on into some other form. The aggregate of these thoughts and feelings form the general or universal mind, and the universal mind is the only Individual Mind. Hume says: "'Tis still true, that every distinct perception, which enters into the composition of the mind, is a distinct existence, and is different, and distinguishable, and separable from every other perception, either contemporary or successive." The question is, what becomes of those "distinct existences"? Our own ideas of the world—our thoughts and feelings—are supposed to exist only in the percipient, in the "ego," but the force of

which the ideas are composed existed separately from the "ego," and may, indeed must, do so again. That this mental, or voluntary, or will power, is in great part again converted into physical force, as heat and muscular motion, there can be no doubt. We have, as Mr. R. S. Wyld says, "a direct experience that the amount of physical power obtained is, *cæteris paribus*, in constant proportion to the amount of the mental effort which we are conscious of exerting in producing this physical power."* Certain narcotics and stimulants act directly upon the mind, greatly intensifying its action, and these immediately show themselves again in the expression of the eye, and in every muscle of the body. Tobacco suspends mental activity; opium and hashish greatly increase it. The venom of a snake that is sluggish, and only just awake, takes half an hour to prove fatal; but when excited and made angry its venom kills instantly. Illustrations of the direct connection between mental and physical force are everywhere around us, only little attention has yet been called to them. The torpedo strikes its prey at a distance of some feet. Here is mental force, or voluntary will power, acting at a distance through the medium of the water; and Prof. Owen tells us that the amæba draws its prey towards it as rubbed amber draws light substances. The mesmerist by voluntary effort can act upon others at great distances, through what medium he does not at present know, or whether any medium is required other than the all-pervading force around. Still the force that passes into consciousness in the brain is at present by no means sufficiently accounted for as to what afterwards becomes of it. I know that it is the orthodox opinion among men of science that "thought cannot exist without brain;" but this proposition, I hold, is by no means proved. Thought is not a motion of the brain, or a mere mode of action at all, for "it is force

* Paper read before the Royal Society of Edinburgh, "On Free, Anatomic, or Transmissible Power," May 3rd, 1869.

which causes the movement, and not the movement which causes the force;" and it must exist as force after the movement of the brain ceases, and why not as mental or conscious force? And if so, the question is what becomes of it? This inquiry becomes deeply interesting when at the present time we have many scientific men declaring that they recognise, in so called spiritual manifestations, both power and intelligence apart from brain.* A perception or idea is a positive

* I have seen very little myself of these so-called Spiritual Manifestations that I consider to be reliable. I have seen a man take my umbrella and get raps attended with extraordinary vibrations from the looking-glass, the door, the table and the floor; when he tried to get the same through the medium of a small walking stick, he failed till he took another person's hand. As the raps were always three, the number expected, it showed, I think, that the force, whatever it was, was volitional, or under the power of the mind. I have seen a table rise from the ground and settle again like a feather, no one touching it. I have seen people cured of nervous pains and affections by another's *silent* will at the distance of a large drawing room. I have also seen all the wonders of electro-biology, in which Dr. H. Maudsley tells us "the mind of the patient is possessed with ideas which the operator suggests, so that his body becomes an automatic machine, set in motion by them." I have seen also the organs of the brain brought one after the other into activity, by mere touch on the surface, under circumstances in which suggestion or thought reading was impossible. Mr. H. G. Atkinson has employed this method of Phreno-mesmerism to make many important discoveries in the functions of the brain which could not be made by Gall's method of comparing function with structure, the structure of the base of the brain and some other parts being but very imperfectly observed from without. This method, like anatomy and pathology, may supplement Gall's, but we must know more of mesmerism before it can be made equally reliable. For the discoveries made by Mr. Atkinson I must refer the reader to Chapter 10 of his work on "Man's Nature and Development." I have seen also, as I have said, thought-reading in which a mesmerised person who could not see, yet described all that was seen by another—the mesmeriser. The numbers of three watches, consisting of five figures each, were told consecutively; and probably precisely the same action was produced at the same time in both brains while thus *en-rapport*. The concentrated force emanating from the

entity; and again, I say, what becomes of all those ideas that pass through the brain? Do they retain consciousness, or merely possess the power to create the same ideas in others? Are they packed up somewhere in the brain for

brain, both conscious and unconscious, is sufficient to account for much, if not all, that I have seen. The curative power is probably the transmission of nervous force from one person to another, the pains of rheumatism being caused by the deficiency of such force. If two people sleep together, the one most deficient in vital and nervous force always draws from the other. This was clearly understood in King David's time, although the rationale might not be equally clear. I have also seen many other wonders produced by fruit, flower, seeing, and other mediums, and the only way I can account for them is the supposition that the love of deceiving amounts to a mania in some women, the same as kleptomania and other idiosyncracies manifest themselves in others. I should pronounce "Spiritualism" to be a nervous epidemic, based on powers of the mind at present unknown. Dr. Maudsley says: "It is most certain that there may be a reaction outwards of an ideational nerve-cell, independently of volition, and even without consciousness."—("The Physiology and Pathology of the Mind," p. 126.) We may expect fresh light to be thrown upon this subject every day, now that attention has been called to this intimate connection between Psychical and Physical Nature.

Mr. W. Crookes, F.R.S., has called attention to this subject in the *Quarterly Journal of Science*, July, 1870. He says: "A man may be a true scientific man, and yet agree with Prof. De Morgan, when he says: 'I have both seen and heard, in a manner which would make unbelief impossible, things called spiritual, which cannot be taken by a rational being to be capable of explanation by imposture, coincidence, or mistake. So far I feel the ground firm under me; but when it comes to what is the cause of these phenomena, I find I cannot adopt any explanation which has yet been suggested. * * The physical explanations which I have seen are easy, but miserably insufficient. The spiritual hypothesis is sufficient, but ponderously difficult.' Regarding the sufficiency of the explanation, I am not able to speak. That certain physical phenomena, such as the movement of material substances, and the production of sounds resembling electric discharges, occur under circumstances in which they cannot be explained by any physical law at present known, is a fact of which I am as certain as I am of the most elementary fact in chemistry.

future use? or have we souls made of them? As the body is made of protoplasms, or infinitely small vital cells, so may our spiritual body be made up of these forces called thoughts and feelings.

My whole scientific education has been one long lesson in exactness of observation, and I wish it to be distinctly understood that this firm conviction is the result of most careful investigation. But I cannot, at present, hazard even the most vague hypothesis as to the cause of the phenomena. Hitherto I have seen nothing to convince me of the truth of the 'spiritual' theory. I confess that the reasoning of some Spiritualists would almost seem to justify Faraday's severe statement—that many dogs have the power of coming to much more logical conclusions. Their speculations utterly ignore all theories of force being only a form of molecular motion, and they speak of Force, Matter, and Spirit, as three distinct entities, each capable of existing without the others; although they sometimes admit that they are mutually convertible."

Here Mr. Crookes, like other physicists, confounds "a form of motion" with its cause, the sign or symbol with the thing signified, a condition with an entity, and it is only dogs he thinks who would not! I am glad, however, that he has taken the subject in hand. Mesmer, like Gall, was a physician of Vienna, and his inaugural address was on the Universal Force, and Astral Influences on the Temperament and Destinies of Mankind: he must have believed in something else than mode of motion. The attitude of men of science towards this subject is anything but scientific. They ought to know that the study of the irregularities—and here are irregularities sufficiently well attested—leads to the knowledge of the true law. It was by the *irregularities* of the pendulum that the figure of the earth was determined; and it was by what first seemed to be *casualities* that polarised light was discovered; certain *irregularities* in the motion of Saturn and Herschel led to the discovery of the planet Neptune by Leverrier and Adams. "By mathematical reasoning and analysis they were enabled ultimately to point their telescope to that part of the heavens where the disturbing body ought to exist—*where it did actually exist*, and so to extend the knowledge of our planetary system twice as far into space as before," (*Journal of Psychological Medicine*, New Series, No. 2, April, p. 240); and if any physiologist or psychologist can but point his telescope in the right direction of these "spiritual phenomena," it may be of much more

I am told that Mr. C. F. Varley, the electrician, who sees ghosts, thinks that all the thoughts of our lives make up the body of the spirits. If a single drop of water may contain five hundred millions of animalcules—living creatures, and

importance than the discovery of the planet Neptune, and may extend our knowledge of mind, and of the conditions of happiness, twice as far as before.

Since this was written Mr. Crookes, as he promised, has been investigating, and he has given the results to the world in an article in *The Quarterly Journal of Science* for July, 1871, of which he is Editor, called "Experimental Investigation of a New Force." He has had sittings with Mr. Home, and by the aid of a "delicately poised balance" he has shown that Mr. Home was able, by merely resting the tips of his fingers on the table, to exercise a greater force than he himself could with his whole body; and by putting an accordion in a cage constructed for the purpose he has shown that it was played "without direct human intervention, under conditions rendering contact or connection with the keys impossible." Dr. Huggins, the astronomer, and Mr. Serjeant Cox were present, and bear separate testimony to the truth, fidelity, and accuracy of the experiments. Serjeant Cox says: "The results appear to me conclusively to establish the important fact, that there is a force proceeding from the nerve-system capable of imparting motion and weight to solid bodies within the sphere of its influence. I noticed that the force was exhibited in tremulous pulsations, and not in the form of steady continuous pressure, the indicator moving and falling incessantly throughout the experiment. This fact seems to me of great significance, as tending to confirm the opinion that assigns its source to the nerve organisation, and it goes far to establish Dr. Richardson's important discovery of a nerve atmosphere of various intensity enveloping the human structure. Your experiments completely confirm the conclusion at which the Investigation Committee of the Dialectical Society arrived, after more than forty meetings for trial and test. Allow me to add that I can find no evidence even tending to prove that this force is other than a force proceeding from, or directly dependent upon, the human organisation, and therefore, like all other forces of nature, wholly within the province of that strictly scientific investigation to which you have been the first to subject it. Psychology is a branch of science as yet almost entirely unexplored, and to the neglect of it is probably to be attributed the seemingly strange fact that the exist-

if these "have organs of locomotion, the mode of which leaves no doubt that they each possess sensation and will, and that consequently they must have organs and tissues accordingly," there must be plenty of room to pack any amount of *ideas* in the brain.

Prof. Owen, in the last volume "On the Anatomy of Vertebrates," summing up his general conclusions, says: "Life is a sound expressing the sum of living phenomena. * * These phenomena are modes of force. * * Into these modes of force other modes of force have passed from potential to active states." Nerve force and electric force are convertible; and, asks the Professor, "may there not be conversion of force, magnetic, electric, thermotic, nervous? Is not thought to the brain what electricity is to the battery? Nerve force rises from reflex acts to volitional acts: the quiver of the pricked muscle to the desire to write a book. With the size and complexity of the brain centres, from Aztecs to Europeans, correspond the intellect and will." The Professor, subsequently, writing about what he calls "thought-force," says, "if lines of thought-force were visible, the ghost (of Samuel) would not therefore be more material." May, then, thought-force ever become visible? It is evident Prof. Owen does not think

ence of this nerve-force should have so long remained untested, unexamined, and almost unrecognised. Now that it is proved by mechanical tests to be a fact in nature (and if a fact it is impossible to exaggerate its importance to physiology and the light it must throw upon the obscure laws of life, of mind, and the science of medicine), it cannot fail to command the immediate and most earnest examination and discussion by physiologists and by all who take an interest in that knowledge of 'man' which has been truly termed 'the noblest study of mankind.' To avoid the appearance of any foregone conclusion, I would recommend the adoption of some appropriate name, and I venture to suggest that the force be termed the 'psychic force;' the persons in whom it is manifested in extraordinary power 'psychics;' and the science relating to it 'psychism,' as being a branch of psychology."

it impossible. Does what is called by spiritualists "a medium" supply the conditions? *

If consciousness or thought, as Prof. Owen says, "is to the brain what electricity is to the battery," no one believes that electricity ceases to exist when discharged from the battery, and yet the positive school of physicists always reason as if thought being discharged ceased to exist. Thus Dr. Louis Büchner, in "Matter and Force," says, "The brain is, then, only the carrier and the source, or rather the *sole cause* of the spirit, or thought; but not the organ that secretes it. It produces something which is not materially permanent, but which consumes itself in the moment of its production." How the brain can be merely the carrier of that of which it is the source or sole cause, or how *something consumes itself*, is not clear, but this passage furnishes a pretty fair sample of the Doctor's ordinary style of reasoning on Matter and Force.

The force that works the body is derived from the food, and is originally derived from the sun, in the divorce of the carbon from the oxygen in plants; and as "nerve-force and electric force are convertible," no doubt we are sensibly alive to the electric states around us. Temperature does not affect us as it does the thermometer, but according to the electric condition of the atmosphere. We often *feel* colder with the

* A Mr. Munder, of Boston, now of 630, Broadway, New York, was put upon his trial last spring for obtaining money upon the false pretence of taking spirit photographs. The trial lasted four days and he was acquitted, as his brother photographers, after every facility offered to them for investigation, had failed to detect any imposition. The *New York Sun*, of February 26, 1869, reports the case at considerable length. The reporter to this paper says he watched the process from beginning to end. After various sittings, with various results, always taking care that the glass was well cleaned and polished, "he thought he would try the effect of calling to mind the appearance of his father, as he looked just before he died, some eleven years ago. This time the negative gave a face in profile rather dim, but in general outline, he must confess, very like his father, as he thought of him."

thermometer at 50 deg. than at 40 deg. The *Spectator* (July 3, 1869), speaking of the intimate relation between the sun's spots and perturbations and the magnetic currents of our own earth, says: "Could we really establish any periodic law of electric excitement on the earth, it would not be irrational, but in the highest degree rational, to expect marked human phenomena in connection with it—either a great concurrent depression or a great concurrent stimulus to the energies of the human brain. * * In point of fact, it is by no means impossible that the issues of peace or war, of a financial crisis, or a religious agitation, may be closely bound up with these phenomena."

The force supplied to our organism is a definite quantity, and it has to work the whole machine. People who spend much time out of doors are ordinarily not great thinkers, and thinking and digesting cannot go on actively together; but the most important vital process is the putting in the new material to replace the old and worn out, and although I suppose assimilation and decay are always going on, yet they go on most actively during sleep, when the force to the brain is turned off and consciousness ceases.*

Dreaming is the consequence of the partial supply of force to the brain, some parts of it being thus brought into activity while others are asleep. The greatest incongruity in thought and feeling is the consequence, and yet the world

* Mr. Charles Moore, in an Essay "On Going to Sleep," brings together, from different quarters, various facts which appear to him to justify the conclusion that a contraction of the cerebral arteries, shutting off to some extent the supply of blood to the brain, is the physical occasion of sleep; this contraction being due to the unimpeded energy of the sympathetic ganglia which comes into play when the inhibitory action of the brain upon them is withdrawn. He conjectures, also, that states of somnambulism and double consciousness may be produced by the separate contraction of particular arteries, the area of the brain dependent upon other arteries not being asleep.

of our dreams is quite as real to us as as that of our waking hours. Sometimes, the force being absent from other parts of the brain, is supplied in unusual quantities to the intellectual faculties, and there is a greater intellectual vigour than when awake. Thus one-third of our time we are liable to a derangement of the mental powers, which would place us in a lunatic asylum if it occurred during our waking hours. One-third of our existence we are either mad or dead, *i.e.*, dreaming or insensible.

The world, as we have already shown, is created within us. Certain forces derived from the food set the brain in motion, and other forces from without, coming through the senses, act upon these, and produce within us perception, or ideas, or nervous impressions of colour, form, size, a sense of resistance or weight, order, number, relative position, motion, likeness and unlikeness, and connection. These are called ideas of Simple and Relative perception, and Reflective Faculties. Simple ideas are real entities, formed or conditioned by the brain, and having no resemblance to anything out of the mind, or in the world: these simple ideas are by other faculties of the mind worked up into our conception of the world: for what would the world be without colour, or form, or size, etc.? and yet colour, form, size, etc., are ideas or feelings, not things.*

* The world objectively is Force and its correlations, or transmutations and modes of action; and Miss Martineau says: "Nothing in the experience of my life can at all compare with that of seeing the melting away of the forms, aspects, and arrangements under which we ordinarily view nature, and its fusion into the system of forces which is presented to the intellect in the magnetic (mesmeric) state."—("Letters on Man's Nature and Development," p. 122.) Now Force is the force of Mind—that is, Mind is Force; and Mr. Atkinson says, "when etherised myself, I felt all nature dissolved away, leaving only Mind."—(Ibid, p. 152.) And yet both Miss Martineau and Mr. Atkinson, in their natural state, are still what are called Materialists.

Properties, which we call of matter, are separate and distinct forces, but they are united by association in the mind, and rarely act singly, one generally calling the other into activity. Unity is also given to them in the mind, that is, by the faculty of Individuality, and we say these properties belong to body or matter. The same faculty individualises or gives unity to our separate ideas and feelings, and we say they belong to the mind; and more, we individualise each separate act of power or ability, dress this image in our attributes, and thus create a god after our own likeness, with our passions and modes of thought.

It is this unity of body and mind, which is a mere form of thought, to which we give the name of "I," and which assumes importance in proportion as it is associated with more or less of the feeling of self-esteem. All that is meant by this "Ego" is the succession of ideas and feelings which constitutes consciousness. "I am," means only, these ideas and feelings are.* "I think," is a pure assumption, or

* Huxley says, "Some of these states we refer to a cause we call 'self;' others to a cause or causes which may be comprehended under the title of 'not-self.' But neither of the existence of 'self,' nor that of 'not-self,' have we, or can we by any possibility have, any such unquestionable and immediate certainty as we have of the states of consciousness which we consider to be their effects. They are not immediately observed facts, but results of the application of the law of causation to those facts. Strictly speaking, the existence of a 'self' and of a 'not-self' are hypotheses by which we account for the facts of consciousness. They stand upon the same footing as the belief in the general trustworthiness of memory, and in the general constancy of the order of nature—as hypothetical assumptions which cannot be proved, or known with that highest degree of certainty which is given by immediate consciousness; but which, nevertheless, are of the highest practical value, inasmuch as the conclusions logically drawn from them are always verified by experience.

"This, in my judgment, is the ultimate issue of Descartes' argument; but it is proper for me to point out that we have left Descartes himself some way behind us. He stopped at the famous formula, 'I think, therefore I am.' But a little consideration will show this for-

taking for granted of the "I;" all we know is, thinking is. The percipient, as when we say "I perceive," is one class of facul-

mula to be full of snares and verbal entanglements. In the first place, the 'therefore' has no business there. The 'I am' is assumed in the 'I think,' which is simply another way of saying 'I am thinking.' And, in the second place, 'I think' is not one simple proposition, but three distinct assertions rolled into one. The first of these is, 'something called I exists;' the second is, 'something called thought exists;' and the third is, 'the thought is the result of the action of the I.'

"Now, it will be obvious to you, that the only one of these three propositions which will stand the Cartesian test of certainty is the second. It cannot be doubted, for the very doubt is an existent thought. But the first and third, whether true or not, may be doubted, and have been doubted. For the assertor may be asked, How do you know that thought is not self-existent; or that a given thought is not the effect of its antecedent thought or of some external power? and a diversity of other questions, much more easily put than answered. Descartes, determined as he was to strip off all the garments which the intellect weaves for itself, forgot this gossamer shirt of the 'self;' to the great detriment, and indeed ruin, of his toilet when he began to clothe himself again."

Prof. Hegel holds: First, that thinking thinks; that there is no thinker—no Ego, except what we call thought; that Thinking and Thinker are but the two names for the same thing—not that that which is thought of is also that which thinks of it. Second, that every object of thought is a phenomenon, that the subject and the object are inseparable, that to be thought of (or to be perceived) and to be, are correlative terms; that as there can be no perceiving without an immediate object, so there can be no immediate object—no sound, no colour, for instance, without there being some act of perceiving—*i.e.*, of thinking, associated with it.—("Hegel and his Connection with British Thought," by Dr. T. Collyns Simon. *Contemporary Review*, January, 1870.) Hegel held that there is nothing but thought, and that thought and force are functions of the Unknowable. Mr. Lewes remarks on Hegel, in his "Biographical History of Philosophy:"—"But, the system itself we may leave to all readers to decide whether it be worthy of any attention, except as an illustration of the devious error of illustration. A system which begins with assuming that being and non-being are the same, because being in the abstract is the unconditioned, and so also is non-being; therefore both, as unconditioned, are the same—a system which proceeds upon

ties acting upon the others—it is reflection on consciousness, *i.e.*, on perception: one part of the mind becomes an "object"

the identity of contraries as the method of philosophy; a system in which thought is the same as the thing, and the thing is the same as the thought; a system in which the only real positive existence is that of simple relation, the two terms of which are mind and matter—this system, were it wholly true, leaves all the questions for which science is useful as a light, just as much in the dark as ever, and is, therefore, unworthy the attention of earnest men working for the benefit of mankind."

It is impossible to say what the unconditioned is *in itself*, but Mr. Lewes must admit that it is *nothing* to us, and, therefore, the same as "non-being." But we cannot accept Mr. Lewes's estimate of the worth of the Hegelian Philosophy. A system in which "thought is the same as the thing, and the thing is the same as the thought," is simply putting physics and metaphysics on the same inductive foundation, and showing that the assumed difference between them is not founded in fact. "This absolute and unholy barrier set up between Psychical and Physical nature must be broken down." Physics is the study of forces and their mode of action; metaphysics is the study of the same forces and their mode of action when made conscious by passing through the brain. Force, or the unknown entity of which it is the force, is thought, and thought is force—the thought is the same as the thing, and the thing is the same as the thought, *i.e.*, mind, conscious and automatic.

According to Schelling, "Nature is Spirit visible; Spirit is invisible Nature: this absolute Ideal is at the same time the absolute Real.

"Hence Philosophy has two primary problems to solve. In the *Transcendental Philosophy* the problem is to construct Nature from Intelligence—the Object from the Subject. In the Philosophy of Nature the problem is to construct Intelligence from Nature—the Subject from the Object. And how are we to construct one from the other? Fichte has taught us to do so by the principle of the identity of Subject and Object, whereby the productivity and the product are in constant opposition, yet always one. The productivity is the activity in act; it is the force which developes itself into all things. The product is the activity arrested and solidified into a fact; but it is always ready to pass again into activity. And thus the world is but a balancing of contending powers within the sphere of the absolute."—("Biographical History of Philosophy," p. 594.) This is exactly what we have shown it to be. Again: "Psychologists tell

to itself. It is this also that acounts for the unity of consciousness; for although our ideas and feelings are simultaneously various, the reflective faculty that attends to them is one, and they can therefore only be attended to in succession one at a time, whether they be simple or complex.

But it is said that "how consciousness arises cannot be explained, either from the scientific or from the philosophical side." But is this so? I think the knowledge we now have admits of its explanation—at least so far as we can explain anything. Force, or automatic mind, passing through the brain, by means of the peculiar molecular action of each nervous centre, resumes its conscious as an idea or feeling, and passes from unconscious to consciousness, and back again, as illustrated by the action of our own minds. A certain amount of vital energy or force passing through Destructiveness gives rise to the feeling of anger, and this concentrated energy is all accounted for when it returns through the muscles and knocks a man down in consequence. The brain is acted upon through the eye or the ear, pulls the trigger called the Will, and releases a reservoir of internal force, derived from the food, from the region of the brain between the ears, which passing along the motor-nerves of the arm, expends

us that there are three things implied in one act of vision, viz., a tree, an image of that tree, and a mind that apprehends that image. Fichte tells me that it is I alone who exist: the tree and the image of the tree are but one thing, and that is a modification of my mind. This is *Subjective Idealism*. Schelling tells us that both the tree and my Ego are existences equally real or ideal, but they are nothing less than manifestations of the Absolute. This is *Objective Idealism*." And this is our idea. "But, according to Hegel, all these explanations are false. The only thing really existing (in this one fact of vision) is the Idea—the relation. The Ego and the Tree are but two terms of the relation, and owe their reality to it. This is Absolute Idealism."—("Biographical History of Philosophy," p. 607.) The force reflected from the object or tree, meeting the force within the brain, or the Ego, passes into consciousness, forming the idea. This is the fact of which Hegel had at least a dim perception.

itself upon the cause of anger. Whether we shall ever, as Prof. Huxley supposes, arrive at an exact mechanical equivalent for facts of consciousness, it is impossible to say; although it is highly probable we are far from it at present. Huxley says: "I believe that we shall, sooner or later, arrive at a mechanical equivalent for facts of consciousness, just as we have arrived at a mechanical equivalent of heat. If a pound weight, falling through a distance of a foot, gives rise to a definite amount of heat—which may properly be said to be its equivalent—the same pound weight, falling through a foot on a man's hand, gives rise to a definite amount of feeling—which might, with equal propriety, be said to be its equivalent in consciousness." It will probably be later rather than sooner that this problem will be solved, for it is much complicated by the fact that the consciousness evolved is the joint produce of the brain or nervous force, and that from the pound weight, the one derived from the arrested motion of the atoms of oxygen and carbon, as they clash together in the body; the other from the arrested motion of the pound weight.

"The broad distinction between nerve-energy and mind-energy has been distinctly maintained by many of the most distinguished promoters of scientific inquiry." *

The sequence and variation of our consciousness, which we call modes of action of the mind, are divided into Perception, Conception, Memory, Imagination, and Judgment. The first of these—perception, is composed of the force within and the force from without, and therefore has a double intensity to any of the others, which proceed from the action of the brain alone without the sense. Intensity of thought and feeling is always in proportion to the amount of force expended in producing it, and this furnishes a good criterion of externality, that is, of the difference between the ideas we receive from

* *Contemporary Review*, "Physical Science and Mental Philosophy," p. 230, January, 1871.

without through the senses and those that are the production of the mind alone. The external world has thus double the reality of mere ideas: a child lives a life of sensation and perception, an old man one of ideas. The difference between Primary and Secondary qualities is not that generally recognised by metaphysicians between colour and extension, &c., as the latter is as much in the mind as the former, but between the ideas of simple and relative perception—that is, between the ideas received directly from without and those manufactured in the mind out of these.

Belief—does it belong to the intellect, the emotions, or the will? James Mill resolves it into purely intellectual elements, but it is a feeling—as Hume says, an act of the sensitive part of our nature, rather than the cogitative, and we necessarily believe in the intuitions of our faculties. We take the results of their action for granted as fundamental truths, and as nature obliges us to eat without reasoning upon its necessity, so she obliges us to believe what is equally necessary for our action and well-being, without reference to its absolute truth or even speculative reasonings. We reason and doubt afterwards, and begin to suspect that our faculties do not always tell us the truth. We believe in the real existence of the external world of our consciousness, and do not doubt till we find it is created within us. We believe in matter and in mind, and not in a correlation of forces or manifestation of Divine Power. We believe that every effect has a cause, but that is no reason why it should be true; there may be only sequence. We believe in Space as an objective reality, when, like motion, it is nothing in itself—it is that in which an entity exists, and is as inseparable from the entity as motion from the thing moving, or power from that of which it is the power.

As to the *necessary* connection between cause and effect, of unalterable laws, of the immutability of the laws of nature, consciousness tells us nothing about this. The higher

probability is that this connection has been established for a purpose, and will continue as long as that purpose is required. J. S. Mill says: "Any *must* in this case, any necessity, other than the unconditional universality of the fact, we know nothing of. * * All I know is, that it always does." Reason is based upon the invariableness, upon the knowledge that what has taken place, in the same circumstances and under the same conditions, will take place again. Law, in my opinion, as I have said before, is caused by automatic Will-power, and is changeable should circumstances or conditions require. Oersted says, "the world is governed by an eternal reason, which makes known to us its actions by unalterable laws." I object to such terms as "eternal" and "unalterable," as we can know nothing about them. As far as we know, the same laws exist throughout the universe, but that is no reason why they should continue to do so. Laws of nature are attributes of Deity, and the manifestations, if not the attributes, are ever changing.

The sense of Personal Identity is, like faith or belief, a feeling, and not a mere intellectual perception. It is an instinct, an intuition, a pure creation of the mind. The "I" of which we are conscious, and which we say "thinks, wills, and feels," is, as we have seen, the aggregate of our bodily and mental states, to which unity has been given by a faculty of the mind. Any kind of sameness or identity must be a delusion, an anthopomorphism, for we are never the same for any two seconds together. In both mind and body we are part and parcel only of the ever-varying forces around us. This notion of "self" and identity is not dependent upon memory, for it remains when all memory is lost; past sensations give no such feeling. That it is dependent upon a condition of the brain is evident, as under certain states of excitement this sense is lost altogether, as in the case of the two gentlemen who had been dining out: in passing through a ford one of them fell into the water and called out to

his companion, "I say, Bill, there is *some one* fallen into the water." The feeling also of personality is sometimes "double," and otherwise deranged.

Having seen, then, Whence comes Consciousness, we have now to inquire, What is the object of it? This brings us face to face with final cause, and the question is, Do we know anything, or can we know anything of final cause? The *Athenæum*, in its review of Prof. Owen (July 17, 1869,) says, "long ago philosophers have proved both final causes, and innate ideas and tendencies, to be mere assumptions." Dr. Büchner says, "the motion of matter is as eternal as matter itself. Why matter assumed a definite motion at a definite time is as yet unknown to us;" but if matter ever *began* to move towards any definite aim, this is admitting voluntary action and intelligence, which I think the Doctor denies. The question then is, what was the object when matter began to move towards the production of organised beings? Is it, as the Doctor says, unknown to us? We have already considered this subject, and, as I have said, a world without consciousness is practically non-existent—the same as no world at all; and that therefore the production of consciousness is more desirable than the production of a world. But consciousness that was merely cognisant and took no interest would be no better than none at all; it must be either pleasurable or painful. No one desires a painful consciousness, and a pleasurable consciousness therefore is the only desirable end in the production of sensitive organised creatures. This is the final cause; this is "why matter assumed a definite motion at a definite time," and things are right or wrong as they tend towards this object—that is, towards pleasurable consciousness.

The world, as we conceive of it, is no more a reality than our dreams; each creature creates its own world and carries it about in its own head; outside itself there is nothing but

the play of forces on the nervous centres of each being. This creates a thousand worlds adapted to the different wants of each, and is so much better, therefore, than if it had objective reality; and man stupidly thinks it was all made for him, and that the way these forces affect him is the absolute measure of truth: whereas a very few only of the forces around him reach him through his five senses or otherwise, and produce those impressions and ideas which are sufficient to guide him towards the objects of his being, towards his *real* world—that of his pleasures and pains, and which he calls his moral world. In reality he knows very little indeed of all that is going on without him, as he is cognisant only of the influences that can penetrate through his thick skin; and whole worlds of beings may exist *without* his intellectual ken. If our faculties, then, are few and limited, and not designed to penetrate into the inward essence and constitution of things, they are yet sufficient for our purpose, the use of our intellectual consciousness being not to teach absolute truth, but to guide us towards our wants, which in their fulfilment are always pleasurable, and thus contribute towards the stock of happiness in the world.

Good and evil are purely subjective, and the moral world is as entire a creation of the mind as the physical world. It is merely a record of man's pleasures and pains, of his likes and antipathies, and of the various fine names by which he distinguishes the different varieties of feeling as he wishes to promote the one and to prevent the other. As our thoughts and ideas compel a reference to objects out of self, so do our feelings, and we talk of the eternal and immutable distinctions between right and wrong, whereas these distinctions have no existence out of ourselves, and one action is as good as another *in itself*, and is good, pure, holy, &c., in proportion as it tends to carry out the purpose of creation, which is not man's happiness alone, but that of all of sensitive existence. Morality is the science of living together in the most happy

manner possible; at present it is confined to men alone, but we must widen its sphere of action so as ultimately to take in all living creatures. Do not let us be be alarmed, then, for the interests of morality, for as J. S. Mill says, "a volition is a moral effect, which follows the corresponding moral causes as certainly and invariably as physical effects follow their physical causes."

Physical science has made rapid progress since the introduction of the inductive method, while mental science, to which it is supposed not to apply, is little further advanced than it was two thousand years ago; but on the recognition of this great truth, that causation is as constant, and that law reigns as much in the realm of mind as of matter, our future progress in this department must depend. This truth occupies, in the present day, much the same position in mental science, as the earth's position with respect to the sun in the days of Copernicus did in physics. Men saw that the sun went round the earth, and the Bible said it did, and Galileo was imprisoned for saying it did not. Men say they now *feel* that they are free, as they before *saw* that the sun went round the earth; and theologians say that responsibility, which, according to them, is the right to take revenge for past misconduct, depends upon this freedom, and that morality depends upon this kind of responsibility; and when our philosophers are appealed to as to whether man is free, or subject to law, like everything else, they say, "Sometimes one, and sometimes the other." To give an instance in each class: Froude, the philosopher, says: "The foolish and the ignorant are led astray by the idea of contingency, and expect to escape the just issue of their actions; the wise man will know that each action brings with it its inevitable consequences, which even God cannot change without ceasing to be himself."* Praise and blame "involve that somewhere or other the influence of causes ceases to operate, and that

* Froude's Essays, "Spinoza," vol. ii, p. 48.

some degree of power there is in man of self-determination, by the amount of which, and not by their specific actions, moral merit or demerit is to be measured." * How "inevitable consequences" are to be expected where "causes cease to operate," he does not tell us; but no doubt the earth goes round the sun in physics, and the sun round the earth where man's volition is concerned. Huxley, the man of science, says: "Theology in her purer forms, has ceased to be anthropomorphic, however she may talk. Anthropomorphism has taken her stand in its last fortress—man himself. But science closely invests the walls; and philosophers gird themselves for battle upon the last and greatest of all speculative problems. Does human nature possess any free volitional or truly anthropomorphic element, or is it only the cunningest of all nature's clocks? Some, among whom I count myself, think that the battle will for ever remain a drawn one, and that, for all practical purposes, this result is as good as anthropomorphism winning the day." †

Notwithstanding, we are slowly, but surely, coming to the conviction that in nature there is no beginning,—merely pre-existent and persistent force and its correlates—that is, "that each manifestation of force can be interpreted only as the effect of some antecedent force, no matter whether it be an inorganic action, an animal movement, a thought or feeling"; ‡ that all force, or power, or ability is derived and inseparable from that of which it is the force—the Supreme Cause of all. If we have lost matter, we have found force; if we have lost mind—a suppositious, capricious existence, *governed* by nothing—we have found universal law, and "a supreme and infinite and everlasting Mind in synthesis with all things." In the correlation of force, we have one great heart-beat of the Absolute Existence. "Being underlies all

* Froude's Essays, "Spinoza," vol. ii., p. 59.

† *Fortnightly Review*, June, p. 664.

‡ "First Principles," by Herbert Spencer.

modes and forms of being."* "Nature is an infinitely divided God. * * The Divine One has dispersed itself into innumerable sensible substances, as a white beam of light is decomposed by the prism with seven coloured rays. And a divine being would be evolved from the union of all these substances, as the seven coloured rays dissolve again into the clear-light beam. The existing form of nature is the optic glass, and all the activities of spirit are only an infinite colour-play of that simple divine ray."†

* Hegel. † Schiller.

CHAPTER V.

RELIGION.

We have seen how the physical and moral worlds have been created within us by our forms of thought, and by out likes and antipathies; the latter constituting a World based on the Chemistry of Sensibility. We have now to consider in what way and by what faculties the Religious World is created. Morality defines our relation to our fellow-man, religion our relation to God. The properties of matter, regarded as separate and distinct forces acting upon our organisation, give rise to our "forms of thought." The mental faculty of Individuality gives unity to these properties of matter, creating what we call substance; the same faculty gives unity to our separate thoughts and feelings, and to that unity we give the name of Mind; but the process does not stop here; for every change or effect we see that there is a cause which is always equal, under like circumstances, to produce the same effect. This force, or this power or ability to produce change, is unseen and unknown to us except in its effect, but we necessarily conclude that it is the force of something, and Individuality again gives unity to all these separate powers or causes of effects, and to this unity we give the name of God. Examination into the nature of this Force shows that it is Persistent,—that is, is the effect, or correlate, or equivalent of some antecedent force, and that what we call matter and mind are known to us only from the changes that take place in it, its mode of action or phenomena: "in other words, matter and spirit are but names for the imaginary substrata of groups of natural phenomena."* These changes or phenomena do not persist, but

* Huxley.

pass away, but their Unknown Cause, or the power that produced them, continues to exist, and as far as we know has existed, and will continue to exist, without beginning or end. This Unknown Cause—this abstract conception of Force or Power—we immediately proceed to invest with all our own modes of thought and feeling, and as these have varied with the progress of intelligence, so have the attributes we have ascribed to the unknown Source.

Although "the Reality behind the veil of appearances" is unknown to us, yet we infer its nature from its manifestations, and its character, as we judge of all character, by the tendency of its actions.

This idea of Supreme Power, originating in the intellect, is the base of all Religion; although the Feelings to which it gives rise and with which it is associated more properly constitute Religion. Thus, as hidden power and as the cause of all things it excites Wonder; as supreme power it creates Veneration or Reverence, Hope, and Fear. Again, we have a strong "love of life," and a great dread of ceasing to be; we cannot bear the thought of parting *for ever* from those who are dear to us; we have an intuition of persistent force—of the something that continues to exist independently of all change in ourselves, which we feel is indestructible, and which we call our immortal soul; and as we strongly wish for another world, or state of existence after it is apparent we have done with this, our feelings of Hope and Faith give reality to what we so much desire, and we believe in this other world. Each religion, then, peoples this future state with beings of its own creation. Strong feelings beget myths. The Bard and the Prophet in the earliest ages were the same; the Bard expressing and harmonising public feeling, and the people necessarily believing as inspired that which so harmonised. In this way religions are formed and religious feeling is generated.

It is said that this dread of ceasing to be, and this yearning for a "future state," are evidence that that future state is to be, since God would not have implanted within us a feeling that was not to be gratified, and "certain it is that man alone yearns for something that neither sense nor reason can supply;" but we must recollect that such feelings have their uses in this life, and that this dread of ceasing to be induces us to do all we can to keep both ourselves and our friends in existence here, and that therefore the transference of such feelings to another world may be a misdirection of them. Veneration also, which is worship as applied to God, has also its useful application here, as it is the source of politeness and of that courtesy which we owe and pay to one another. Society could scarcely exist without it; in fact, what are called the Religious Feelings—Veneration, Hope, Wonder or Faith—have, as we have previously seen, their application here.

This hidden, and therefore mysterious, Power—a Power behind and beyond and exceeding his own in all his chief interests, appears to have been recognised in all stages of man's existence. At first there were supposed to be separate powers for all the more mysterious and powerful phenomena in nature, and we had gods of the earth and of the heavens, of the winds and of the waters, of war and of wisdom; and unity was only given to these powers with increasing intelligence; * and thus unity can only be said to be recently proved

* In the Rigveda, a collection of ancient Hindu Hymns, &c., the old authority for religious and social Institutions, made 2,000 years before Christ, the principal deities mentioned are Agni, the god of fire; Indra, the regent of the firmament, who shatters the clouds with his thunderbolt, and dispenses rain; Nitra and Varuna, the representatives of day and night; Sûrza, the sun; Væzu, the wind; the Maruts, or tempests; Asvins, &c., together with Vishnu and Rudra, who play so prominent a part in the later mythology, but so small in the Vedic pantheon.

in the modern discovery of Pre-existent and Persistent Force and its Correlates.

It is said that God made man in his own image. It is certain that man has made God in *his* own image: the character and attributes thus given to him varying from those of the lowest savage to the highest ideal of the present day.* Fear of this unknown power at first predominated over hope and love. The source of much that was good and evil was hidden, and people feared the evil,† the attention being most called to it; good being the rule, evil the exception. Everything was done to propitiate the supposed source of this evil:

* "The 'stages' of religious thought, according to Sir John Lubbock are :—*Atheism*, understanding by this term not a denial of the existence of deity, but an absence of any definite ideas on the subject; *Fetichism*, the stage in which man supposes he can force the deity to comply with his desires; *Nature Worship*, or Totenism, in which natural objects—trees, lakes, stones, animals, &c.—are worshipped; *Shamanism*, in which the superior deities are far more powerful than men, and of different nature, their place of abode is also far away, and accessible only to Shamans; *Idolatry*, or Anthropomorphism, in which the gods took still more completely the form of men, being, however, more powerful. They are still amenable to persecution; they are a part of nature, and not creators; they are represented by images or idols. The next stage the deity is regarded as the author, not merely a part, of nature; he becomes for the first time a really supernatural being. The last stage to which I will refer is that in which morality is associated with religion."—(*The Student*, October, 1870, p. 398.)

† "If the mere sensation of fear, and the recognition that there are probably other beings more powerful than himself, are sufficient alone to constitute a religion, then we must, I think, admit that religion is general to the human race. But when a child dreads the darkness and shrinks from a lightless room, we never regard that as an evidence of religion. Moreover, if this definition be adopted, we can no longer regard religion as peculiar to man. * * * The baying of a dog to the moon is as much an act of worship as some ceremonies which have been described as religion by travellers."—("The Origin of Christianity," by Sir John Lubbock, Bart., pp. 124-5.)

the best of all the flocks and herds, and even human beings, were offered to it; and particularly, as praise and worship were most acceptable to themselves, men thought they could not be less acceptable to the mysterious Power they were anxious to propitiate. They flattered their gods, as men do one another, for what they could get out of them. They called them all sorts of fine names, thinking it would please them. They were thought to be immoderately fond of power and glory, like some poor vain mortal, and they were even supposed to have created the world, not for the good of the creatures on it, but for their "glory," as a Frenchman might have done. The reflex of such childish notions is to be found even in the present day. Sir John Lubbock tells us (British Association Meeting, 1870,) that "the natives of Kamschatka insult their deities if their wishes are unfulfilled: they even feel a contempt for them. If Kutka, they say, had not been stupid, would he have made inaccessible mountains and too rapid rivers? The Lapps made images of their gods, putting each in a separate box, on which was written the name of the deity, so that each might know his own box."* This

* At the close of his lecture on "Savages" Sir John Lubbock said:—"Gradually, however, an increased acquaintance with the laws of nature enlarged the mind of man. He first supposed that the Deity fashioned the earth, raising it out of the water, and preparing it as a dwelling place for man; and subsequently realised the idea that land and water were alike created by Divine power. After regarding spirits as altogether evil, he rose to a belief in good as well as in evil deities, and, gradually subordinating the latter to the former, worshipped the good spirits alone as gods, the evil sinking to the level of demons. From believing only in ghosts, he came gradually to the recognition of the soul: at length uniting this belief with that in a beneficent and just Being, he connected morality with religion, a step the importance of which it is scarcely possible to over-estimate. Thus we see that as men rise in civilisation their religion rises with them; that far from being antagonistic to religion, without science true religion is impossible.

also is exactly what is going on among more civilised people: each sect makes a temple for its God, hoping that he will know his own, and that the mistakes that have, in some unaccountable way, been made in this world, will be rectified in another. God's government is even supposed not to begin in this world, but in the next; but if, as theologians affirm, inherent disorder reigns here, what just and sufficient reason is there to suppose that order reigns elsewhere?

The Jews are supposed to have had the most perfect conception of this Supreme Power, but the Hebrew Scriptures represent their God as existing in the form of a man; walking in the Garden of Eden in the *cool* of the evening; and on one occasion it is related of Moses that he saw a portion of God's person like the hinder parts of a man. But not only do the Jews suppose themselves to be made bodily in the likeness of God, but they give to God the likeness of all their worst passions. He is unjust, visiting on one man the sins of another. He is proud, jealous, revengeful, the commander-in-chief of their armies, ordering whole towns and peoples to be put to death—men, women, children, and even the cattle—because they called *their* god by another name; and ordering the sun and moon to stand still that the Jews might make a greater slaughter of their enemies; but at the same time easily turned from His purpose by obedience and flattery. To these vices were certainly added all the human virtues, and some of the highest attributes which the human mind is capable of conceiving, and several that are beyond man's conception.

The Christian God is all this, and, if we are to judge from the prevalent creeds, *infinitely* worse. The ancient Hebrews, at least, believed that evil was confined to this world, not believing in a future state; but the Christians make evil Absolute, as, according to them, the torture of the wicked and unbelieving, who are supposed to be the great majority,

is to endure *for ever and ever*. The Creed of St. Athanasius, read in all our churches, says :—

"Whosoever will be saved ; *before all things* it is necessary that he hold the Catholic Faith.

"Which Faith, except every one do keep whole and undefiled : *without doubt* he shall perish everlastingly. * * *

"He (Christ) suffered for our salvation : *descended into hell*, rose again the third day from the dead.

"At whose coming all men shall rise again *with their bodies:* and shall give account for their own works.

"And they that have done good, shall go into life everlasting : and they that have done evil, into everlasting fire.

"*This* is the Catholic Faith, which except a man believe faithfully he cannot be saved.

"Glory be to the Father, and to the Son : and to the Holy Ghost : As it was in the beginning, is now, and ever shall be : world without end. *Amen.*"

This ready accession, this amen, or so be it, in so awful a sentence—this thankfulness even, or "glory to God," would be ludicrous, if it were not really lamentable, as indicative of the greatest possible debasement and servility of mind. Belief is not voluntary : we cannot believe black to be white, whatever may be the consequences. And it is precisely the same in all minor degrees of faith : we can only believe that which is credible, and which approves itself to us as truth, whether we "perish everlastingly" or not.

But it may be supposed that this is a Creed that does not approve itself to Christians of the present day. Quite the contrary. The Church is by no means prepared to give up this cheering article of faith. In the debates in the House of Lords (March, 1871,) on the Lectionary Bill, in which bill the Athanasian Creed was retained, Earl Grey characterised this Creed "as the barbarous production of a barbarous age, to which he never listened without feelings of horror and disgust." Earl Beauchamp, on the contrary, described it as a source of comfort and consolation to many generations of

churchmen. Upon which the *Pall Mall Gazette* remarked that "Those to whom it is a 'source of comfort and consolation' to anathematise large portions of the human race may surely fortify themselves in this way in private without compelling the participation of those who find in the repetition of comprehensive anathemas nothing which either comforts or consoles." The Church is even less prepared to give up the *eternity* of punishment. When some time since, on the publication of "Essays and Reviews," the Church was thought to be in danger, ten thousand of the clergy "held it to be their bounden duty to the Church, and to the souls of men," to declare their firm belief that the "punishment" of the "cursed," equally with the "life" of the righteous, is "everlasting." Max Müller says: "There is no religion—or if there is I do not know it—which does not say, 'Do good, avoid evil.' There is none which does not contain what Rabbi Hillel called the quintessence of all religions, the simple warning, 'Be good, my boy.' 'Be good, my boy,' may seem a very short catechism; but let us add to it, 'Be good, my boy, for God's sake,' and you have in it very nearly the whole of the Law and the Prophets."* The principal article of faith, however, of the English religion is, "Be good, my boy, *or Bogie 'll have you.*" The magistrate asks, as the sole test of orthodoxy, "Do you believe in a future state of rewards and punishments? Do you know where you will go to if you do not tell the truth?"

The Roman Catholic holds the same doctrine, and Mr. Furness, "*permissu superiorum,*" informs us that "as the devil is king of hell, he is also judge. When a soul comes into hell, condemned by the judgment of God, he executes the judgment. He fixes whereabouts in hell the soul is to be, how it is to be tormented, and what devils are to torment it."

* "Science of Religion," *Fraser*, July, p. 104.

Of the Scotsman's idea of God we may judge from the Westminster Confession of Faith: this tells us that

"God from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass: yet so, as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.

"Although God knows whatsoever may or can come to pass upon all supposed conditions; yet hath he not decreed any thing because he foresaw it as future, or as that which would come to pass upon such conditions.

"By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.

"These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite, that it cannot be either increased or diminished.

"Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto; and all to the praise of his glorious grace.

"As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. Wherefore they who are elected being fallen in Adam, are redeemed by Christ; are effectually called unto faith in Christ by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.

"The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice."

And of the state of men after Death, and of the Resurrection of the Dead, the same Confession of Faith tells us

"The bodies of men after death return to dust, and see corruption; but their souls, (which neither die nor sleep,) having an immortal subsistence, immediately return to God who gave them. The souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies; and the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day. Besides these two places for souls separated from their bodies, the scripture acknowledgeth none.

"At the last day, such as are found alive shall not die, but be changed: and all the dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls for ever.

"The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by his Spirit, unto honour, and be made conformable to his own glorious body."

And of the Last Judgment we are told

"God hath appointed a day wherein he will judge the world in righteousness by Jesus Christ, to whom all power and judgment is given of the Father. In which day, not only the apostate angels shall be judged, but likewise all persons that have lived upon earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.

"The end of God's appointing this day is for the manifestation of the glory of his mercy in the eternal salvation of the elect, and of his justice in the damnation of the reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting life, and receive that fulness of joy and refreshing which shall come from the presence of the Lord; but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

Of the Fall of Man this confession says:

"Our first parents being seduced by the subtilty and temptation of Satan, sinned in eating the forbidden fruit. This their sin *God was*

pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory!!"*

To show that these creeds still belong to the present time, take the following illustration:—The Rev. Fergus Ferguson, of Dalkeith, had been indulging in certain interpretations of Scripture and the Westminster Confession, which, in May, 1871, brought him under the lash of the United Presbyterian Synod, the governing body of what is called in Scotland the U. P. Church. The following propositions were submitted to Mr. Ferguson:—

"1. That all who shall ultimately be saved were chosen of God in Christ before the foundation of the world.

"2. That all who are saved are accepted of God, 'by His grace, through the redemption that is in Christ Jesus,' at or before the time of their death; and that none dying unsaved will, after death, have an opportunity of obtaining salvation.

"3 That whatever new revelations of Christ or of the truth are made after death to the saved are made, not to free them from sin, but to increase their knowledge and blessedness.

"4. *That, notwithstanding the inability of the will through sin, as taught in our Confession, unbelievers are fully answerable for their rejection of the offer of salvation which the gospel makes to them.*"

* Mr. Disraeli evidently takes a more hopeful view of things. The right hon. gentleman says: "If the Jews had not prevailed upon the Romans to crucify our Lord, what would have become of the Atonement? But the human mind cannot contemplate the idea that the most important deed of time could depend on human will. The immolators were preordained, like the victim, and the holy race supplied both. Could that be a crime which secured *for all mankind* eternal joy; which vanquished Satan and opened the gates of Paradise? Such a tenet would sully and impugn the doctrine that is the foundation of our faith and hope. Men must not presume to sit in judgment on such an act; they must bow their heads in awe and astonishment and trembling gratitude." — ("Life of Lord George Bentinck," p. 489.) So that, according to the right hon. gentleman, Judas Iscariot and Pontius Pilate must have been the greatest benefactors the world has ever known, and "his holy race" supplied the former at least!

"These four propositions," says the report of the committee who framed them, "having been read over in Mr. Ferguson's hearing, he intimated his unqualified assent to them." And at the call of the committee, Dr. Cairns "offered thanks to God for the harmonious and happy result."

This is called the "Religion of Love," the "Gospel of Glad Tidings;" but may it not more properly be asked, Is it Theism or Demonism? We should have thought it was impossible to conceive anything so horrid—so vile a libel on our Creator. We are told that God from all eternity *ordained* the everlasting torment of creatures that he was at full liberty to bring into existence or not; and "according to this wise and holy counsel" allowed Satan, whom he also had created in the full knowledge of all the evil he would commit, to seduce our first parents, "having purposed to order it *to his own glory.*" Also that the Almighty doomed some men from eternity to damnation, and then sent his Son on earth to mock them with the false promise of redemption he had previously decreed for them should never be; and this is called a great mystery. It is simply not true, and the only mystery about it is that any one, even in the most barbarous and savage age, could be found to believe it. "How," asks Froude, in his lecture on Calvinism (Mar. 17, 1871), "are we to call the Ruler who laid us under such an iron code, wise, or just, or merciful?" He is simply an almighty tyrant, who claims the right "to torture the innocent to all eternity." "There is one thing worse than a world without a sun—Humanity without a God," says the Rev. W. Jackson ("Positivism," p. 61); but how can humanity be without a God? A man by shutting his eyes does not produce "a world without a sun;" neither does a man who sees only what are called second causes obliterate a single ray of God's power and influence. One would think, from the language of theologians, that the very existence of God depended upon our *belief* in it, or that if we

could not see God, He would be equally blind to us, when we know that "He makes His sun to shine on the evil and on the good." It is time this kind of thing was withdrawn from addresses to the enlightened men of the 19th century, and confined to the women. What we want above all things are truthfulness and sincerity, and there is no fear that frail Humanity will be without God, because of its blindness and shortsightedness. A child that cannot see its own father is to be pitied, and not left to grope about to its own destruction. Surely Atheism is infinitely preferable to this Calvinistic creed, and if we are to be damned for not believing it, all I can say is, I would rather be damned. "It were better," says Bacon, "to have no opinion of God at all, than such an opinion as is unworthy of him; for the one is unbelief, the other is contumely: and certainly superstition is the reproach of deity. Plutarch saith well to that purpose: 'Surely I had rather a great deal men should say there was no such man at all as Plutarch, than that they should say that there was one Plutarch that would eat his children as soon as they were born.'"* Canon Kingsley defines Superstition as "fear of the unknown," and he says "man can, what the lower animals (happily for them) cannot—organise his folly, erect his superstitions into a science, and create a whole mythology out of his blind fear of the unknown. And when he has done that—Woe to the weak!"† The fear of God originally meant literally "fear," not reverence, as it does now, and sacrifice and atonement were its offspring. Children and other human victims have been offered up by millions to this fear, and in the hope of propitiating this dread unknown; but it is impossible to conceive that it could have culminated in anything half so horrible as this Calvinistic creed. Its legitimate children were the Inquisition and Witchcraft.

* Essays, 17, "Of Superstition."

† "Superstition." A Lecture delivered at the Royal Institution, April 24, 1866. *Fraser*, June, 1866.

The Atheism of the present day is not so much a denial of the existence of the Universal Spirit of the Universe, as a protest against such views of God, and the too prevalent anthropomorphism. Prof. F. W. Newman says: "If a national religion be totally corrupt, widespread Atheism is nothing but the natural death of a creed which has lost moral vitality. If the Atheism springs from moral indignation, I believe that it can only be a temporary winter of the national soul in preparation for a more fruitful summer. If a very corrupt national creed—say, like that of Hindooism—were swept away by Atheism, when other agencies had failed, we perhaps ought to regard the Atheism as a beneficial visitation, like a hurricane which destroys pestilence."*

Theologians set up a baseless theory of their own, derived from a savage and barbarous age—an age of ignorance and superstition—and when facts do not correspond, it is regarded as a great mystery, which can never be solved, as we see only in part, and we are asked to put out our own eyes that we may see more clearly. "The idea of a universal and beneficent Creator of the universe does not seem to arise in the mind of man, until he has been elevated by long-continued culture; on the other hand, a belief in all-pervading spiritual agencies seems to be universal, but then they have generally been cruel and malignant spirits.†"

Lecky, speaking of the Christian ideas of Hell, says: "It is impossible to conceive more ghastly, grotesque, or material conceptions of the future world than they evince, or more hideous calumnies against that Being who was supposed to inflict upon his creatures such unspeakable misery;" and of the influence of such ideas, he says they were "well fitted to transform the man who at once realised it, and who accepted it with pleasure, into a monster of barbarity." According to the popular belief, all who differed from the

* "Causes of Atheism," Thomas Scott, Ramsgate.

† "Descent of Man," vol. 2, p. 395, C. Darwin.

teaching of the orthodox lived under the hatred of the Almighty, and were destined after death to an eternity of anguish, and no moral or intellectual excellence could atone for their crime in propagating error; and, according to *Saint* Gregory, the elect "will be sated with joy as they gaze on the unspeakable anguish of the impious, returning thanks for their own freedom. * * * The just man will rejoice when he shall see the vengeance."* Surely Nirwána were preferable to this. To this portion of the received Theology, viz., "that correct opinions are essential to salvation, and that Theological error necessarily involves guilt,"—may be traced, as Mr. Lecky says, "almost all the sufferings that Christian persecutors have caused, almost all the obstructions they have thrown in the path of human progress," religious ignorance and bigotry "adding immeasurably to the difficulties which every searcher after truth has to encounter, and diffusing far and wide intellectual timidity, disingenuousness, and hypocrisy."† The Shakers are the only people who can be said to have acted in any respect consistently with this creed. They had no children. "They had put to themselves this question: If all men born into the world are born into sin, and made the heirs of death in the world to come, how can the saint, when raised from his fallen nature, dare to augment this empire of sin and death?"‡ Here is the modern Christianity logically based on this creed:—

"Nothing is worth a thought beneath,
But how we may escape the death
That never, never dies.
How make *our own* salvation sure,
And when we fail on earth, secure
A mansion in the skies."

But the Rev. F. W. Robertson, of Brighton, says, "the popular religion represents only the female element in the national mind, at once devotional, slanderous, timid, gossip-

* Lecky's "Morals," vol., 2, p. 241. † Ibid. pp. 420, 376, 377.
‡ "New America," vol. 2, p. 118, by Hepworth Dickson.

ping, narrow, shrieking, and prudish."* The great Mr. Martin F. Tupper, that wonderful reflex of the popular mind, has also given us his "Creed." He solves the question of the origin of evil, and it is pleasant also to find that the poor ill-used brutes, as well as man, are to have *their* "future state" and full compensation. He says:

> So then, in brief, my Creed is truly this,
> Conscience is our chief seed of woe or bliss,—
> God, who made all things, is to all things Love,
> Balancing wrongs below by rights above,—
> Evil seemed needful that the Good be shown,
> And Good was swift that Evil to atone,
> * * * * *
> And the meek lamb may enter into life
> Beside its butcher with his bloody knife;
> That cruel costermonger and his drudge
> Alike shall stand before their righteous Judge.

"No inquirer," says the Rev. James Martineau, "can fix a direct and clear-sighted gaze towards truth, who is casting side glances all the while on the prospects of his soul"; and Herbert Spencer as truly says it is impossible to believe in the "sinfulness of an unselfish sympathy or a pure love of rectitude—or that that conduct is only good whose only motive is other worldliness."†

The world has probably suffered as much from Christian Creeds and the dogmas of divinity as it has gained from the principles and precepts of the Christian Morality. It was held that "the Moors and Gentiles being condemned in the principal part, which is the soul, that part of them which it animates cannot be privileged with the benefit of our laws, because they are not members of the evangelical congregation."‡ In Spain dogma has spoilt one of the finest races

* "The Genius of Solitude," p. 324, by W. R. Alger.
† "First Principles," p. 120.
‡ Vasga de Gama's "Voyages," 15th century.

in Europe. It was drained, as Mr. Galton tells us, of free-thinkers at the rate of 1,000 persons annually, for the three centuries between 1471 and 1781; an average of 100 persons having been executed, and 900 imprisoned every year during that period. The actual data during these 300 years are 32,000 burnt, 17,000 persons burnt in effigy (I presume they mostly died in prison or escaped from Spain), and 271,000 were condemned to various terms of imprisonment and other penalties.* Besides, the celibacy in the Church and in the ecclesiastical institutions checked the transmission of the highest minds and of the highest phases of civilisation. The best men had no families, and the deterioration of the race was the inevitable consequence.

Dr. Döllinger, commenting on the recent "Infallibility of the Pope," gives us his testimony as to the effect of dogma on the general interests of humanity. He says: "As a student of history I cannot accept it, for as such I know that the persistent endeavour to realise this theory of universal dominion has cost Europe rivers of blood, has disordered whole countries and brought them to ruin, has shattered the beautiful structure of the earlier Church, and in the Church of modern times has generated, nurtured, and maintained the worst abuses. As a citizen I must reject it, because by its pretensions to the subjection of States and monarchs and of the whole political system to the Papal power, it leads to endless destructive conflict between Church and State, between clergy and laity."

But the Calvinistic phase of Christianity is fading even in Scotland. J. S. Mill says truly that "what is called Christian, but should rather be termed theological morality, was not the work of Christ or his apostles, but is of much later origin, having been gradually built up by the Catholic Church of the first five centuries, and though not implicitly adopted by moderns and Protestants, has been much less

* Hereditary Genius, p. 359.

modified by them than might have been expected." "The institutions and rites by which Polytheists had testified veneration for their fictitious deities, were now adopted with some slight alterations by Christian teachers, and blended with their worship, on the inadmissible pretext that Pagans would receive Christianity with more facility when they saw the rites and ceremonies to which they were accustomed adopted in the Church, and the same worship paid to Christ and his martyrs which they had paid to their idol deities."*

The fact is, we want a New Reformation. "What little recognition," says Mr. Mill, "the idea of obligation to the public obtains in modern morality, is derived from Greek and Roman sources, not from Christian; as, even in the morality of private life, whatever exists of magnanimity, highmindedness, personal dignity, even the sense of honour, is derived from the purely human, not the religious part of our education, and never could have grown out of a standard of ethics in which the only worth, professedly recognised, is that of obedience."† "Magnanimity, self-reliance, dignity, independence, and, in a word, elevation of character, constituted the Roman idea of perfection; while humility, obedience, gentleness, patience, resignation, are Christian virtues."‡

But old creeds are passing away, and there is even a doubt, as we have seen, among enlightened churchmen, whether the Athanasian Creed shall be retained in the Church services! Some people, not able to accept the anthropomorphic idea of God, reject Him altogether; others, as the Secularists, seeing how much Religion is now made to stand in the way of real progress, reject Religion altogether; and educated people generally, finding Religion and Morality inextricably bound

* Mosheim's Ecclesiastical History, cent. 3, part 2, chap. 3.
† "On Liberty," pp. 88, et seq. ‡ Lecky, vol. 2, pp. 72-155.

together, are everywhere trying to put the "new wine into old bottles," to build the new ideas, as before, in the early centuries of Christianity, on the old foundation. Creeds are seldom now accepted in the literal, but in a non-natural sense; keeping the same words, but giving them a different meaning. *The Pall Mall Gazette*, however, says truly (Mar. 2, 1871): "The sincerity and the amiable desire to reconcile conflicting schools is obvious and praiseworthy; but it results, to speak plainly, in producing such a hash of new theories and old dogmas, such transformations of definite statement into hazy metaphysics, and such unexpected returns to fact from metaphysical theories, that we can find no satisfactory resting place for an ordinary human being." On this Rational Movement in the Church the Rev. J. Llewelyn Davies observes: "If we add to the conclusions of physical science that of historical research, and of the comparative criticism of religions and myths, it is impossible not to feel that an implicit belief in the Old Testament narratives is exposed to most serious difficulties. Any creed, therefore, which is built on the assumption of the perfect authenticity of the earlier Scriptures, is likely to be rudely shaken. * * * The faith taught us by Christian theology is that he whom we know through Christ is the life and order of the universe; and our apprehensions of the mode in which God is related to the universe will rightly vary with our knowledge of the universe itself. It would have been wise for Christians not to tie themselves down to anything more technical and precise on this subject than the broad 'Pantheism' of St. Paul: 'One God and Father of all, who is above all, and through all, and in all.' 'Of him, and through him, and unto him are all things.'"*

But while, on one side, men are turned out of the Church for attacking the doctrines of the Incarnation, the

* "The Debt of Theology to Secular Movements," p. 203. *Contemporary*, January, 1871.

Atonement, and the Inspiration of the Bible, and others still in the Church hold opinions that would seem even to indicate that the very foundations of the faith were giving way beneath us; on the other side we have a solemn judgment (the Purchas case) expected with profound anxiety, that a clergyman must not wear a tunicle, alb, or chasuble in *performing* divine service; he must not mix water with the sacramental wine; he must use bread and not wafers; and he is to stand on the north side of the communion-table and to look south; and by the north side is not to be understood that part of the west which is nearest to the north. These things appear trifling, but the Ritualist really believes that he is performing a miracle when he is consecrating the bread and wine. But this latter injunction that a clergyman *must* stand on the north side, and not at the north end of the west side, has caused quite a rebellion, and we shall probably have a Free Church of England in which the State can take no part. "We see the same effect produced at opposite poles of the Church. The Rationalist tries to prove that he may contradict every Article of the Church so long as he avoids contradicting it in a particular form of words. The Ritualist tries to prove that he may twist every ceremonial to the likeness of the Roman Catholic practice so long as by dexterous interpretations he can keep on the windy side of certain elastic rubrics." Prof. Huxley says: "The clergy are at present divided into three sections: an immense body who are ignorant and speak out, a small proportion who know and are silent, and a minute minority who know and speak according to their knowledge." (*Athenæum*, July 23, 1870.)

Thomas Carlyle, speaking of the effect of creeds in the 17th century, says: "The Christian doctrines which then dwelt alive in every heart, have now in a manner died out of all hearts—very mournful to behold; and are not the guidance of this world any more. * * Nay, worse still, the cant of them does yet dwell alive with us; little doubting that it

is cant. * * In which fatal intermediate state, the eternal sacredness of this universe itself, of this human life itself, has fallen dark to the most of us."

We want a new Reformation: the old Religion now "stops the way" and bars the path of progress. Priest-made law has taken the place of Natural law. Impracticable, incredible dogmas have been associated with religious feeling; our veneration and reverence have been connected with certain books, and creeds, and words, and phrases, and formalities, and it is not easy to break the connection; so that religion is *altogether* an exercise of feeling, and not of the intellect—an aspiration and a prayer, and not a logical demonstration. As such it is very difficult to deal with, as it prevents inquiry, narrows the scope of the intellect, and renders error sacred. But we are not without precedent as to the course we must pursue. "Buddha was called omniscient by his earlier pupils; but when in later times it was seen that on several points he had but spoken the language of his age, and he had shared the errors current among his contemporaries with regard to the shape of the earth and the movement of the heavenly bodies, an important concession was made by Buddhist theologians. They limited the meaning of the word 'omniscient,' as applied to Buddha, to a knowledge of the principal doctrines of his system, and concerning these, but these only, they declared him to be infallible. * * * Within the domain of sense and reason, Nâgasina does not claim omniscience and infallibility for Buddha, but he claims for him both in all that is to be perceived by meditation only, or, as we should say, in matters of faith." *

It is to be hoped that Roman Catholics will take the lately-declared dogma of the Infallibillity of the Pope in this sense, and that theologians will consent to leave to the laity the domain of sense and reason, if we make over the domain of faith to them. In the department of Physical Science this

* Max Müller. *Fraser*, May, pp. 589,590.

has already been conceded, and the sun is no longer supposed to go round the earth, and it is admitted that "Nothing in geology bears the smallest resemblance to any part of the Mosaic cosmogony, torture the interpretation to whatever extent we may";* and what we have now to dois to claim the same liberty to extend the domain of sense and reason to mental and moral science. There must be a divorce between religion and morality; they must no longer be proclaimed as necessarily dependent upon each other. There can be no religion without morality, but there may be morality without religion.

Man knows not his whence and whither, and it is to his sacred books that he looks for this revelation; but we must separate metaphor and pure imagination from what we know of fact and reality. Max Müller says: "It is impossible in human language to express abstract ideas except by metaphor, and it is not too much to say that the whole dictionary of ancient religion is made up of metaphors. With us these metaphors are all forgotten. * * The language of antiquity is the language of childhood; aye, and we ourselves, when we try to reach the Infinite by means of mere abstract terms, are but like children trying to place a ladder against the sky." † "Theology," the Rev. J. Llewelyn Davies observes, "has natural tendencies towards corruption. For example, religious enthusiasm gives birth to exaggerated and figurative language; it becomes a point of honour to hand down such language, which is gradually stiffened into propositions; and thus unreality is introduced. Again, nothing is more natural than that men should attribute to God their own modes of thought and feeling, supposing all the while that these have been declared by revelation to be Divine; and it is not long before such corruptions receive the stamp of common acceptance and Church authority.

* "Christianity without Judaism," p. 257, by Rev. Baden Powell.

† "Fourth Lecture on Science and Religion." *Fraser*, July.

Christian tradition, therefore, is no competent guardian of theology." Religious language, although apparently we have forgotten it, can be accepted only as purely metaphorical. For instance, we speak of Heaven and Hell—"and besides these two places for souls separated from their bodies, the Scripture knoweth none"—as above and below,—of ascending into one and descending into the other; but where is above and below in a world that turns round every twenty-four hours? What is above one twelve hours is below the next. Christ is represented as "sitting on the right hand of the Father," and we "cannot be saved" if we do not believe it; but has the Father a right hand? And then, "all the dead shall be raised with the self-same bodies, and none other," although the same bodies must have served half-a-dozen men at least; and there is to be a day of judgment, "in which day not only the apostate angels shall be judged, but likewise all persons that have lived upon earth shall appear before the tribunal of Christ, to give an account of their *thoughts*, *words*, and *deeds*." Certainly this must be a very long day, and it is not easy to believe in it, unless, like Kant, we disbelieve in time and space altogether. We speak of the presence of God in Heaven, and of seeing Him *there* face to face, as if He were not equally present everywhere. We speak of God's sitting on a Throne, surrounded by the Angels of Heaven; of His Majesty, &c., &c., as if our highest ideal were an Eastern Monarch, with all his pomp and state. Surely all this is "the language of childhood," *

* "Religious language is not only the language of childhood, it is the language of the childhood of the race. The theological universe no longer corresponds to that which physical science presents for our contemplation. It was quite different with the Jew. His conception of the abode of Jehovah and the angels, and of departed souls, was exceedingly simple and definite. In the Jewish theory the universe is like a part of a three-storey house. The flat earth rests upon the waters, and under the earth's surface is the land of graves, called Sheol, where after death the souls of all men go, the righteous

but how could any religion that we have at the present day exist without it? There is no religious language that can be

as well as the wicked, for the Jew had not arrived at the doctrine of heaven and hell. The Hebrew Sheol corresponds strictly to the Greek Hades, before the notions of Elysium or Tartarus were added to it—a land peopled with flitting shadows, suffering no torment, but experiencing no pleasure, like those whom Dante met in one of the upper circles of his Inferno. Sheol is the first storey of the cosmic house; the earth is the second. Above the earth is the firmament or sky, which, according to the book of Genesis (chap. v. 6, Hebrew text), is a vast plate hammered out by the gods, and supports a great ocean like that upon which the earth rests. Rain is caused by the opening of little windows or trap-doors in the firmament, through which pours the water of this upper ocean. Upon this water rests the land of heaven, where Jehovah reigns, surrounded by hosts of angels. To this blessed land two only of the human race have ever been admitted—Enoch and Elijah—the latter of whom had ascended in a chariot of fire, and was destined to return to earth as the herald and forerunner of the Messiah. Heaven forms the third storey of the cosmic house. Between the firmament and the earth is the air, which is the habitation of evil demons, ruled by Satan, the "prince of the powers of the air."—("The Jesus of Dogma." *The Modern Thinker*, p. 30.)

Perhaps we have not a more useful and sensible book than "Life: its Nature, Varieties, and Phenomena," by Leo H. Grindon, as long as the author confines himself to what is really known—to observation and experiment; but it is lamentable when he tries to patch his new truth to the above old garment of tradition, which he appears to adopt almost literally. His idea is the common one that God *reigns* apart from nature in heaven, and he tells us that "God desires that all men should be united to him," but he does not tell us how anything can be disunited from the cause of all things, "in whom we live, and move, and have our being;" or how Omnipotence can *desire* anything that it cannot have. Again, he tells us that "the inalienable and irrepressible recollection of the deeds and feelings played forth while in the flesh, provide a beatitude or a misery for ever," (p. 290). Fancy the endless progress of the future being occupied solely with the stupid feelings, deeds, and ideas of the present, and their providing a "beatitude!" We are also told that to *deny* the existence of spiritual substance is to assert that heaven is an empty void, whereas St. John represents it as a plenitude of objects and

used that will bear to be translated literally: still must every man who does not believe in such a human personality as the above be called an Atheist, or *believe himself* to be one! Matthew Arnold truly says "matters are not much mended by taking their (the Scripture writers') language of approximative figures and using it for the language of scientific definition; or by crediting them with our own dubious science, deduced from metaphysical ideas which they never had."* But it is questionable whether the most advanced ideas are in any way applicable to God, inasmuch as they can only be our own attributes, extended beyond limit,—what we call infinitely. Max Müller says that, "olosely connected with the belief in a personal God of holiness, is the pursuit of a holy life;" but are we justified in lowering God that we may raise ourselves? He says, "however imperfect and however

scenery, of the most substantial kind. It is to depopulate it also of its angels, who if they be real enough to be *persons*, must assuredly be real enough to consist of substance. Unless always upon the wing, they must likewise have a substantial surface whereon to stand," (p. 121.) Now an American, in showing off his favourite mare, said, we may suppose as the highest praise he could bestow upon her, that she "cocked her tail like an angel;" and whether he had any special knowledge on the subject, or only an intuition of the demands of comparative anatomy, he was more likely to be right than Mr. Grindon, for if angels have wings they must have tails as rudders, and if not "always upon the wing," would require to perch, not stand. Surely it is time that all this was left out of such exceedingly intelligent and useful books as "Life: its Nature, Varieties, and Phenomena," and confined to books of poetry or mythology. There may be worlds greatly superior to our own, and superior intelligences inhabiting them; but to suppose in this universe, where this world of ours is but as a grain of sand, there is some special spot where the Power that sustains all things is specially present, sitting on a throne, surrounded by angels, who are perpetually flying about doing His behests, was all very well for the childhood of the race, but is too childish a conception for the present age. God is equally present *everywhere*, and we must learn to recognise Him, or He will be recognised, as is at present the case with too many, *nowhere*.

* "Literature and Dogma," p. 48, *Cornhill*, July, 1871.

childish the conception of God may be, it always represents the highest ideal of perfection which the human soul, for the time being, can reach and grasp. Religion therefore places the human soul in the presence of its highest ideal; it lifts it above the level of ordinary goodness, and produces at least a yearning after a higher and better life—a life in the light of God."* We may fairly ask whether, as Religion is now understood, this is not placing *our* ideal a little too high, and whether it does not lift "the level of ordinary goodness" too much above this world altogether? In the New Reformation religious duty will assume quite a new aspect. Let us see what light we have to guide us on the subject. What do we know of God?

To the Physicist and Comtist there is nothing in the world but Force, Matter, and Motion — or its modes of action. "Every form is force visible; a form of rest is a balance of forces; a form undergoing change is the predominance of one over others." But this force must be the force or power of something; this something is unknown to us but as the Source of all power, and therefore the cause of everything—the Theist calls it God. Although not known to us, however, in its essence, it is partially known to us in its Attributes and Manifestations. We speak of the power of God, as if it could be delegated or separated from Him; but to separate power or force from that of which it is the force, is clearly as impossible and inconceivable as to separate motion from the thing moving. This "Unknown" entity is the "Substance" of Spinoza; and the "Being" that underlies all forms of Being, of Hegel; and in creation, as Hegel says, "Being—Becomes." Mind and Matter are only phenomenal modifications of this common "substance." "There is but one infinite Substance," says Spinoza, "and

* *Fraser*, July, p. 107.

that is God. He is the universal Being, of which all things are the manifestations. * * * Extension and Thought are the objective and subjective, of which God is the Identity." We know nothing but our own Consciousness, and the different "modes of motion" which we infer (or are conscious of) are the cause of it. We know nothing outside this consciousness—that is, we know nothing of the universe but as "a manifestation of Power from something that is *not* I" (Fichte). The classification and arrangement of these "modes of motion," of these manifestations of Power, we call Science. A change of position, a change of form, a correlative of force, is all that is going on, and the difference between chaos and order, between barbarism and civilisation, is simply a difference of arrangement. Now it is with the Cause of this change, with the Power that affects it, with the tendency of the arrangement, that Religion has to deal; and we necessarily come to the same conclusion as Saint Paul, that "There are diversities of operation, but the same God worketh all in all." "When we view the world as one universal effect, we are at once led to the contemplation of a universal Divine Agency. Does not the Infinite act on every atom? God never delegates His power; He cannot transfer divinity to a substance: there is no power, therefore, separate from Himself. In Him all things have their being."*

This idea is much more purely and perfectly expressed in some of the Eastern religions; and apart from the abuses that were afterwards grafted upon it, it is without that material, anthropomorphic element which distinguishes the religions of our Western nations. Mr. W. R. Alger, in his notice of Buddha, says: "To stigmatise such a man, in the opprobrious sense of the words, as an atheistic eulogiser of nothingness, a godless unbeliever, is manifestly unjust.

* "The Philosophy of the Bible," pp. 35-40, by Rev. J. White Mailler, M.A.

Absolute pure being is nothing definite, is no *thing*. It is All. As Spinoza, with other metaphysical masters before and after him, has said, every determination of being is a negation; every attribute or quality affirmed of it is a limitation. Now Gotama Buddha's doctrine of the extinction of existence means the removal of limitations, the destruction of all obstacles to the return into that pure being, whereof, as indicated by the word Nirwána, he himself says: We can affirm nothing, neither that it is nor that it is not, since it has no qualities. It is that conditionless state, the idea of which it bewilders the faculties of thought to conceive, and baffles the resources of language to express; although the writings of every deep speculative philosopher, from Heráclitus to Hamilton, deal familiarly with it. The scientific idea of force is the idea of as pure and mysterious a unity as the One of Pármenides. It is a noumenal integer phenomenally differentiated into the glittering universe of things. The Christian who asserts that the unknowable cause of all is an intelligent and affectionate Father, a personal counterpart of himself dilated to immensity, would brand as an atheistic nothingarian the scientist who pauses with the idea of a unit of force, and denies substantive validity to everything else. And yet to the philosopher who has adequately thought his way to that conception, with the fit emotion, it is unquestionably a conception of overwhelming religiousness, capable of yielding an unsurpassed measure of authority and trust, of awe, sweetness, and peace. * * The perception of the indivisible unity of real being, and the purely phenomenal nature of the self—in the faith of Buddha this is the matchless diamond whose discovery sets every prepared slave free. * * Like Hume, Spinoza, and other subtle masters of thinking, Buddha fancied he saw the delusiveness of all selfhood; saw that the soul is no substantive unit, but merely a current of states; its sole identity consisting of the accumulated mass of associations in expe-

rience, the organic conditions of memory."* Mr. Alger tell us that "the system spread rapidly over one nation after another, drawing swarms of converts, until it became, as it is at this moment, after the lapse of twenty-five hundred years, the most numerously followed of all religions that have ever prevailed on the earth. The ignorant myriads of his followers, unable to understand or be satisfied with the transcendent abstractions of the system, deformed its teachings by the addition of their superstitious notions, and ended, in many cases, by deifying the sage himself, and painting a new paradise in the abyss. Still, in all its forms, the religion retains much of the metaphysical speculation, and more of the sublime ethics of its founder."† "Buddha is One, the One; and it is only with the inward eye, purged from sensual corruption, and steadily fixed on the contemplation of unity, that he can in anywise be apprehended. For the natural eye of the ordinary man views a multiplicity of things, each thing separate and divided from the other. The natural eye takes account only of appearances; it requires the severest discipline for a man to behold the Reality. * * The one infallible diagnostic of Buddhism is the belief in the infinite capacity of the human mind. * * Lastly, the idea of deified man *is there;* but this loses itself in another, that there is in man, in humanity, a certain Divine Intelligence, which at different times, and in different places, manifests itself more or less completely, and which must have some central manifestation."‡ It is curious how some of the sayings and parables of Buddha resemble those attributed to Christ, thus: "Let a man overcome anger by love, evil by good, the greedy by liberality, the liar by truth."

"What is the use of platted hair, O fool? What of the

* "The Genius of Solitude," pp, 201, 202, 191. † Ibid. p. 200.

‡ "The Religions of the World, and their Relation to Christianity," by Rev. F. D. Maurice, pp. 76-85.

raiment of goatskins? Within thee there is ravening, but the outside thou makest clean,"* and many others.

We have the same idea in the Wahhabee or purist Doctrine of Mohammedanism. "La Ilah illa Allah; there is no God but God; their full sense is, not only to deny absolutely and unreservedly all plurality of nature or of person in the Supreme Being, not only to establish the unity of the Unbegetting and Unbegot, in all its simple and uncommunicable Oneness, but besides this the words, in Arabic and among Arabs, imply that this one Supreme Being is also the only Agent, the only Force, the only Act existing throughout the universe, and leave to all beings else, matter or spirit, instinct or intelligence, spiritual or moral, nothing but pure unconditional passiveness, alike in movement or in quiescence, in action or in capacity. The sole power, the sole motor, movement, energy, and deed is God; the rest is downright inertia, and mere instrumentality, from the highest archangel down to the simplest atom of creation." This Mr. W. G. Palgrave calls the Pantheism of Force, and certainly it is the scientific idea run to its greatest abuse in Eastern Fatalism, and carried on, as we find, to Calvinistic fatalism. "This Force or Power is supposed to be exercised according to the capricious Will of a human Autocrat, being especially jealous of his creatures, lest they should attribute to themselves something of what is His alone. When God, so runs the tradition, resolved to create the human race, He took into His hand a mass of earth, the same whence all mankind were to be formed, and in which they after a manner pre-existed; and having then divided the clod into two equal portions, He threw the one-half into Hell, saying, 'These to eternal fire, and I care not;' and projected the other into Heaven, adding, 'and these to Paradise, and I care not.'"†

* Palgrave's "Central and Eastern Arabia," vol. 1, p. 366.

† "Science of Religion," *Fraser*, July, 1870, p. 106.

This is the Calvinistic doctrine in its simplest and most merciful form; for with the Calvinist, broad is the road that leadeth to destruction, and narrow the path of life, and all has been preordained by an eternal and immutable decree, not from mere indifference, but "out of his mere love, for the praise of his glorious grace." Thus, we are told by the Larger Catechism of the Church of Scotland, established by Act of Parliament, and which the great majority of Scotch children are taught to venerate as an unquestionably correct interpretation of Scripture, that "God, by an eternal and immutable decree, out of his mere love, for the praise of his glorious grace, to be manifested in due time, hath selected some angels to glory; and, in Christ, hath chosen some men to eternal life, and the means thereof: and, also, according to his sovereign power, and the unsearchable counsel of his own will (whereby he extendeth or withholdeth favour as he pleaseth) hath passed by and preordained the rest to dishonour and wrath, to be for their sin inflicted, to the praise of the glory of his justice."

The Science of the present day recognises but one Force, and its Correlations, or transformations and modes of action. What is this the Force of? Unknown, says the man of Science, except in these modes of action. It is the Force of Matter, says the Materialist; of Mind, says the Spiritualist; but Mind and Matter are but "phenomenal modifications of the same common substance." But what is this common substance? "There is but one infinite Substance," says Spinoza, "and that is God," and so say all the great religions of the world. The one infinite Substance and the Force of our modern scientist is the same, and the question is, what do we and can we know of it? It is known to us in its unity, its manifestations or modes of action, and in its purpose or design.

Science proves the Unity of Force; for throughout the

Universe, as far as observation extends, every atom is pulling at every other atom, and that with set purpose, which proves both intelligence and volition. "Their movements, their interchanges, their 'hates and loves,' their 'attractions and repulsions,' their 'correlations,' their what not, are all determined on the very instant. There is no hesitation, no blundering, no trial and error. * * The presence of MIND is what solves the whole difficulty; so far, at least, as it brings it within the sphere of our consciousness, and into conformity with our own experience of *what action is.*"* But this intelligent action, as far as we know, is not now attended with consciousness, but has passed out of its sphere, and how can we account for that? "The necessity may be disguised, but can never be escaped, of interpreting the universe by Man." In man a voluntary action, often repeated, becomes involuntary, or automatic—that is, is performed unconsciously. We have thus intelligent action without consciousness; and "in conformity with our own experience of what action is," all force or power is Will power—the will of God. The will which originally required a distinct *conscious* volition has passed, in the ages, into the unconscious or automatic, constituting the fixed laws and order of nature.† Natural

* Sir J. F. W. Herschel.

† "Causation is the will, Creation the act of God." W. R. Grove.

"In putting forth our Will (using the term for the whole activity that may become voluntary), we certainly know the self as *Force;* we get behind the phenomena which we produce, and are let into the secret of their origin in a way which we should miss if we only looked upon them. In other words, we know ourselves as *Cause* of them. It is then under the form of Will that we are introduced to Causality; and the axiom resolves itself into the proposition, Every phenomena springs from a Will," &c.—("Is there any Axiom of Causality?" by Rev. James Martineau. *Contemporary Review*, July, 1870.

"1. *Matter*, as an entity distinct from forces which alone we perceive, cannot be proved to exist, and is beside inconceivable, and utterly unnecessary.

Causation, therefore, and God's Will are the same, and cannot be separated. This Will does not in any case, as far as we know, act by way of special creation, but by the "law" or order by which everything is made to make itself—the present dependent upon the past, the future dependent upon the present. Everything necessarily acts according to its nature, and it is the Creator's nature always to act in the same way. It is ignorance and uncertainty only that change and vary; hence harmonious order and fixed laws, or what we call "Harmonious order governing eternally continuous progress." "A phenomenon is explained," says Huxley, "when it is shown to be a case of some general law of Nature; but the supernatural interposition of the Creator can, by the nature of the case, exemplify no law." If I might venture to differ from so high an authority, I should say, yes, it can; it can exemplify a higher law, the law of the Creator's own nature, not acting blindly, but intelligently; whereas, what we call "a general law of Nature" is where the Creator's intelligent and intellectual attributes have passed into unconscious or automatic action.

Man is a Cosmos—the whole world exists in him in miniature; and judging great things by small, so far as we can understand him, so far can we understand how the world has been made and is governed. *

"2. *Force* is the one thing our senses are cognisant of, and therefore the one thing our reason has any foundation for believing in.

"3. We are *conscious* of exerting *force*, while we have no knowledge that *matter* (which is force) has any power to exert force.

"4. The *inference* is, that *force* is produced in the only way we know force to be produced, by the will of conscious beings."—(A. R. Wallace.)

* "To know ourselves is to know God, for we are a similitude of the Deity—a living image of the eternal divine nature. That which is the triune God is manifested in nature and creation; and of this entire nature and creation man is the epitome."—(Jacob Böhme.)

"The human body: that wonderful machine, the richest, the most

The world began in a nebulous mist: so man began in protoplasm—the nebulous matter of life. Each living function, beginning with an animal all stomach, at first was probably a voluntary action. As part was added to part, and function to function, in different forms of life, and as these functions descended to one animal after another, and rose in the scale of being, they gradually lost their voluntary character and became automatic, as the functions of brain do now when they pass into instincts. The action of the stomach, heart, lungs, &c., at first voluntary, by frequent repetition became involuntary; the action of the brain and nervous system, also, upon which intelligence depends, passed, in many cases, from voluntary to involuntary, and in automatic action we have intelligent action without consciousness. Every atom in the body performs its action intelligently yet unconsciously—even the brain itself when healthy, for we have no consciousness that the action of the brain is necessary to thought. It is curious and instructive to watch, both in the child and in the man, the stages by which the conscious gradually passes into the unconscious—the voluntary and volitional into the automatic, in walking, winking, talking, touching, seeing, writing, &c. Co-ordination of mind and movement is at first effected with difficulty, and requires a mental effort, and then becomes so easy that it has a tendency even to usurp

diversified, the most complete of all, yea, that masterpiece of nature which contains all the forms of combination and organisation which nature can produce; that little world in which is reflected the entire universe. The whole of nature is one individual. The parts vary infinitely, but the individual in its totality undergoes no change."—(Spinoza.)

"External nature has a body and soul like man, but the soul is the Deity."—(Ruskin.)

"If there be any work in Nature which reflects any image of the Creator, the human mind is that work. And the highest light which these faculties supply is that by which mind recognises in Nature the working of a spirit like its own."—("On Variety as an Aim in Nature," by the Duke of Argyll. *Contemporary Review*, May, 1871.)

the action of the mind. * So what we call the Laws of Nature were probably at first *voluntary* action of Divine Will power, but are now no longer attended with consciousness. In man this liberated consciousness is required for higher purposes, or enjoyment; and if we trace progress in Nature, it must exist in God its Author also. Force in this way becomes blind, and some of those apparent exceptions to design occur upon which certain philosophers ground so much. Organs that were useful lower down in the scale are sometimes passed on to higher grades, where they are no longer of any use. Man's rudimentary tail, the *os coccyx*, for instance, is not now of much use to him, whatever it may have been to his possible progenitor—the monkey. The guinea-pig, Huxley tells us, has teeth which are shed before it is born, and hence can never subserve the masticatory purpose for which they seem contrived; and in like manner the female dugong has tusks which never cut the gum. † We have animals that never swim, and yet their fingers are provided with the requisite membranous apparatus, and numberless other monstrosities and structures, which, so far as we can judge, are neither injurious nor beneficial, but which furnish, in my opinion, illustrations of the automatic character of the voluntary, conscious Will power, by which they were originally brought about. It would seem as if Nature, having got into a habit (automatic action) of making teeth, and so of other organs, makes teeth sometimes, in the guinea-pig for instance, when they are not wanted: we have the continuance of habitual actions when the motive for them has ceased. But is not this exactly what we might expect from our knowledge and experience of the action of the little spark of mind in ourselves which has been parcelled off from the infinite whole?

The Unknown, the one Infinite Substance—that which underlies all Force and all phenomena—is known to us in

* See Dr. W. B. Carpenter's Article in *Contemporary Review*, May, 1871.

† "Lay Sermons," p. 284.

its manifestations or modes of action; all Power being thus Will power, conscious or automatic. All Science is a mere classification of a difference of arrangement and modes of action, and the real source of this action is hidden in what are called secondary causes, when in fact there are no secondary causes—unless we designate conscious and what appears to us as unconscious volition as primary and secondary cause. All is immediately from God. "And this immediate action of God is not limited to the mind of man. It is the same through all nature. God has not given up his creation to secondary causes. God never leaves His world. He is present in it now as much as in the first moment of creation; in fact, creation never ceases. The same will, the same power, and the same presence that were required to create the world, are required every moment to preserve it. What we call the laws of nature are but the expressions of the will of God. He works by laws, but the working is not therefore less immediate or less dependent on His will and power." * "A human mechanist may leave the machine he has constructed to work without his further personal superintendence, because when he leaves it God's laws take it up; but when God has constructed his machine of the universe he cannot so leave it, or any the minutest part of it, in its immensity and intricacy of movement, to itself, for if He retire there is no second God to take care of this machine. Not from a single atom of matter can he who made it for a moment withdraw His superintendence and support; each successive moment all over the world, the act of creation must be repeated." †

"There is but one infinite Substance, and that is God." There is but one Force of that Substance, and Heat, Light, Magnetism, Electricity, Attraction, Repulsion, Chemical Affinity, Life, Mind or Sentience, are the names by which we distinguish the manifestations or different modes of action of this

* Malebranche.

† "An Essay on Pantheism," p. 212, by Rev. John Hunt.

Force. This Substance or Force is constantly passing into new forms, the old forms ceasing to exist. This sequence or correlation we call cause and effect, and each cause and effect is a new Life, a new Death: each form being a new creation, which dies and passes away, never to return; for nothing repeats itself. "All Nature and Life are but one *garment*, a 'living garment,' woven and ever a-weaving in the Loom of Time."* God and Nature are inseparable. God *is* Nature, not *in* Nature. The Laws of Nature are the Attributes of Deity, and all action His consequent and necessary mode of working.†

* Sartor Resartus, p. 210, T. Carlyle.

† Of course these conclusions may not be accepted, and may not be even comprehensible, but by those who are acquainted with the last results in Physics and Metaphysics. We know only our own consciousness, which we call spiritual, and the world is created in that consciousness by a manifestation of Power or Force from something which is not I, but which power or force is equally spiritual. *Ex nihilo nihil fit*, the world cannot have been made out of nothing; it must therefore be an Evolution from God, or rather is God. The common notions on the subject are the delusions of the senses, and of our intellectual faculties or modes of thought.

"Evolution notions are absurd, monstrous, and fit only for the intellectual gibbet in relation to the ideas concerning matter which were drilled into us when young. Spirit and matter have ever been presented to us in the rudest contrast, the one as all noble, the other as all vile. But is this correct? Does it represent what our mightiest spiritual teacher would call the Eternal Fact of the Universe? Upon the answer to this question all depends. Supposing, instead of having the foregoing antithesis of spirit and matter presented to our youthful minds, we had been taught to regard them as equally worthy and equally wonderful; to consider them, in fact, as two opposite faces of the self-same mystery. Supposing that in youth we had been impregnated with the notion of the poet Goethe, instead of the notion of the poet Young, looking at matter, not as brute matter, but as 'the living garment of God,' do you not think that under these altered circumstances the law of Relativity might have had an outcome different from its present one? Is it not probable that our repugnance to the idea of primeval union between spirit and matter might be consider-

What, then, is the necessary inference? The Eternal Sacredness of the Universe, and of all Life in it, which, as Carlyle says, "has fallen dark to the most of us."

Religion must be brought into harmony with Philosophical Necessity. All is God, and therefore all is Good. Good and Evil are purely subjective—that is, the differences we make in this respect are of our own creation, and exist only in ourselves. They indicate only the different way in which we are affected by the manifestations of power without us, and to which it is our first religious duty to adapt ourselves. They are the mental springs of action—the pleasure and pain, that is, the good and evil being at present equally necessary, although as we progress we shall less and less require the evil. As Shakespeare says, "Virtue itself turns vice, being misapplied," or to put it differently, vice is only virtue in the wrong place. All the sets of laws, Physical, Moral, and Intellectual, are equally sacred, spiritual, and to be obeyed. "Nature is conquered by obedience" only, and by knowledge and obedience are we enabled to choose the good and refuse the evil.

Everthing has received a definite constitution, which is unalterable by us; but knowing what this constitution is, we can regulate our conduct accordingly. If we put ourselves in opposition to this fixed order of things we are punished—that is, are made to suffer for it; but this punishment is not vindictive or revengeful, but for our good. All pain or punishment in Nature is for the good or reformation of the person suffering, and no one, either in this world or another, would wish to be "saved" from that which was for his own good. Forgiveness of sin would be an injury. And this shows us the real nature of that much-abused word, "Responsibility."

ably abated? Without this total revolution of the notions now prevalent, the Evolution hypothesis must stand condemned; but in many profoundly thoughtful minds such a revolution has already taken place."—(Prof. Tyndall on the "Scientific Use of the Imagination.")

Responsibility does not mean the vengeance to which we are liable for the past, which cannot now be altered, and, indeed, could not at any time have been different under the existing circumstances. The same causes must always again produce the same effects. Responsibility simply means that we must always bear the natural and necessary consequences of our actions. From these we can never get away. But as the order of nature is fixed, as we say—according to Law, we can in most cases by study know what these consequences are, and by altering our conduct avoid them where they are disagreeable. This is the standard by which all opinions must be tested—viz., the results which they produce when reduced to practice.

The Law of Consequences is the Law by which the world is everywhere governed. It is the Revelation given to all without respect of persons. But this Revelation has been neglected by Divines in favour of the horrid, inhuman dogmas of the dark ages: they prefer rather to tell us what is going on, and what is to go on, in other worlds rather than in this. God, they say, is only to be found in heaven, not here. But the rightly-tutored mind sees God everywhere, and in everything. "There is no other revelation than the ever continuing."* All is sacred, and the proper function of Religion is to trace the *good* in everything—to trace all things to God; to try to discover His mode of working, and what the experience of probably millions of years has found to be the best and fittest, and which a "Natural Selection" has established.

But man does not thus humbly wait upon God, but makes a world of his own, from which all the blunders he thinks he recognises here shall be omitted; and this brings us to the third way in which the Great Unknown is known to us—viz., the "purpose" in His manifold "manifestations and modes of action."

* Jean Paul Richter to his Son.

Although it is impossible to conceive a "beginning," yet the present order of things had a beginning, and "matter assumed a definite motion at a definite time." By a definite motion we mean a motion in one particular direction rather than in another; and the question is why it began to move, and for what purpose.* As we have already seen, the purpose we find in creation, the object of the creative Principle, is the production of the largest amount of pleasurable con-

* "I had rather believe all the fables in the legend, and the Talmud, and the Alcoran, than that this universal frame is without a mind."—(Bacon, Essays, 17.)

"The whole frame of Nature bespeaks an intelligent author; and no intelligent inquirer can, after serious reflection, suspend his belief a moment with regard to the primary principles of genuine Theism and Religion."—(D. Hume, "Dialogues concerning Natural Religion," part 10.) Hume, however, rejected with scorn the appeal to the solution which another world was to give to the difficulties of this, which he designated as "building on air, and establishing one hypothesis upon another."—(Ibid.)

"The birth both of species and of the individual are equally parts of that grand sequence of events which our minds refuse to accept as the result of blind chance. The understanding revolts at such a conclusion."—("Descent of Man," part 2, p. 396.)

"If we cannot believe in the relations which He has established between the Mind of Man and the rest of His creation, we can believe in nothing. We are ourselves 'magnetic mockeries' in a world of lies."—(Duke of Argyll, *Contemporary Review*, May, 1871.)

"Overpoweringly strong proofs of intelligent and benevolent design lie all round us, and if ever perplexities, whether metaphysical or scientific, turn us away for a time, they come back upon us with irresistible force."—(Sir W. Thomson's Inaugural Address at the British Association, Edinburgh, August, 1871.)

"Nor will men easily loosen from their errors, and enter the temple of nature, and of the God of nature, which is, that infinite cause in nature, eternal, omnipresent and without change—the principle of matter and of the properties of matter, motion, and the mind of matter, but neither matter, nor property, nor mind. What it is, is beyond our comprehension, and folly to suppose. The finite cannot grasp the infinite, nor phenomena a cause."—("Letters on the Laws of Man's Nature and Development," p. 343, by H. G. Atkinson.)

sciousness. All unconscious action is, as we have seen, the effect of automatic Will power; so that a previous conscious action must have underlaid this unconscious, and probably afterwards passes through certain "modes of motion" from the automatic to a higher state of pleasurable consciousness. The "individuality" by which this takes place is created in our own minds; unity must be behind it. This, it may be said, is making the nature of God progressive. Certainly I do not see how we are to resist the inference. If the World is progressive, if the Universe is progressive, God *is* the Universe. The opposite idea, that God is separate from the Universe, is derived from our experience of our own creations, which work without our personal power or aid, forgetting, as we have previously seen, that we have borrowed the power by which they work from the Source of all power. Besides, there cannot be the world *and* God: that would be a limitation of the Infinite. The author of "The Pilgrim and the Shrine" truly says (vol. 2, p. 18): "Had absolute perfection existed prior to the 'creation' the universe had never been. For why create, unless to produce a state of things better than before existed? For the greater Glory of God? Then His Glory was capable of increase, and therefore was not complete. Therefore there was no perfection; and therefore no God! Into this maze of contradiction do the theologians lead us, by detaching God from the universe, and making Him a thing apart."

God's supposed "Foreknowledge" presents a much greater and more incomprehensible difficulty than the supposition that He is one with the Evolutionary Progress that we see. Infinite Foreknowledge implies that everything must come to pass as it has been foreseen it will. As Jonathan Edwards says: "There is as much of an impossibility but that the things that are infallibly foreknown should be, (or which is the same thing), as great a necessity of their future existence as if the event were already written down, and was

known and read, by all mankind through all preceding ages, and there was the most indissoluble and perfect connection between the writing and the thing written. In such a case it would be as impossible the event should fail of existence, as if it had existed already; and a decree cannot make an event surer or more necessary than this."* Everything with God, therefore, would be the same as if it had already happened, with no possibility of change. Surely this is the deadest fatalism, although it is certainly no more than saying that what will be will be, whether it is known what it is that will be or not. But then it is the *knowing*. "Surely rather than this," says the author of "The Pilgrim and the Shrine," "it is easier to believe that the existing series of things is the actual first thought or life of God; * * otherwise to the infinite foreknowledge all is still certainty: there is no trust and no hope." "One everlasting Now" sounds very fine, only it is a little inconceivable. The Will and every mental state grows out of what we call physical power or force, and obeys its laws; and it is most probable therefore that the "ego," the "individuality," is a delusion—a mere creation of the mind, and all happiness and joy is a unity, like the force of which it is the correlate.

Alphonso the Wise, of Castile, constructed the Alphonsine Tables on the Ptolemaic hypothesis that the sun went round the earth, then universally received; but he suspected there was something wrong, and ventured to suggest that if the Creator had consulted him, he should have recommended a solar system far more simple and beautiful, with the sun in the centre, etc. So theologians now place man in the centre of their system, making everything to revolve round him, and when they find things do not square with this hypothesis, they think the world a very bungling contrivance, and make another on the pattern of that which they think this ought to have been if it had not been spoilt. Man by his pride

* "Inquiry concerning the Freedom of the Will."

and self-conceit makes it dark, and then complains that he cannot see. It is true this world to our ignorance is "a mighty maze, but not without a plan." Man is but a small part of a much larger system, even on this planet, and is moved—notwithstanding the ridiculous airs he assumes, and all the fine names and supposed differences by which he distinguishes himself—by the same laws as all the rest of the sensitive creation. The world—supposed to be made for him alone—was inhabited hundreds of thousands of years before he came upon it, and at this time there is a whole Ocean World, and world *within* world besides, of sensitive existences in which he can take no part. The phenomenal world is not a reality: each creature creates its own world and carries it about in its own head; outside itself there is nothing but the play of forces on the nervous centres of each being. This creates a thousand worlds adapted to the different wants of each, and is so much better, therefore, than if it had objective reality; and man stupidly thinks it was all made for him, and that the way these forces affect him is the absolute measure of truth: whereas a very few only of the modes of action of the forces around him reach him through his five senses or otherwise, and produce those impressions and ideas which are sufficient to guide him towards the object of his being, towards his *real* world—that of his pleasure and pain, and which he calls his moral world. In reality he knows very little indeed of all that is going on without him, and he is cognisant only of the influences that can penetrate through his thick skin; while whole worlds of beings may exist outside his intellectual ken.

The "plan" being to create the largest amount of enjoyment in all these worlds of varied sensibility, the mode of proceeding is altogether different to the rule or laws which men lay down for the regulation of their intercourse with each other, and which they call moral laws. God proceeds upon a principle of Natural Selection, by which only the

strongest and fittest and those most capable of enjoyment are preserved, and there are as many of them always preserved as there is room for. The weak are evidently in the way, and are squeezed out of existence—not, however, without some little outcry on their part, and the making of another world in which more *justice* is to be done to them. It is evident, however, that it is only *selfishness* that makes them stand in the way. Nature cares nothing for individuals:

> So careful of the type she seems,
> So careless of the single life.*

* LIV.

> The wish, that of the living whole
> No life may fail beyond the grave,
> Derives it not from what we have
> The likest God within the soul?
>
> Are God and Nature then at strife,
> That Nature lends such evil dreams?
> So careful of the type she seems,
> So careless of the single life;
>
> That I, considering everywhere
> Her secret meaning in her deeds,
> And finding that of fifty seeds
> She often brings but one to bear,
>
> I falter where I firmly trod,
> And falling with my weight of cares
> Upon the great world's altar-stairs
> That slope through darkness up to God,
>
> I stretch lame hands of faith, and grope,
> And gather dust and chaff, and call
> To what I feel is Lord of all,
> And faintly trust the larger hope.

LV.

> "So careful of the type"? but no.
> From scarped cliff and quarried stone
> She cries 'a thousand types are gone:
> I care for nothing, all shall go.

The whole surface of the earth is one network of nerves quivering with enjoyment, so greatly exceeding the pains that it is probable that in the aggregate they are not perceived at all. Life is thus always preserved at a high pressure. "There is no exception to the rule," says Darwin, "that every organic being naturally increases at so high a rate, that if not destroyed this earth would soon be covered by the progeny of a single pair."

It is this *necessary* destruction—by which the fittest only are preserved, and life ever kept at a high pressure and the greatest possible capability of enjoyment—that man finds

'Thou makest thine appeal to me:
I bring to life, I bring to death:
The spirit does not mean the breath:
I know no more.' And he, shall he,

Man, her last work, who seem'd so fair,
Such splendid purpose in his eyes,
Who roll'd the psalm to wintry skies,
Who built him fanes of fruitless prayer,

Who trusted God was love indeed,
And love Creation's final law—
Tho' Nature, red in tooth and claw
With ravine, shriek'd against his creed—

Who loved, who suffer'd countless ills,
Who battled for the True, the Just,
Be blown about the desert dust,
Or sealed within the iron hills?

No More? A monster then, a dream,
A discord. Dragons of the prime,
That tare each other in their slime,
Were mellow music match'd with him.

O life as futile, then, as frail!
O for thy voice to soothe and bless!
What hope of answer, or redress?
Behind the veil, behind the veil.

—Tennyson's "In Memoriam."

so difficult to reconcile to the character he has formed of God. He

> Who trusted God was love indeed,
> And love Creation's final law—
> Tho' Nature, red in tooth and claw
> With ravine, shriek'd against his creed.

It is evident his creed is a wrong one, and that if he will reconcile his belief with the actual phenomena of the world he must alter it. In fact, the terms which we have been in the habit of applying to God, such as holiness, purity, truth, justice, and love, have no meaning as applied to the creative Principle. They apply to man alone, and to his relations with his fellow-creatures, and are no more properly applicable to God than to give Him a man's bodily form, and to speak of His head and arm, and of His sitting upon a throne. They are man's mental form. The Universe is God's form; and our Religious duty is, by better knowledge of it, to be able to see in it that which is really worthy of Him. The stars of earth are quite as wonderful and as beautiful as those of heaven, but the darkness that reveals the one obscures the other; the mental darkness of open day being as great as night itself.* He who sees

* Baron Bunsen, in his "God in History; or, the Progress of Man's Faith in the Moral Order of the World," says: "The God of the Israelitish and Christian Judaisers, from Ezra to Moses Mendelssohn, is the so-called 'personal God' or 'Supreme Being,' consequently *a* being, like other beings. They may contrive as many fine phrases as they will to designate God as the Spirit; their God is still, only in the highest conceivable sphere, a venerable, corporeal patriarch, who dwells outside the universe, though He is called the all-pervading Spirit; severed by an impassable gulf from the universe and from the human spirit which he is yet said to inhabit; not distinguished from the universe, as the Infinite from the Finite, but as mutual exclusives, like the watchmaker and the watch; out of space, and therefore banished from the universe, or else dwelling in a space by himself, as the Soul does, according to the view of certain physiologists. Such a God can have no other cultus than an external and

not God "face to face" in this world is not likely to have any clearer insight in another. The "splendour in the grass, the glory in the flower," does it belong to the grass or flower, or to God? Tennyson himself does not leave us without one look "behind the veil." Thus he says:

> And forth into the fields I went,
> And Nature's living motion lent
> The pulse of hope to discontent.
>
> I wondered at the beauteous hours,
> The slow result of winter showers:
> You scarce could see the grass for flowers.
>
> I wonder'd, while I paced along:
> The woods were filled so full with song,
> There seemed no room for sense of wrong.
>
> So variously seem'd all things wrought,
> I marvell'd how the mind was brought
> To anchor by one gloomy thought;
>
> And wherefore rather I made choice
> To commune with that barren voice,
> Than him that said, "Rejoice, Rejoice!"

ritualistic; the truly ethical element in worship is as much repressed and driven into the background by the externality of ceremonialism as by the breaking up and materialising of our conception of Him whom the conscience recognises to be One and Sole. Nay, that spurious monotheism is in some respects still further removed from living faith; namely, in so far as it betokens a narrowing of the highest apprehension of God, the Eternal. Up to the time of Ezra, the safeguard of the Mosaic conception of God lay in the spirit animating the Law and the Prophets, and the testimony which these bore against ceremonialism and justification by works, against priest-craft and tyranny, as they did in later times Pharisaism and Sadduceeism; consequently, in the spirit of the written, traditional, historical word of God, proclaiming the mighty acts of Jehovah among the children of men. Now, in every age, such a prophetic guild and such documentary testimony had been wanting to the Greeks; and, as we have seen, they lost nothing in this respect by not erecting the Orphic hymns and Sibylline oracles into a word of God, but rather allowing scope for a free intercourse of the living mind with the Deity."

Lord Palmerston, in 1854, was applied to by the Presbytery of Edinburgh to be informed whether he intended, as Home Secretary, to advise the Queen to order a day of fasting, humiliation, and prayer, to be held in Scotland, in order to supplicate Divine Providence to stay the cholera which then afflicted the people. His reply is memorable as a step in high quarters towards the initiation of the New Reformation. He said:

"The Maker of the universe has established certain laws of nature for the planet in which we live, and the weal or woe of mankind depends upon the observance or the neglect of those laws. One of those laws connects health with the absence of those gaseous exhalations which proceed from over-crowded human beings, or from decomposing substances, whether animal or vegetable; and those same laws render sickness the almost inevitable consequence of exposure to those noxious influences. But it has at the same time pleased Providence to place it within the power of man to make such arrangements as will prevent or disperse such exhalations, so as to render them harmless; and it is the duty of man to attend to those laws of nature, and to exert the faculties which Providence has thus given to man for his own welfare.

"The recent visitation of cholera, which has for the moment been mercifully checked, is an awful warning to the people of this realm, that they have too much neglected their duty in this respect, and that those persons with whom it rested to purify towns and cities, and to prevent or remove the causes of disease, have not been sufficiently active in regard to such matters. Lord Palmerston would, therefore, suggest that the best course the people of this country can pursue to deserve that the further progress of the cholera should be stayed, will be to employ the interval that will elapse between the present time and the beginning of next spring in planning and executing measures by which those portions of the towns and cities which are inhabited by the poorest classes, and which, from the nature of things, must most need purification and improvement, may be freed from those causes and sources of contagion, which, if allowed to remain, will infallibly breed pestilence, and be fruitful in death, in spite of all the prayers and fastings of a united but inactive nation. When man has done his utmost for his own safety, then is the time to invoke the blessings of Heaven to give effect to his exertions."

Our religious duty thus lies, not in preparing ourselves for *another* world, but it lies very often under our very nose in this, and our nose points out the direction in which it lies, and we have only to follow it. The majority of the Presbytery were much scandalised by being told this by Lord Palmerston, and doubtless would have preferred prayer and fasting as much easier, if not so efficacious; but, nevertheless, the civic rulers of Edinburgh acted upon his lordship's advice with very beneficial effect.

But what of the efficacy of prayer and fasting? The exercise of the reason of man, no less than the instinct of the brute, are dependent upon the "order of nature" being to-day as it was yesterday; for reason infers that which will be from what has been, and the delicate relationship between instinct and object, which it has taken ages to establish, must be maintained, or animal life must cease to exist. All depends upon the uniformity of Nature's law, and this uniformity cannot be interfered with at man's intercession. It would destroy all order if it could. Law must be inexorable. If men knew that they could depend upon anything but their own efforts, those efforts would not be made. We cannot expect, then, that God will alter his laws, or be turned from his purpose by man's prayers, and prayer can only be efficacious when, in accordance with mental law, it answers itself. Concentrated desire and earnest aspiration, attended by faith, has a strong tendency to answer itself. All power is will power, and at present we by no means know the limit to which our small borrowed portion of it can go. That it extends far beyond what is commonly supposed there can be no doubt, and fasting, within a certain limit, greatly increases this power, by withdrawing the force required for mental effort from vital processes.

> More things are wrought by prayer
> Than this world dreams.
>
> —Alfred Tennyson.

The power of prayer, then, is very great, but it must be in accordance with law, and not in the breach of it, or in what is called "special providence." The noises that savages make with pots and pans and old kettles to avert an eclipse are not likely to have the desired effect; neither are the noises made to bring about rain or to alter any other of the laws of nature likely to produce any effect. But the noises that people make to bring about any mental or moral change are likely to be more efficacious; as, although not the most direct, they are themselves among the motives or causes by which the mind is moved. It is now pretty generally admitted "that all prayer for Divine intervention in, or modification of, events due to physical laws is absurd;" but this limitation to physical laws is only made in ignorance of the fact that the laws of the mental and moral world are as fixed and definite as the laws of gravitation and light, and we have no more right to expect God to interfere for our special benefit in one department than in the other. Throughout the universe there are fixed antecedents to fixed consequents, and it is much more religious to ascertain what these are, as they have been established by God, than to ask Him to break this order in our behalf. Beyond earnest desire and aspiration, and faith in the order of nature, prayer is a breach of that Reverence which alone is the proper attitude of true Religion.

It is upon our knowledge of, and obedience to, this fixed order, that our Health and Happiness depend. The Physical, the Moral, the Intellectual, the Social, the Political, the Economic laws—these are God's Will and Word; the extent to which they are revealed depending upon our own research, obedience to them constituting a sacred Religious duty. Veneration or Reverence has its natural expression towards parents and those who, when we are children, "are set in authority over us," as knowing more than we do; as children of a larger growth this feeling

should be transferred to Natural Law, which is the automatic Will of the Greater Parent of all. "The further back we push the idea of a Creator, and the more we conceive His 'interference' to be limited to the ordaining of 'Laws,' the more certain it becomes that in these laws at least, if anywhere, we have the expression of his Mind and Will." * "I cannot too often repeat," says George Combe, "that unless the Christian morality be sustained and enforced by the order of nature, it is in vain to teach it as a rule of conduct in secular affairs. And how can this study be commenced and prosecuted, how can new truths be turned to practical account, except by reverencing Nature and her adaptations as Divine institutions, teaching them to the young, and enforcing them by the authority of the moral and religious sentiments."† In this ancient city of Coventry, containing some 40,000 inhabitants, the Sanitary Reformers, by the introduction of the Health of Towns Act, reduced the deaths from 27 in the 1,000 to 23; that is, they saved 4 times 40, or 160 lives annually, with about 18 cases of sickness that on the average attend each death. The labour was a hard one for the Sanitary Reformers, the Clergy and their adherents doing little to help, although they most assiduously visited the sick, fed the hungry orphans, gave spiritual consolation to the dying, and when dead buried them in "the sure and certain hope of a glorious resurrection." Theirs was the practice of true Christianity; the Sanitary Reformers represented the New Reformation—the practice of the Coming Religion.

Religion itself is the expression of simple Reverence and Trust, accompanied by Awe and Wonder, as we stand in the presence of constant, and unvarying, and irresistible Power; and all other phases of it are purely anthropomorphic, arising from the natural tendency we have to make God in our

* The Duke of Argyll, *Contemporary Review*, May, 1871.
† "Science and Religion," p, 178.

likeness, converting His Unity into a personality like our own.

Trust, faith that the future would be as the past, we could not have, unless we recognised God—that is, Intelligence and Plan in Creation. It has taken millions of years to bring the world to its present state of perfection, to produce all its varied life and enjoyment; and unless that were designed, unless there were both Intelligence and Power to support that purpose, there would be no reason that we can see why one turn of the screw—one additional change—should not make life again impossible in this world as in the beginning. All the *possible combinations* of our elements cannot have yet taken place, and one adverse combination might take us back to chaos. Let Nature but once be at fault in her arithmetic, and all life and enjoyment would again be at an end. And better thus, *infinitely*, than that *one* should continue to exist in endless suffering; that *absolute evil* should have been introduced into this world. Better blind chance, and the havoc it would make, than the life and immortality which Christianity, according to the orthodox creed, has brought to light, in the eternal enjoyment of the few and the endless misery of the many.

"'What is man capable of discovering and comprehending concerning God?'—is not a barren speculation, but one of a practical and important nature.

"Dr. Johnson defines the substantive '*Worship*' to mean 'Adoration; religious act of reverence;' 'to *worship*' is 'to adore; to honour or venerate with religious rites.' Again, 'to *adore*' is 'to worship with external homage.' Now, the external rites in which we embody our 'worship,' 'reverence,' or 'homage,' will obviously bear a relation to our motives in worshipping; and these will be influenced by our opinions of the character of the Being whom we adore. Tribes who ascribe the lower passions to their Deities institute immoral rites and ceremonies in honour of them. Those nations who regard God as cruel and revengeful, sacrifice animals and some of them men, to

appease Him. Others, who ascribe to Him self-esteem and love of approbation, (their own predominant qualities,) offer him praise and glorification, and try to please him by expressing their own consciousness, (generally with much exaggeration,) of abject meanness and unworthiness.

"If I am right in saying that although God has not given us faculties fitted to comprehend Himself, yet He has given us powers which enable *us to understand His will in relation to ourselves and other beings over whom He has given us some degree of influence and control*, and that in the order of nature, He has revealed duties which we are capable of performing, then we may reasonably consider whether the rites of our religious worship should partake of the character of attempts to please God as a Being possessing human qualities, or be directed to do Him honour, reverence, and homage, by studying, expounding, and obeying His will as thus revealed to us. All existing forms of worship should be tried by their relation to what we can comprehend of the nature of God, and of His will. If without irreverence I might borrow an illustration from the relation between man and the lower animals, I should remark that it appears possible for one being to comprehend portions of the will of another, although he cannot conceive adequately the nature of that other. The dog, for instance, cannot comprehend the nature of the shepherd, but he can learn the shepherd's will to be, that he, the dog, should tend the sheep; and the dog, without attempting to know more of the shepherd's nature than this portion of his will, may obey it and preserve the flock. The horses which in our circuses are trained to dance, to fire pistols, to fetch tea-kettles, and to perform other surprising feats, do not comprehend the nature of the men who teach them to do these things, nor apparently do they understand the object or design of the actions themselves; but they seem to understand the will of the men, so far as it relates to the actions required of them, for they do the things they are taught. We should all agree that the dog sadly mistook his own capacities and his relations to man, if instead of hearkening to the shepherd's voice, obeying his will, and guarding the flock, he turned a deaf ear to one and set the other at defiance, and commenced a grand speculation on the *nature* of his master, and his *attributes*. We should be still more astonished at the want of a due sense of his own deficiencies and position, if the dog, in the midst of his speculation on this, to him, incomprehensible subject, and of his neglect of duty, ever and anon turned up his eyes and raised his fore-paws to his master, and uttered indications of intense admiration and veneration for him, calling him a being possessed of every

faculty of canine consciousness in the highest state of perfection and in unlimited degree. And yet, ignorant and superstitious men do something analogous to this, when, instead of 'walking humbly' with God, studying His Institutions and obeying His will, they ascribe to him their own qualities, praise Him, and implore Him to protect them as His devoted worshippers; they all the while violating His laws. In the words of Dr. Fellowes ('The Religion of the Universe'), 'The only use which some religionists make of their understanding is to perplex it by inquiring into the nature of God. They leave the easy and feasible to attempt the impossible. They forsake the clear and simple to lose themselves in a region of clouds and darkness. For how can the finite hope to comprehend the infinite, the material the spiritual, the temporal the eternal? God can be known only in His works. THERE His agency is seen. THERE His will may be traced; there His laws be developed. But, what His nature is, or how He exists, must ever be past finding out. It is enough for us to know that He exists; but *how* He exists, it is vain, and indeed presumptuous to inquire.'"—("Science and Religion," by George Combe.)

Section 1.

DEATH.

Like leaves on trees the race of man is found,
Now green in youth, now withering on the ground;
Another race the following spring supplies,
They fall successive and successive rise;
So generations in their course decay,
So flourish these when those have passed away.

We are such stuff as dreams are made of,
And our little life is rounded by a sleep.

"Thus I, considering everywhere
Her secret meaning in her deeds,
And finding that of fifty seeds
She often brings but one to bear," &c.

Ask what is death, and why? Are God and Nature, then, at strife! But first, can we answer the question, What is Life? Herbert Spencer says it is "the continuous adjustment of internal relations to external relations;" but these are only the conditions of its continued existence, and give no idea of what the "vital spark" is in itself. Schelling says, "Life is the tendency to individuation." I should say that Life is not only where the forces of nature are thus confined within definite limits, but also where they work towards a given object. But this again is only "its mode of action." But is not its mode of action all that we know of anything? Alas! we know not what Life is, whence it comes, or whither it goes. Whether, as Prof. Tyndall says, "not alone the more ignoble forms of animalcular or animal life, not alone the

noble forms of the horse and lion, not alone the exquisite and wonderful mechanism of the human body, but that the human mind itself—emotion, intellect, will, and all their phenomena—were once latent in a fiery cloud;" or "whether, having waited until the proper conditions had set in, the fiat went forth, Let Life be," we do not know; but we do know that Life being here, Nature has made wonderful provision that the spark should not be blown out. An organic being is the result of all the forces and conditions which have been transmitted from frame to frame, each an improvement on the other, and nature has most bountifully provided that such improvements, the result of so much time and care, shall not be lost, but carried on. She brings forth at least fifty seeds for every one she is able to rear, and Life is kept at so high a pressure that there is not a plant or animal whose produce if left unchecked would not of itself soon cover the earth. "There is no exception to the rule," says Darwin, "that every organic being naturally increases at so high a rate, that if not destroyed, this earth would soon be covered with the progeny of a single pair." The rate of increase is geometrical. We have population always pressing on the means of subsistence, and this has been the mainspring of all progress and all order; for the most perfect order and arrangement exist in the mode in which life is kept within due bounds: the good and strong preserved, the weak destroyed, the object evidently being to keep the largest possible number in the greatest possible strength and vigour and capability of enjoyment—no respect being paid to our little individualities. In the scale of being, by a most systematic provision, we are all made *comfortably** to fit into each other. The conversion of what is lower into what is higher is always

* Perhaps it may be thought that "comfortably" applies as little in this case as when the hangman said his gallows would hold three comfortably; but the pain of death has always been greatly exaggerated for theological purposes.

going on, each animal is eaten and eater—end and beginning in succession. "The perch swallows the grub-worm, the pickerel swallows the perch, and the fisherman swallows the pickerel; and so all the chinks in the scale of being are filled." Man in his wisdom often tries to break this chain. He exterminates the crow, and the grubs eat his crops; he kills the little birds, and his crops fail altogether; he kills the owl, and mice abound; he kills the weasel, and he is eaten up with rats; and although the connection is less direct and the effects of less importance, if he were to get rid of his old maids, he would have no red clover or heart's-ease, for the old maids keep cats, and cats kill the mice, and the mice, if allowed to live, destroy the humble-bees, who alone are able to fructify and spread the red clover and heart's-ease. Near villages and small towns the nests of humble-bees are found to be more numerous than elsewhere, owing to the number of cats which destroy the mice. Alas for the butterfly, our emblem of immortality! however much he may dream of the life to come, he lives only till a new generation is begotten. His immortality is very short; but as he lives on nectar and love, he may consider that better than an eternity as a mere grub. His wife has so many children that it would destroy all man's hopes of "cabbage" if it were not for the ichneumon fly, who kills the caterpillars as they are hatched from the eggs. The oak alone is estimated to feed at least 200 kinds of caterpillars, so that the butterfly is immortal in the race, if not in the individual. Death is thus the parent of life: something always dies that another may live; one superabundant population supporting the life of other description of beings. But the new edition of life has generally been greatly improved; "the structure of an organism being a product of an almost infinite series of actions and reactions, to which all ancestral organisms have been exposed."* This conservative power of greatly improved transmitted influences has

* Herbert Spencer.

again to contend with its surrounding conditions, which ultimately again prevail, but not before all worth preserving has been passed into new bodies: every vacant place being filled up by some creature capable of increased enjoyment. "I disbelieve in the destruction of anything," says the author of the "Pilgrim and the Shrine," "of even a thought—but leaves a germ, idea, or cell of greater capacity than had before been possible, as a worthy result of the whole previous universe of being." "All death is nature in birth—the assumption of a new garment, to replace the old vesture which humanity has laid aside in its progress to higher being."*

In this way is Death the parent of Life, and this is necessarily so, for Life is Force, and obeys all the laws of force, and the "invariability of the sum of all the energies of the universe forms the doctrine known as the Conservation of Energy." Thus Force is a fixed quantity, so that if it begins in one place it must necessarily be taken from another, or cause death elsewhere. "Each portion of mechanical or other energy which an organism exerts, implies the transformation of as much organic matter as contained this energy in a latent state," and "this organic matter yielding up its latent energy, loses its value for the purposes of life, and becomes waste matter needing to be excreted."† It is dead, but it has been the parent of new life. All work implies waste; that is, organic matter yields up its latent energy, is exhausted and dies. "We cannot live, as to our total organism, unless we are always dying as to our atoms; * * every thought involves the death of some particle of the brain;"‡ or, as Huxley says, "so much eloquence, so much of the body resolved into carbonic acid, water, and urea." This waste may be repaired, but the power of repairing is impaired with every exercise of

* "Memoir of Fichte," by W. Smith.
† "Principles of Biology," vol. 1, p. 176, by Herbert Spencer.
‡ Grindon, p. 34.

it. Thus old age and death. But "where energy disappears," says Prof. Tyndall, "it changes its form merely; and if we are intelligent enough to follow it, we shall find it somewhere, unaltered in amount, though perhaps with an entirely new face."

This, then, is Death. Life proceeds only from Life. A part of some already living organism is thrown off as a seed or germ, "the structure of such organism being the product of an almost infinite series of actions and reactions to which all ancestral organisms have been exposed." This "individuation" of special powers derives its force or life from other organic matter yielding up its latent energy—that is, from the death of something else. This "individuation," or organism, is merely an instrument, or machine, which is supplied with energy in one form, and converts it into another according to the structure or law of the machine. The machine wears, and the power to repair this waste gets less and less with the constant use of the machine, until at last the "tendeney to individuation" is overcome, and the specialised forces are again added to the other forces of nature from which they were originally taken or derived.

We have thus a network of nerve spread over the whole world, specialised into organisms of varying powers and functions. Yet, as Professor Huxley tells us, a unity of composition pervades the whole living world; the difference between the lowest in the scale, both in plants and animals, being difference in degree, not of kind. All are subject to the same laws of birth, growth, decline, and death, and "at the earliest stages of its development no human power can distinguish the human ovum from that of a quadruped."*

These countless millions of nerve cells are constantly supplied with fresh force by the life of something else given up to them, and if the old and worn-out forms are not quickly removed the new ones could not exist. This is precisely the

* "The Physiology and Pathology of Mind," p. 56, by H. Maudsley.

same whether it relates to a cell or to an aggregate of countless thousands of cells forming an organism. A body is composed of cells, the great network of nerves; the great body of sensibility consists of individuals composed of an aggregate of cells; but the laws of waste and supply, of life and death, are precisely the same in each. Thus death in the aggregate is simply a change—a correlation of force, by which more vigorous life is secured. In fact, there is no such thing as death. Individual cells pass in and out of the body; individual bodies pass in and out of the great organism for the production of sensibility, but not death, but the life and sensibility are more and more; the process being one merely for the conversion of what we call physical force into mind or consciousness. "All death in nature, is life, and in death appears visibly the advancement of life. It is not death which kills, but the higher life, which concealed behind the other, begins to develop itself. Death and birth are but the struggle of life itself to attain a higher form."* "There is no death in the concrete; what passes away passes away into its own self—only the passing away passes away."† Dr. Henry Maudsley says: "The nerve-cell of the brain, it might in fact be said, represents statical thought, while thought represents dynamical nerve-cell, or, more properly, the energy of nerve-cell."‡ And again: "Without doubt the Will is the highest force in Nature, the last consummate blossom of all her marvellous efforts." * * Thus the force of the great men who worked in harmony with the current of events among which they lived "was a force not their own; the power of the universe was behind them, and they became the organs of its manifestation. * * If we ask whence the impulse that displays itself in this upward *nisus*, we can only answer lamely that it comes from the same unfathomable source as the impulse that inspires or moves

* Fichte's "Destination of Man," p. 127. † Hegel.
‡ "The Physiology and Pathology of Mind," p. 45.

organic growth throughout nature." In fact, animal bodies are but the organs through which Universal Mind acts: they are the machines for the conversion of mind, which has become automatic, again into Consciousness and Will. They

> Are but organic harps divinely fram'd,
> That tremble into thought, as o'er them sweeps,
> Plastic and vast, one intellectual breeze,
> At once the soul of each, and God of all.
>
> —Coleridge.

But Death to man is the extinction of his Individuality, of his personal Identity, of the Ego which is the centre of the universe to him, around which everything else revolves. It is evident that if man had made himself he would have made himself immortal; but he would probably have made a great mistake, as he always does when he thinks himself wiser than his Maker. What He has ordained is a succession of Beings, as opposed to the immortality of one. Humanity is immortal, not man; and in the great Body of Humanity, with its Soul, the principle of Sensation, all is preserved that is worth preserving; while all dies with man that is in the way of progress, all vice and error are at once *re*formed, all prejudice dispelled,* and "in the mortality of man lies the salvation of truth." Everything dies, from a world

* During the advance from maturity to old age "the habits of life grow more and more fixed; the character becomes less capable of change; the quantity of knowledge previously acquired ceases to have its limits alterable by additions; and the opinions upon every point admit of no modification." Societies pass through the same successive phases.—("First Principles," pp. 187, 188, Herbert Spencer.)

"By the necessity of the case almost, an old man becomes conservative, and the *laudator temporis acti;* for the evolution of events goes on when his nature has ceased to assimilate and develop; he has accordingly no sympathy with them; but, retreating within the shell of a calcified past, obstinately brands as revolutionary what is truly *evolutionary*."—("The Physiology and Pathology of Mind," p. 219, Dr. H. Maudsley.)

to an atom, from a man to a monad, that it may be born again in increased beauty and in increased capability of enjoyment. Our world was probably formed out of nebulous matter; and we can see evidence that it must get old and die like everything else. Its stores of force in its coal strata are being used up; its mountains, upon which its circulatory system and vitality depend, are gradually crumbling before the action of the elements; the internal heat is lessening, the centripital force is increasing, and it must ultimately give up its individuality by becoming a part of a larger system in the sun, or be dissipated by the collision and arrested motion into the nebulous matter and fiery mist in which it first began.*

* "In a very remarkable, but seemingly little known treatise, Kant expounds a complete cosmogony, in the shape of a theory of the causes which have led to the development of the universe from diffused atoms of matter, endowed with the simple attractive and repulsive forces.

"'Give me matter,' says Kant, 'and I will build the world;' and he proceeds to deduce from the simple data from which he starts, a doctrine in all essential respects similar to the well-known 'Nebular Hypothesis' of Laplace. He accounts for the relation of the masses, and the densities of the planets to their distances from the sun, for the eccentricities of their orbits, for their rotations, for their satellites, for the general agreement in the direction of rotation among the celestial bodies, for Saturn's ring, and for the zodiacal light. He finds in each system of worlds indications that the attractive force of the central mass will eventually destroy its organisation, by concentrating upon itself the matter of the whole system; but, as the result of this concentration, he argues for the development of an amount of heat, which will dissipate the mass once more into a molecular chaos, such as that on which it began.

Kant pictures to himself the universe as once an infinite expansion of formless and diffused matter. At one point of this he supposes a single centre of attraction set up, and by strict deductions from admitted dynamical principles, shows how this must result in the development of a prodigious central body, surrounded by systems of solar and planetary worlds in all stages of development. In vivid language he depicts the great world-maelstrom widening the margin

We have a similar process to what we call death, on a smaller scale, always before us. By a silent and imperceptible force the water of the sea is raised in vapour, then descends in clouds upon our mountains and upon our lands, forming the circulatory system of the world, and giving life to plants and animals, and then, after doing innumerable other work flows on to the great ocean, again to commence its vitalising course. The river is immortal, for it is the same river flows on for ever, although not one drop is the same; but had it been immortal in man's sense of being *the same*, instead of a succession, we should have had stagnation, instead of the clear, bright, living water. So it has been held by Buddha, and the greatest among the Hebrew and Greek minds, that God is the great ocean from which all else proceeds—that the world is a manifestation of God, emanating from him, and being re-absorbed into him again. "As a drop of water pursues its devious course in the clouds, in the rain, in the river, a part of a plant, or a part of an animal, but sooner or later invariably finds its way back to the sea from which

of its prodigious eddy, in the slow progress of millions of ages, gradually reclaiming more and more of the molecular waste, and converting chaos into cosmos. But what is gained in the margin is lost in the centre; the attractions of the central systems bring their constituents together, which then, by the heat evolved, are converted once more into molecular chaos. Thus the worlds that are, lie between the worlds that have been, and the chaotic materials of the worlds that shall be; and in spite of all waste and destruction Cosmos is extending his borders at the expense of Chaos."—(From Huxley's Address to the Geological Society, 1869.)

"The doctrine of heat brings out more clearly than any previous scientific theory, that whereas all life, all play of phenomena, consists in interchange, the inevitable course of nature is towards dead uniformity by the equal diffusion of heat, the destruction of difference of motion by friction and collision, and the gradual establishment of the most stable chemical compounds. The actual cosmos must, it seems, have started supernaturally at a definite past time, and will, if allowed, run out its series of changes at an incalculably remote but definite date."—(*Contemporary Review*, May, 1868, p. 68.)

it came, so the soul, however various its fortunes may have been, sinks back at last into the Divinity from which it emanated."* Then we have the life of vegetation born in fresh green loveliness every Spring to die in Autumn and prepare a soil for re-appearance in increased beauty with the new year; and man has his Spring, Summer, Autumn, and Winter, with the varied happiness that attends each season, and the increasing fertility of mind as each generation succeeds another. But man thinks this a great mistake, or rather a great "fall." He would have made himself immortal. He would have had one everlasting Spring or Autumn, with the comparative stagnation that must necessarily attend it. And for what? Why, that Dick Snooks, being in possession, might continue to live instead of Tom Styles, and thus unfairly monopolise all the enjoyment to himself. We have the swallows every year, and the lark, with his song as sweet as it was a thousand years ago, and who thinks of inquiring whether they are the same swallows and the same lark as the year before? There are the same song and the same enjoyment, and that is all that is worth continuing, and what does it matter, therefore, in what bodies they appear. Nature's plan is to be careful of the type, but the bodies waste with work, deteriorate with age, and they are all ground up periodically to begin life again in some of its infinitely varied forms. † There is nothing

* Dr. J. W. Draper.

† Perhaps among the quickest instances of this re-conversion is the wonderful one mentioned by the Rev. Canon Kingsley, in his "Letters from the Tropics," *Good Words*, June, 1870. He says:—"Under the genial rain and genial heat (Trinidad) the timber tree itself, with all its tangled ruin of leaves and parasites, and the boughs, and stems, and leaves snapped off, not only by the blow, but by the very wind of the falling tree—all melt away swiftly and peaceably in a few months—say almost in a few days—into the water, and carbonic acid, and sunlight, out of which they were created at first, to be absorbed instantly by the green leaves around, and, transmitted into fresh forms of beauty, leave not a wrack behind."

now living, perhaps, that has not lived in some form or other at least a hundred times before. The organism melts into air, or descends into the earth, again to ascend, through plants, and form the living system of horse, ox, or man; or it is devoured by other beings, and commences through them a higher life at once. As to man, some forty millions of human beings come into existence every year, and some thirty millions pass out, and the great body of Humanity is thus ever on the increase in size and capability of enjoyment, and nothing is lost by this change worth retaining. No doubt every man has lived at least a dozen times before on this earth, and nothing has been lost to him but the sense of this previous existence: perhaps even that has not been all lost;—

> Our birth is but a sleep and a forgetting:
> The soul that rises with us, our life's star,
> Hath had elsewhere its setting,
> And cometh from afar;
> Not in entire forgetfulness,
> And not in utter nakedness,
> But trailing clouds of glory do we come
> From God, who is our home.

If we calculate man's existence upon this earth at 6,000 instead of the 100,000 years now recognised by geologists, it has been calculated that the earth would be covered with graves, each grave containing 128 persons.† But it is from

† It has been calculated by good arithmeticians that the number of persons who have existed on our globe since the beginning of time amounts to 36,627,843,273,074,256. Rather a large number to tell us all their thoughts as well as actions on the Day of Judgment. These figures, when divided by 3,095,000, the number of square leagues on the globe, leave 11,320,689,732 square miles of land; which being divided as before, give 1,314,622,076 persons to each square mile. If we reduce these miles to square rods, the number will be 1,853,174,600,000, which divided in like manner, will give 1,283 inhabitants to each square rod; and these being reduced to feet, will give about 5 persons to each square foot of *terra firma*. In this vast cemetery, on each

the air that plants derive their principal sustenance, and animals feed on plants, and every particle of the atmosphere, therefore, must once have been living man.* "To fancy, as many do, that death is not only terrible and affrighting, but physically painful, is quite a mistake, being to look for sensibility in the *loss* of sensibility. Death is a sleep rather than a sensation; a suspension of our faculties rather than a conflict with them: instead of a time of suffering, a time of deepening unconsciouness. Dr. Baillie tell us that his observation of death-beds inclines him to the firm belief that 'nature intended we should go out of the world as unconsciously as we came into it.'"*

It is thus evident, that as far as our own observation extends, Nature's "plan" is best accomplished by a succession of beings rather than by the continued existence of one. The "individuation" upon which life depends is transmitted from one body to another in organic structure upon which its *specific* powers of acting depends, the forces, both bodily and mental, which it displays being all derived from the elements around us. This is the "order of Nature" in this world, but man thinks that in some far distant world, to which at death he will be conveyed, all this order will be reversed in favour of his retaining his Identity. He believes that the speciality of the body may be destroyed, but that the speciality of

square rod of it, 1,283 human beings lie buried, each rod of it being scarcely sufficient for 10 graves, with each grave containing 128 persons. The poet says—and taking the estimate at 100,000 years instead of 6,000, and supposing the atoms to have been used but once, it is not mere poetry :—

There 's not one atom of yon earth
  But once was living man;
Nor the minutest drop of rain,
  That hangeth in its thinnest cloud,
But flowed in human veins.

* Grindon, p. 278.

the thinking principle, or Soul, is indestructible. Of course the Soul, like everything else, is immortal; the question, however, is, does its speciality, like that of the body, depend upon the organism with which it is temporarily united? The poet says:

Whether the Sensitive Plant, or that
Which within its boughs like a spirit sat,
Ere its outward form had known decay,
Now felt this change, I cannot say.

Whether that lady's gentle mind,
No longer with the form combined
Which scattered love, as stars do light,
Found sadness, where it left delight,

I cannot guess; but in this life
Of error, ignorance and strife,
Where nothing is, but all things seem,
And we the shadows of the dream,

It is a modest creed, and yet
Pleasant, if one considers it,
To own that death itself must be,
Like all the rest, a mockery.

That garden sweet, that lady fair,
And all sweet shapes and odours there,
In truth have never passed away:
'Tis we, 'tis ours, are changed! not they.

For love, and beauty, and delight,
There is no death nor change; their might
Exceeds our organs, which endure
No light, being themselves obscure.

—Shelley.

On the question of the Immortality of the Soul—of the retention of our Identity and Personality in another world; of whether the Soul be the result of organisation, and dependent for its duration on the duration of conditions, or whether it be in itself capable of self-existence, I leave every man to his opinion. The theory of an individual separate entity, distinct

from the body, and differing in essence, is attended with many difficulties. If they really differ in essence how can one act upon the other, that is, matter upon that which is immaterial, &c.? But we may leave that, as all now admit that we know nothing of essences, and therefore nothing of any intrinsic difference between body and soul; but the question is, when and where, and from whence, does the "soul" originate? Darwin says: "In a series of forms graduating insensibly from some ape-like creature to man as he now exists, it would be impossible to fix on any definite point when the term 'man' ought to be used," * and until that is settled, I presume we cannot "fix on any definite point" when man gets his soul. Darwin also says, speaking of the extinction of race: "When one of two adjoining tribes becomes more numerous and powerful than the other, the contest is soon settled by war, slaughter, cannibalism, slavery, and absorption. Even when a weaker tribe is not thus abruptly swept away, if it once begins to decrease, it generally goes on decreasing until it is extinct." † Now, if these interesting creatures are men, I presume they have souls; but is the difference between them and civilised men dependent upon their souls or bodies? It is not clear of what use the souls are; it is quite clear it is not for their advancement, as the tribe becomes extinct. Sir J. Lubbock remarks how improbable it is that our earliest ancestors could have counted as high as ten, considering that so many races now in existence cannot get beyond four. Now, these souls which cannot count four, can scarcely have the dignity usually assigned to them; they must be an inferior sort of souls, as a magpie can count nine. The same difficulty presents itself in the fœtus—at what particular period of gestation does the fœtus get its "living soul?" The Roman Catholics, in certain cases, think it necessary to

* "Descent of Man," vol. 1, p. 235.

† Ibid. p. 238.

baptise the infant *before* it is born, lest the devil should afterwards lay claim to its soul. The Mormons have not, I believe, settled this point; but they hold that there are always a stock of souls on hand, waiting to be born, and that the highest religious rite and duty is to beget tabernacles of the flesh for these immortal spirits waiting to be born.*

Augustus de Morgan tells us, in those humorous Paradoxes of his *(Athenæum)*, that "it has been started that there is, somewhere or another, a world of souls which communicate with their bodies by wondrous filaments of a nature neither mental nor material, but of a *tertium quid* fit to be a go-between; as it were a corporispiritual copper encased in a spiritucorporeal gutta-percha. My theory is that every soul is everywhere *in posse*, as the schoolmen said, but not anywhere *in actu*, except where it finds one of its bodies."

Hegel avoided any definite expression of opinion on the Immortality of the Soul. He recognised in the Life of the Universe only God's self-development, and in the life of individuals only the ever-changing and evanescent "forms" and "modes" of that evolution. From the whole spirit of his writings, we gather that he did not believe in the continued existence of the individual; and Freidrich Richter says that Hegel's principles give no countenance to what he calls this "ambitious craving of egoism." Strauss and Michelet appear to hold the same view, and Prof. Owen says, "philosophy does not recognise an immortal entity, mental principle, or soul." Life is the "vital spark of heavenly flame," which is the great mystery—at present we know not whence it comes or whither it goes. It belongs to plants and animals. No doubt the Universal Life and Universal Soul are the same.

But whatever opinion we may form, it is at least certain

* "New America," p. 288, by Hepworth Dixon.

that "where we are, Death is not; and that where Death is, we are not;" and that the worst that can happen, should there be no "future state" for us, will be that we shall return to what we were before we were born, when, as far as I recollect, we did not much regret that we were not alive; and this would be infinitely better than that any one, much more the majority of mankind, should continue to exist in endless suffering, according to the popular creed. However vivid and pleasant the recollection in another world of our previous existence in the grub-state here, it would not be worth this endless woe to others. I have infinite faith in God's Providence, and that the immense amount of enjoyment He has created will be retained and increased, whether in this world or any other; and for myself, as an individual, all I can say is, "If it is better, *all things considered*, that I should continue to exist in some other world, I believe I shall be certain to do so; if, all things considered, it is not better, I do not wish the order of God's Providence, by which the largest amount of enjoyment is produced, to be changed for me. Before I was born I did not crave for existence, and I cannot do so after I am dead: I cannot even envy the person, whoever he may be, or whatever he may be called, who is then taking *his turn* in Life: for let us not forget that without death all creatures in the world at present could never have lived — the space would have been filled up. Death to others has been life to us, and our death will be life to others. We have had our time, and

> Not heaven itself upon the past has power.
> And what has been has been, and I have had my hour.
>
> —Dryden.

No; if it is God's Will,

> I to the elements
> Resign the principles of life they lent me.
>
> —Sir Walter Scott

And with the aid of Jean Paul Richter, I here write my Epitaph:

"Great Nature, to Thee thou lettest me always come when among men troubles gathered round me! Thou wert my oldest friend and my truest, and thou could'st always console me, until I fell from thy arms at thy feet, and needed consolation no more."

"The weary are at rest."—(Job.)

PERMITTE CŒTERA DEO.

CHAPTER VI.

SOCIOLOGY.

It is the function of Moral Science to frame the laws by which men can live most happily together; and of Social Science to establish the Institutions or conditions in which those laws can be best put into practice or administered.

All animals have a natural tendency to increase faster than their means of subsistence, but as a rule they do not starve to death, as they live on one another. Man is no exception to this law. It is only, however, among savages that men feed on each other. Civilised men eat up each other's means of subsistence, so that many necessarily die of starvation, or if not directly of famine, of the neglect and disease and ignorance which poverty always engenders. Half the children born die before they are five years of age, and the average term of human existence is about thirty-three years, instead of, as it should be, twice that time. Malthus showed beyond all question that man possesses a power of increase beyond the diminution caused by death, and that this increase was greater than his food could be made to increase on the same area. Consequently man must either limit this natural power of increase by moral or prudential checks, or he must constantly be taking fresh land into cultivation. Failing these, he must die of starvation and the deteriorating influences engendered by it. At present he does all three in about equal proportions. Nevertheless, as I have previously pointed out, from the beginning this pressure of population on the means of subsistence has been the great mainspring of all progress. It has been the struggle for life itself that has forced into activity every intellectual faculty, and has

spread mankind over all the globe to the cultivation of new, wild, and barren regions, when they would have much preferred staying at home. It is this law, however hidden and obscured, that has framed all human institutions, Social, Moral, and Political.

As the world is not yet occupied and brought into full cultivation, the means of subsistence never need fall short of even the natural rate of increase of the population if proper arrangements were made for production and distribution. Machinery now does an immense amount of work, and if the produce of a manufacturing country can be freely exchanged for the produce of land in another, all may be well off. But the people in possession, who hold the land and machinery, will not allow those who come into the world without either, to make use of their property except upon their own terms. Hence has arisen the great inequality in the distribution of wealth. If some workmen are sufficiently well off to be able to refuse to take less for their labour than a fair share of what they are instrumental in producing, the natural rate of increase of the population will always furnish some one who is willing—in fact who is obliged to take whatever is offered to him or starve. It is this competition among workmen themselves that has hitherto enabled the capitalist to dictate his own terms and to regulate the rate of wages. The position admits of very simple illustration. Suppose two men with potato plots, and one of them had a spade (machinery), which he offered to lend to the other man on condition that he should dig and plant both lots. It would evidently be the interest of the latter to accept these conditions; and although he did *all* the work he would get at least half the produce, and that upon easier terms than if he had to set his potatoes without a spade. But suppose the man with the spade was the stronger, and sought a cause of quarrel with the other, and turned him out of his allotment. Having then no other means of subsistence, the dispossessed man

must starve. Let us, however, suppose further that the man who now was sole proprietor offered him work on condition that he would take only as many potatoes as he required to live upon: less he could not offer, or the other consent to take; nature having regulated the rate of wages, and settled the minimum that he should take—as man also might do if he were so disposed. It is evident the dispossessed man, being no longer a proprietor, and having no supply of potatoes by him, must accept this offer of his conqueror or starve. Or suppose that he had some little supply of food by him, so that he could refuse the offer for a time; but suppose also that some other man had not, and that this man or one of his own grown-up children was willing to accept the offer if he refused, the dispossessed man must yield or *ultimately* starve. Suppose, also, as is the case in fact, that the poor man's family increased much more rapidly than the family of the man who had wronged him, so that ultimately the poor man became the stronger; he might then go and demand restitution, or at least a fairer share of the potatoes; and suppose the other told him that an angel had been with him, and that it was all right, and showed him the "revelation" that had been left with him on the subject, in which it was made clear that *the poor* were to be always with us, and that although they were very hard-worked and miserable in this world, they had a better chance, in consequence, of being happy in the next, which was eternal, while this was only temporal. We have only greatly to extend this position to nations as well as to individuals, to have a tolerably fair illustration, simple as it may seem, of what has been taking place since the world began. It is competition hitherto that has determined the rate of wages. This wage is necessarily paid in advance, while production is going on, and the fact of its being paid in money hides from the labourer that he is selling his birthright for a mere mess of pottage, and that his wages bear no proportion to what his labour is instrumental in producing.

There has been very little agreement among political economists as to what ought to constitute the labourers' share of joint produce. Adam Smith says, "the *produce* of labour constitutes the natural recompense or wages of labour;" Ricardo, that "that which is sufficient to place the workmen, one with the other, in a position to exist, and to propagate his species, without increase or diminution, is the true natural measure of the natural rate of wages; while Herr von Thüner tells us that "the labourer is valued at the cost of his bringing up, as the machine is at the cost of its construction, and the beast of burden at that of its rearing." Lord Derby, when Lord Stanley, took a much more generous and right view of the question; he told the Glasgow students that "he thought a scrupulous and high-minded man would always feel that to pass out of the world in the world's debt —to have consumed much and produced nothing—to have dined, as it were, at the feast, and gone away without paying the reckoning—was not, to put it in its mildest way, a satisfactory transaction, however unimpeachable it might be, and rightly so, in the eyes of economic or social law." A statesman's labour is worth a great deal, still it may be fairly questioned whether Lord Derby's labour is equal to the revenues of his House—his production equal to his consumption. It is true he does not himself consume all the large share allotted to him, that he must share it with many others; still it is for the most part consumed non-productively, or leads to the production of many useless things, instead of the necessaries the community require. Mr. Mill holds that the rise in the value of land, which results from the general growth in the community in wealth and population, properly belongs to the state, the quantity of land being limited, and its possession therefore a monopoly. "This proposition," says the *Pall Mall Gazette* (May 31, 1871), "looks rational enough and harmless enough, but it is impossible to believe that it can be stated by such an authority without greatly

strengthening the 'labour reformer's' doctrine that nobody should pocket any profit, rent or interest, which is not the product of his personal labour, which, laughable as it sounds, is devoutly held by an increasing number of English and Continental workmen, and which, although the seed of a barbarism compared to which that of the dark ages was respectable and hopeful, is yet destined before it disappears to give the civilisation of the Western world a severe shaking."

At the present time Machinery has greatly increased Capital or Production, and a greater approach to Freedom of Trade has facilitated Distribution, and this has greatly improved the condition of the labourer; still competition keeps down his rate of wages, and he nowhere receives a fair share of the joint produce: the system still continues to create enormous wealth on one side and comparative poverty on the other. It is evident that as steam and machinery do most of the work, the owner of the machine, upon the present system, gets the largest amount of the produce of work. Prof. Jacoby, speaking to his constituents at Berlin of this tendency of capital to accumulate in a few hands, and to leave at least a part of the working proletariat exposed to great distress, says:

"In such a condition of things, it is the incumbent duty of every honest and thoughtful man to put to himself the following question:

"How can we modify the present relations of society and property so as to realise a more equitable distribution of the common revenue, and to obviate the distress of the working classes, which daily assumes more extended proportions?

"How can we, without restricting the liberty of labour, and without prejudicing the progress obtained by industry (on a large scale), realise a more equitable distribution of the common revenue, and one more suited to the interest of *all?*

"The answer for us at least cannot be a doubtful one; there is but one means which can lead to this end: *The abolition of the wage system and the substitution in its place of co-operative labour.*

"Whoever can read the signs of the times will not deny that this is the thought which more or less consciously is at the bottom of all

working men's movements in every country of Europe. Just as slavery and serfdom, which were also formerly held to be *necessary* social institutions, have everywhere given way to the wage system, so impends to-day a revolution of the same kind, and not less important—namely, the transition of the wage system to labour, and labour free and equal in the right of association. It is needful so to act that this revolution be effected in the most peaceful manner, which cannot happen except by the unanimous concurrence of all the social forces interested in it. * * * * * *

"Let us now briefly summarise what we have said:

"The wage system answers now as little to the exigencies of justice and humanity, as slavery and serfdom in former times.

"Just as it was with slavery and serfdom, the wage system was formerly a progress by which society has derived incontestable advantages.

"The social question of our times consists therefore in the abolition of the wage system, without prejudice to the advantages resulting from the common labour of great collective industry.

"There is for this but one means, the system of free labour by association—the co-operative system. The present time is a transition period from the wage system (system of production by means of capital) to the system of labour by association.

"In order that this transition may be effected in a peaceful manner, it is requisite that the workmen, employers, and the State act in common.

"It is the duty of workmen to unite, in order to resist the oppression of capital and to raise themselves by education to moral and material independence.

"It is the duty of the employer to engage himself in the cause of the workman's well-being in a philanthropic spirit, and especially to accord to him a share of the profits of labour.

"Finally the State, by the protection of association, by fixing the hours of labour, and by giving gratuitous instruction, ought to favour the efforts of workmen towards civilisation. Upon the State devolves, at the same time, the duty of protecting the system of production by association on a large scale, of a reform in the system of banks of credit, and of the institution of State Credit?

"As such help can only be expected from a free State, it is clear that the workmen and their friends must, before all, procure for themselves political liberty.

"Political liberty, social liberty, liberty of the citizen, without

sacrificing the majority of mankind as wage-labourers—this is the problem of our era.*

Thomas Carlyle has long been of Prof. Jacoby's opinion; he says:

"All human interests, combined human endeavours, and social growths in this world, have at a certain stage of their development required organisation; and work, the grandest of human interests, does now require it."

"This that they call 'Organisation of Labour,' is, if well understood, the problem of the whole future, for all who would in future pretend to govern men."

"We find," he says, "all mankind heaped and huddled together, with nothing but a little carpentry or masonry between them; crammed in like salt fish in their barrel;—or weltering (shall I say?) like an Egyptian pitcher of tamed vipers, each striving to get his head above the rest."

"What wonderful accessions have been made, and we still making, to the physical power of mankind; how much better fed, clothed, lodged, and, in all outward respects, accommodated men now are, or might be, by a given quantity of labour, is a grateful reflection which forces itself upon every one. What changes, too, this additional power is introducing into the social system; how wealth has more and more increased, and at the same time gathered itself more and more into masses, strangely altering the old relations, and increasing the distance between the rich and poor, will be a question for political economists, and a much more complex and important one than any they have yet engaged with."

The present system of "unlimited competiton," or every one for himself, and the devil take the hindmost, gives us a million paupers who are fed at the public cost,† and to these

* A Speech delivered by Deputy Johann Jacoby to his Constituents of the Second Arondissement of Berlin, on the 20th January, 1870. Printed for private circulation.

† The Poor Rate has increased, during the last ten years, 29 per cent in Ireland, 32 per cent in England, and 34 per cent in Scotland. The total expendiiure for poor relief in the United Kingdom is £9,793,000, or 6s. 4d. per head of the population. The rate per head of the population is exactly double in England to what it is in *poor* Ireland.—(*Pall Mall Gazette*, August 19, 1871.)

may probably be added a million criminals who feed *themselves* at the public cost. Quetelet, however, truly says: "Society prepares crime, and the guilty are only the instruments by which it is executed."

Our imperious law of Political Economy, Supply and Demand, never pays a man according to what he produces; and a brass button or a ribbon going out of fashion reduces whole towns and communities to poverty and destitution. As luxury increases this uncertainty increases also. "We all know the periodical distresses of our staple industries," says Dudley Baxter. "It may be said that these were accidents. They are not mere accidents, but incidents, natural incidents, of our manufacturing economy. They are sure to recur under different forms." Over-production, over-speculation, change of fashion, foreign competition, are constantly putting our workmen's means of living in danger; and the great increase of pauperism and crime, and the numbers at present out of employ, consequent on the panic and commercial disasters of 1866, are inducing some of our leading journals to doubt whether the *laissez-faire* doctrine in its extreme application is the right thing after all. At a large meeting held at Exeter Hall on the 12th April, 1869, for the purpose of promoting emigration, Mr. Torrens, M.P. for Cambridge, declared that not hundreds or thousands but millions must be taken off the surplus labour of the country before adequate relief can be afforded. In other words, says the *Pall Mall Gazette*, he desires that the government should do for England what famine did for Ireland, that is, deliberately take a large proportion of the poorest classes and transplant them to Canada or Australia. "If this be sound," adds the same journal, "it is certainly a most humiliating confession; it amounts to saying that the growth of commercial prosperity in the last half century has had for its nett result the production of an unparalleled mass of misery alongside of great wealth in individual cases—a

misery, indeed, so great that nothing short of a heroic remedy will be sufficient." The truth seems to be that our economic system has divorced one-third of the population of Great Britain from their food, and the land upon which it is grown, and it is highly probable that we shall have to bring them together again. The same system produces the same results elsewhere. In December last Mr. David A. Wells, Special Commissioner of Revenue in the United States, presented a report to Congress, the general purpose of which was to prove that "the rich were growing richer and the poor poorer," and Mr. Horace Greely estimated last January that there were half a million persons within sight of the city steeples of New York who were hungry, destitute, and out of work. This evidence is confirmed by the report of the secretary of the New York Association for improving the condition of the poor, and by a number of manufacturers and other employers. The results of the manufacturing system are thus described in a Senate document, No. 44, January, 1869:—"A helpless crowd of workers, the oppression of low wages, inevitable poverty, and a disguised serfdom, a rich master, a poor servant, and a mean population. Such is the story of manufacturing in Old England, and such is the story of manufacturing in New England." Mr. Wells finally shows that the conclusions drawn from savings-banks and insurance statistics rather support than refute the statements which he has laid before the public. He does not discuss the condition of the West, but expresses his belief that "like causes have produced like effects" everywhere.

Mr. Dudley Baxter, in summing up his admirable and exhaustive work on our National Income, says: "The Income of England is the largest of any nation, and shows wonderful good fortune and prosperity; but we must not forget that it rests upon an unstable foundation. The turn of trade, or obstinacy and short-sightedness of our Working Classes, or a great naval war, may drive us from the markets of the

world, and bring down our Auxiliary as well as our Productive industries. In our present complex civilisation the effect of such a calamity on a large scale can hardly be imagined. We might see our national income disappear far more rapidly than it has increased, and a period of suffering among our population of which no cotton famine or East London distress can afford an adequate idea. England's position is not that of a great landed proprietor, with an assured revenue, and only subject to an occasional loss of crops or hostile depredations. It is that of a great merchant, who by immense skill and capital has gained the front rank, and developed an enormous commerce, but has to support an ever-increasing host of dependents. He has to encounter the risk of trade, and to face jealous rivals, and can only depend on continued good fortune, and the help of God, to maintain himself and his successors in the foremost place among the nations of this world."

Mr. Henry Fawcett, M.P., in his late work, "Pauperism; its Causes and Remedies," gives his testimony also very much in the same strain. He says:

"Unless the generally recognised principles of economic science are a tissue of fallacies, it can be easily shown that no scheme of social improvement can be of permanent efficacy if it is unaccompanied by an increased development of providence amongst the general mass of the people. The truth of this is proved in a very striking manner by considering the effects which have resulted from free trade. If any one refers to the speeches which were made during the Anti-Corn-Law agitation by the prominent advocates of the movement, he will find that the most glowing anticipations were indulged in with regard to the consequences which would result from the abolition of protection. Mr. W. J. Fox, who was perhaps at one time the most distinguished orator of the party, when addressing a large meeting in Covent Garden Theatre, asserted that the abolition of protection would exterminate pauperism; and he predicted that in a few years the ruins of the workhouses would mark the extinction of protection just in the same way as the ruins of the baronial castles mark the destruction of feudalism.

"Nearly a quarter of a century has now elapsed since the adoption of free trade in corn, and the present state of London, with its 160,000 paupers, is a cruel comment upon these prophecies. But how is it that what so many confidently expected has so entirely failed to come to pass? The advocates of free trade did not miscalculate the more immediate consequences which would result from carrying out the principle. The average price of bread was considerably reduced. Many articles of general consumption, such as tea and sugar, became much cheaper, and there was an extension of our commerce and trade which must have exceeded all expectations.

"In a few years the exports and imports of this country were nearly trebled. Almost simultaneously with the passing of free trade another agency was brought into operation calculated greatly to promote national prosperity. The development of the railway system then commenced, and the greatest improvement in the means of locomotion that had ever been introduced was rapidly spread over the country.

"If any one, a quarter of a century since, could have foreseen all that was about to take place; if he could have known that trade was soon to be trebled, that railways would be taken to almost every small town in the kingdom; would it not have appeared almost incredible that all these favourable agencies should have produced so little effect, that it may now be fairly disputed whether the poverty of the poor has been perceptibly diminished? There has, no doubt, been an unprecedented accumulation of wealth, but this wealth has unhappily been so distributed that the rich have become much richer, whilst the poor have remained as poor as they were before. * * *

"The leading characteristic of our industrial system is that the three requisites for the production of wealth are provided by three distinct classes.

"The land is supplied by the landowner, the capital is provided by the capitalist, and the labour is furnished by those who work for hire.

"Between these three classes there is the antagonism of opposing pecuniary interests; the landlord tries to obtain the highest rent for his land, and the capitalist endeavours to obtain the greatest amount of profits and to pay the lowest wages; the necessary capital and labour are supplied by two distinct classes, who, instead of being united by the bonds of a common pecuniary interest, generally act towards each other as if they were parties contending over a closely contested bargain.

"The employer strives to buy labour as cheaply as possible; the

employed equally endeavour to sell it as dearly as possible. The struggle often ends in bitter hostility: an industrial war is waged which paralyses trade, and inflicts incalculable loss, not only upon the parties engaged in the dispute, but upon the whole community. The evil, however, is not simply confined to the mischievous consequences which ensue from an open rupture. There must constantly be a deadening influence depressing industry, as long as that antagonism of interest continues which now exists between employers and employed. Men cannot be generally expected to put forth their best efforts unless they feel that they have a direct advantage in doing so."

If we now glance at our National Income I think it will clearly appear that it is not in our case from the natural tendency that population has to increase faster than the means of subsistence that all are not well off, but from the mode in which that income is distributed.

The gross National Income Mr. Dudley Baxter estimates at £814,119,000. The upper and middle classes he estimates at 2,759,000, with independent incomes amounting to £489,474,000, and 3,859,000 dependent upon them—in all 6,618,000. In this class we have nearly three persons dependent to every two with independent incomes.

The Manual Labour Class Mr. Baxter estimates at 10,961,000, with an income of £324,645,000, and with 12,130,000 dependent upon them—in all 23,091,000. This class is almost equally composed of earners and non-earners.

The total income of the two classes just mentioned is equal to affording £27 per annum to every man, woman, and child in the kingdom, or if the population were divided into families of five persons, £135 a year to each family. As the income is at present divided, one-fourth of the people possess half as much again as the other three-fourths.

Again, of the first-named class 8,500 persons have an income of £126,157,000, and 48,800 have an income of £1,000 a year and upwards. The £100 line divides the total Income into two nearly equal portions. 1,262,000

persons, with £100 a year and upwards, have a total income of £408,000,000, while 12,458,000 have £406,000,000.

One-third of the total income is derived from Capital; two-thirds from Profit and Earnings.*

The real income of the Kingdom, however, can only be its annual produce in Agriculture and Manufactures. The Distributors of all grades and the Exchangers must be sustained out of this fund. In fact every person who does not produce either by head or hand must be kept out of it. The gross income of the Kingdom is thus very much reduced, for a large part of the population is engaged like two 'cute American boys who spent the day in swopping jackets with each other, and although they had nothing to begin with, left off with a dollar a-piece.

Mr. Baxter estimates the original earnings of productive income from Agriculture and Manufactures (the fund in which all the national income is at first received) at only £480,000,000. Partly original earnings, and partly second-hand paid out of original earnings, he estimates at £196,000,000; and the incomes of the non-productive classes, entirely second-hand, and paid out of original earnings, at £138,000,000. Here then we have more than a quarter of our annual income consumed by non-producers. The Army and able-bodied paupers ought to be producers,

* Mr. Taylor, F.S.S., read a paper at the British Association (1871), in which he tells us that "The total number of labourers in England and Wales of all classes living on weekly wages and working with their hands, is, including their families, 8,144,000, less than half the population. Of these, 1,178,000 are skilled artisans, or say 200,000 grown men; 4,009,000 are half-skilled artisans, or say 800,000 grown men; and 2,957,000 agricultural and unskilled labourers, or say 600,000 grown men. The average earnings of a skilled man range from £60 to £73 a year; of a half-skilled man from £46 to £52; and of an unskilled man or agricultural labourer from £20 to £41. The total earings of the working classes are £276,000,000 a year." From what sources this information is derived I do not know.

i.e., self-supporting ; and this is now beginning to be recognised.

"The produce of labour," says J. Stuart Mill, "is redistributed at the present time in an almost inverse ratio to the labour supplied: the greatest return falls to the lot of those who never work: after these, to those whose work is only nominal, and thus in a descending scale, wages are reduced in proportion as the labour becomes more onerous and more disagreeable, until at last that which is the most fatiguing and pernicious to the body can scarcely secure with certainty the acquisition of the immediate necessities of existence."

The evils arising from this great inequality in the division of property are—

1st. The unnecessary increase of the non-producers in useless servants, &c.

2nd. The diversion of the industry of the country to the production of useless and even pernicious luxuries, and, as we have seen, the great fluctuation in the demand for the luxuries, and all the privation by which it is accompanied. A recent writer truly says: "The consumer of luxuries, who forces the capitalist to select unproductive employment, is responsible for blasting so much capital with the curse of ultimate sterility." (*Contemporary Review*, July, 1868.)

3rd. A false style and standard of living. As Political Economists aim at finding work and not rest, so in our social economy we try how *much* we can live upon instead of how little.

All our laws and institutions have tended to foster this inequality of condition—this unfair division of the joint produce of industry. If the Manual labourer instead of the Capitalist had made the laws, no doubt they would have been more in his favour.

Godwin, in his "Political Justice," puts the evils of this great inequality of wealth very strongly, and it has greatly increased since his time; he says: "And here with grief it

must be confessed, that however great are the evils produced by monarchies and courts—by the imposition of priests and the iniquity of criminal laws; all these are imbecile and impotent compared with the evils that arise out of the present system of property. * * Excessive inequality of property brings home a servile and truckling system by no circuitous method to every home in the kingdom. Observe the pauper fawning with abject vileness on his rich benefactor. Observe the servants that follow in a rich man's train, watchful of his looks, anticipating his commands, not daring to reply to his insolence—all their time and their efforts under the direction of his caprice. Observe the tradesman, how he studies the passions of his customers, not to correct, but to pamper them—the vileness of his flattery, and the systematic constancy with which he exaggerates the merits of his commodities. Observe the practice of a popular election, where the great mass are purchased by obsequiousness, by intemperance, by bribery, or drawn by unmanly threats of poverty and persecution. * * The existing system of things directs all the efforts of mankind to the acquisition of wealth. * * The rich man stands forward as the only object of general esteem and deference. * * On the other hand, look at the peasant and labourer, working till their understandings are benumbed with toil, their sinews contracted and made callous, being for ever on the stretch—their bodies invaded by infirmities and surrendered to an untimely grave. * * The spirit of oppression, the spirit of servility, and the spirit of fraud—these are the immediate growth of an extreme inequality in the distribution of national wealth; and other vices become inseparable, envy, malice, and revenge, not to speak of violent offences against life and property," &c.

Partly to remedy this deficiency in more direct representation, the working man has been driven into electing Parliaments of his own in the shape of International Associations, Trades' Unions, &c. Laws have hitherto been made for

the protection of property, and few, if any, for the protection of labour. The Wage Class have been obliged to make these for themselves, and the penalties they have inflicted for disobedience to them have sometimes been very severe, and not in accordance with the law as made by the Capitalist: witness the outrages that have constantly taken place at Sheffield and elsewhere, but which the workmen themselves are inclined to regard as only just punishments for the attempt to reintroduce "competition" among themselves, and thus take the bread out of others' mouths and lower the general rate of wages.*

* Sir W. G. Armstrong, in his Address, as President of the Economy and Trade Department, at the Social Science Congress (1870), says: "While we bow to labour as forming the essence of value, we must admit, as a consequence, that the price of labour determines the price of commodities. Now, whether commodities are raised to a fictitious price by protective enactments of the Legislature, or the protective restrictions of trades' unions on labour, the detriment to the public is precisely the same." At the present time one-third of the total Income or Produce of the Kingdom goes to Capital, and two-thirds, as we have seen from D. Baxter, to Profit and Earnings; so that if the public—as is too generally considered—consisted only of the two first classes, the Capitalist and Profit Owner, what Sir W. Armstrong says may be true, and it may be to the detriment of the public, but surely a little more may be given to the labourer without any detriment to the community at large. It is true that if the general rise in commodities were equal to the rise in wages, so that the increased wages would buy no more than before, it would be to the detriment of everybody; but such surely need not be the case. Sir W. Armstrong also said; "There is another species of restriction commonly practised by trades' unions which is much to be regretted. I refer to the regulations made for the purpose of establishing a uniform standard of wages, without reference to different degrees of skill or ability, and also for the purpose of deterring the able and the strong from exceeding a certain limit in the quantity of work they perform. There is a feeling of brotherhood displayed in these regulations to which I am ready to do justice, but at the same time I must declare that it is impossible to conceive anything more subversive of wholesome emulation, more unjust to able men, or more opposed to the public in-

But in looking forward to a better system that shall more completely include the interests of all, we must not forget

terest, than rules of this nature. Struggle for superiority is the mainspring of progress. It is an instinct deeply rooted in our nature. It shows itself in the keen interest which contest of every kind incites in our minds, and in the homage which we render to success, even in matters of little moment. To what a dead level of mediocrity would our country sink if struggle for superiority were stamped out amongst us, and how completely we should fall back in the race of nations! Trades' Unions would pursue a more rational policy if, instead of repressing the ability and energy of individual members, they were to foster and encourage these qualities, with a view of organising co-operative manufacturing societies." This is very true. There are many of the practices of Trades Unions that cannot be defended. No doubt the establishment of "co-operative manufacturing societies" is the most effectual way to remedy the evils of which the workmen most complain. Still, we have a long transition state to pass through first before the people are prepared for that; and in the meantime I see no reason why a *minimum* rate of wages should not be fixed by the workmen themselves, leaving the skilled and talented to get as much more as they can or deserved. Oh, but say the advocates of the present system, it is contrary to all the principles of Political Economy to fix the rate of wages. But nature fixes the rate of wages, and why should not man? Nature fixes the rate at as little as a man can live upon, and whatever Political Economists may say about the "impolicy of protection," he cannot take less than that; and surely therefore, as the rate must be fixed, there is no reason why the law, or the workman, should not fix it at as little as he can not merely live upon, but as little as he can live upon comfortably. Suppose it drove some trades away from us; why then let them go, if they would not keep the people employed in them *comfortably*. But the Empire is large, machinery is powerful, and there is no real fear of people wanting profitable employment when the interests of labour are as much considered as those of capital have hitherto been. This fear is only a bugbear set up by the capitalist to frighten working men into conceding what they call "free trade in labour," and which "free trade" is the instrument by which the great inequality of distribution has hitherto been brought about and maintained. Sir W. G. Armstrong condemned the outrages of which trades' unions have been too frequently guilty, expressed an opinion adverse to patent laws, and said in conclusion: "I have thus briefly glanced

the good that has come out of the past. It has worked well at least for the few, and, as Carlyle says, "Whoso has sixpence is sovereign (to the length of sixpence) over all men; commands cooks to feed him, philosophers to teach him, kings to mount guard over him—to the length of sixpence." * It has released, also, a minority from bodily labour, and has developed that thought and moral feeling upon which the more rapid advance of the world in the future depends. Charles Darwin, however, says: "If man is to advance still higher, he must remain subject to a severe struggle. Other-

at the impolicy of protection, whether applied to commerce, to labour, or to invention. In every case the principle is the same, and amounts to a restriction upon human power and energy for the benefit of a section of the community. I deprecate all interference with liberty of action, except in restraint of offences; and I maintain that the greatest good to the greatest number will only be attained by leaving the social world to the governance of natural laws." The "natural law" to whose governance Sir W. G. Armstrong would leave us is the law of "unlimited competition" among workmen themselves for wages; but if the workman had made the laws instead of the capitalist, among the offences requiring restraint would probably have been paying below a certain rate for work done, and I am not among those who think this would have been an impossible or unjust restriction. I have lived among a manufacturing population where a *minimum* list price for work has been maintained, which did not prevent the best workmen getting more than such regulated price, but it certainly had great influence in preventing the lowering of wages, and if the list had had the sanction of law as well as of custom it would probably have done much more.

* On the present system a man works for his life, that is, for a "living," and consequently every vacancy is immediately filled. No place is so low that there are not always many applicants for it. This necessity for living, like water, fills every social cranny. An "assistant" and successor to Calcraft, the hangman, is wanted; and 134 applicants are eager to prove their fitness for the post. Out of these, seven, it is understood, have been selected, from whom the choice will finally be made. It is generally believed that a man named Toll will be the lucky person. Toll is famous among his companions as "a clever pig-killer"—pig-killing, it appears, having been his vocation before he became a dockyard labourer.

wise he would soon sink into indolence, and the more highly gifted man would not be more successful in the battle of life than the less gifted." But we can make no great advance, either Intellectually or Morally, under great bodily labour. If the force supplied to us from food is used up in vital and muscular action, it cannot be used in thinking and feeling, and the brain does not grow and increase in power. The population of Greece under its much-vaunted civilisation consisted (530 to 430 B.C.) of 90,000 freemen and 400,000 slaves, who did all the bodily work. The consequence was, as shown by Mr. Galton, a greater development of talent and of illustrious men than the world has known either then or since. The free-born population was at liberty to devote itself to culture, art, science, literature, philosophy, and politics; but if, at that time, they had entertained any scruples about the rights of humanity as to slavery, and they had had to do a fair share of the bodily work, the world must have done without their schools of philosophy. Machinery might take the place of the slaves in the present day.

Necessity, under the present system, has been the great mother of invention, and it has been the foundation of all order, as well as progress. Prof. Jacoby, in the speech to his constituents at Berlin before alluded to, says: "Robert Owen, the founder of the co-operative system in England, met one day in the house of a Frankfort banker, the renowned statesman, Frederick von Gentz. Owen expounded his socialistic system and displayed its excellence; if union could but replace disunion all men would have a sufficiency. 'That is very possible!' replied von Gentz, 'but we by no means wish that the masses should become at ease and independent of us; all government would then be impossible.' This, gentlemen," says the Professor, "is in two words the social question of the present time! For Owen the enigma of the solution is, 'union.' Gentz indicates the source of the evil which opposes this solution, 'the spirit of domination among the privileged classes.'"

But this "spirit of domination" has hitherto been a necessity, as the people are not at present at all qualified to govern themselves, and all government would have been impossible if people had not been kept in order by the necessity for constant and regular work. How far the people are yet from being able to govern themselves, was shown at the last election. All power, by the Tory party, was placed in their hands, and they returned a parliament of millionaires—of the men most interested in the support of the present economical system. The town population in France would disfranchise the country population. Much greater intelligence and moral power must precede all other great changes in our social state, before we can safely dispense with the "domination of the privileged classes." The Positivists reject co-operation. Dr. Bridges, a well-known Comtist, writing of the difference between the Positivists and French Socialists, while recognising "an important affinity," says: "They rely upon legal means for the execution of their purpose. We rely, in the main, upon moral agencies; only in a very secondary way upon legal. In their view, society should be a vast co-operative association, engaged in a vast variety of enterprises, regulating them by universal suffrage and by a vast machinery of Committees. Positivists have always rejected the co-operative theory. We think it would result, could the experiment be tried on a great scale, in feeble production, in wasteful distribution, and in aggravated selfishness. To us the concentration of wealth in a small number of holders is absolutely necessary to its efficiency. With some exceptions, as in the case of English land,* it is too

* Dr. Bridges excepts the English land. Mr. Motley, in an address at New York, said: "20,000,000 of men live in England, 30,000 men own England. The pyramid stands on its apex." * * This number was taken from the Census of 1861, and has been repeated by Mr. Mill, but the controversy to which this has given rise shows that 150,000 would be nearer the truth.

much dispersed, we think, even now. What we desire is to create an atmosphere of opinion in which the possessors of wealth shall be regarded, and shall regard themselves, as social functionaries, their functions being first to regulate production, so that the existing amount of wealth may somewhat more than reproduce itself; and, secondly, to see that a share of wealth, sufficient to permit healthy life, falls to the lot of the producer. And wealth concentrated will more readily be made amenable to this amosphere than wealth dispersed. In bringing about this state of things, law is obviously powerless. Christianity has proved ineffectual. Our hope lies in the system of thought and life which Comte has promulgated—in the religion of humanity." *

Probably we shall have to pass through some such stage as this contemplated by the Positivist, as the working classes have neither intellect nor moral stamina to act without the aid of the classes above them. They have always hitherto failed when they attempted to go alone. The elements of disunion—jealousy of each other and difference in opinion—have always been the strongest.

It is clear that in taking into consideration the institutions under which man can be made most happy, we must include his Political and Social Institutions as well as his Economical.

As to Government, no doubt that which is best administered is best, but that it may be well administered it must be adapted to the people over which it is to rule, and the degree of civilisation at which they have arrived. The British Government is probably the most free in the world, and it is a growth, an evolution, a development out of the centuries of conditions in which a people fitted for freedom have been placed. It has been the fruit of the merest empiricism, of the experience that has adapted each reform to the immediate wants of the people. It has been the creature

* T. H. Bridges. *Spectator*, April 29, 1871.

of circumstance, without reference to principle. It has been formed as Nature forms everything that she intends to be stable, and it has probably by this means developed, or is about to develope, the best system of Government possible. Government in England has passed through the Monarchical and the Aristocratic or Oligarchical form, and is now evidently approaching the Republican. From a contemporary account of a levée, at the latter part of the 14th century, at the court of Richard II., we learn that "the king on state occasions gave orders for a throne to be erected in his chamber, and thereon he used to sit, after dinner-time, until the hour of vespers, so that all might look upon him. He spoke to none, but looked at each individual in turn. And whenever any one, no matter what his station, encountered the king's glance, he bent upon his knees and did obeisance." This phase of royalty has passed away, and "obeisance" is now paid to the golden calf, and not to the throne, and the head of the state rules, but governs only in theory. The government of the Aristocracy ceased at the Reform Bill of 1832, and the people are now supposed to govern themselves; but that also at present is only in theory. In England it is wealth—the money-power that rules, guided by the public opinion as expressed by the Newspapers: and this is as well, as the public are far too ill-informed at present to govern themselves. The simplest and most just form of government is the rule of the majority, with full freedom of discussion to turn that majority into a minority. The people are supposed by a majority to elect the wisest among them to rule them, these again are governed by a majority among themselves; but this real Republican form of Government can only be possible or desirable where the people are all well disposed and well informed, which is far from being the case in any country in the world at present. George Combe truly says: "The conclusion, in regard to the republican form of government, which I draw, is, that no people is fit

for it in whom the moral and intellectual organs are not largely developed, and in whom also they are not generally and extensively cultivated. The reason is clear. The propensities being all selfish, any talented leader who will address himself strongly to the interests and prejudices of an ignorant people, will carry their suffrages to any scheme which he may propose, and he will speedily render *himself* a dictator and *them* slaves."*

Intellectual and civil freedom necessarily pass by successive stages from the one to the few, and thence to the many; and it was for the announcement of his discovery of this law in history that Prof. Gervinus, in Germany, in 1853, (whose death has just occurred, March, 1871), was imprisoned, and his book publicly destroyed. His "Introduction to the History of the 19th Century" was charged with having advocated opinions dangerous to the State, subversive of public order, and involving the crime of high treason.

Democracy must advance. We cannot put the clock of time back; we must go on; and this is becoming generally recognised. De Tocqueville says: "Everywhere the various occurrences of natural existence have turned to the advantage of democracy; all men have aided it by their exertions. Those who have intentionally laboured in its cause, and those who have served it unwittingly; those who have fought for it, and those who have declared themselves its opponents—have all been driven along in the same track, have all laboured to one end, some ignorantly and some unwillingly; all have been blind instruments in the hands of God." * * "Is it credible that the democracy which has annihilated the feudal system, and vanquished kings, will respect the *bourgeois* and the capitalist? Will it stop now that it is grown so strong and its adversaries so weak?"† And J. K. Shuttleworth tells us that "the tendencies to democratic changes

* "Moral Philosophy," p. 375.

† "Democracy in America," Introduction to the First Part.

are so obvious, and are so strongly indicated by the origin, history, and theory of our constitution, that they are in some form utterly irresistible."* But let those who would go too fast and those who would lose heart learn something by the fact that "1,500 years have elapsed in our history, and yet the theory of our Saxon Constitution is only partially realised"; and also that Freedom, a blessing to the civilised and enlightened, is a curse to the ignorant.

Our Social Institutions also will certainly require a radical change if *all* are to be made as happy as they can be, instead of merely an upper ten thousand.

The Political Economist, for "right" or "wrong", now reads "tending to increase" or "tending to diminish wealth", and this without reference to Health, Intelligence, or the mode in which that wealth shall be distributed. What the Economists seek is an ever-increasing fund for the employment of labour. When each shall take his share of the world's work it will be found that what is wanted is an ever-increasing fund for the enjoyment of rest.

The Queen is the head of our Social as well as our Political State, and although she has ceased to govern in the one, she is all-powerful in the other. Her Majesty has an annual income of £385,000, that she may keep Gold Sticks in Waiting, and Lords of the Stole and Bed Chamber, and other Court Attendants;† and every one, following this example, tries to keep as many "Gold Sticks in Waiting" and

* "On Civilisation," p. 11, *Psychological Journal*, January, 1860.

† We find on the Civil List: Hereditary Grand Falconer (Duke of St. Albans), £1,200; Lord Chamberlain (Viscount Sydney), £2,000; Vice-Chamberlain (Viscount Castlerosse), £904; Keeper of Her Majesty's Privy Purse, £2,000; Mistress of the Robes (Duchess of Sutherland), £500; Groom of the Robes, £800; a Clerk of the Kitchen, who receives £700; and a Chief Cook, at a similar rate, &c., making the grand total of salaried retainers 921.—(J. Charles Cox. *Spectator*, July 29, 1871.)

other things in proportion as they can. But the time is coming when we shall try how *little* we can live upon, instead of how *much* we can spend.

The *Spectator* (April 15, 1871), however, says, probably with great truth as regards the present: "We doubt very greatly whether the tone of English society would be much changed by the disappearance of a Monarchy which has ceased to exercise social influence, but as far as any change occurred it would probably be for the worse. The millionaire would become the aristocrat, and the financier would lead society, and the ideal of life, instead of being merely luxurious, would be luxurious and vulgar too. Our social hierarchy, bad as it may be, does restrain that worship of wealth which is the foible of Anglo-Saxons, and which threatens in America to demoralise every section of the community.

There is no denying that under the present phase of civilisation our Social and Economic system does very much for the favoured few, but it might, under better arrangements, do as much for all. We have seen that even under the present system, where so much is wasted, there is enough for all were it differently distributed; the capitalist and manufacturer, that is, about one-third of the population, now taking two-thirds of the annual produce: that is, for the use of land, machinery, capital, for superintendence and liberty to work, for distribution and protection, the working man gives eight hours' labour out of every twelve. This is rather an unfair division, but there is no immediate remedy; the privileged classes are not likely to give up their privileges and their "spirit of domination" without a considerable fight for them; still, as the labouring class get more intelligent, they are likely to demand a fairer share of the joint produce. The only effectual remedy for this unequal division is for the workman himself to become joint owner or hirer of land, capital, and machinery; but to do this a much

higher rate of intelligence and moral feeling is required than he at present possesses. It has been a great mistake to divorce the workman entirely from the soil, as is the case of the artisans of our great cities. A deterioration of the physical stamina, and an undue predominance of the nervous system, with the too great use of alcoholic stimulants and tobacco, have been the consequence. Health, and security from poverty and want, can only be obtained by people occupying as much land as will furnish them with the first necessaries of life. A factory or staple industry should supply other necessaries and luxuries; so that if the latter should go out of fashion, the people would not be reduced to absolute want in the necessary change. Associative Industry, or Co-operation, should include a farm, a factory, and a store. The profits of the producer and distributor would thus be included; and there might be no more non-productive labourers than were actually required. This would correct the great waste in our present system, and procure for each "nearly the same enjoyments as if he were the single lord of all." The farm should be cultivated by skilled labour, by the aid of machinery; and by a union of small farms, the very best and most expensive machinery might be made to pay. The factory and store might employ the women and children of those families who were employed upon the land; and, by a proper organisation of such factories, they might be made greatly to assist each other. We have illustrations of farms, factories, and stores working successfully on the Co-operative principle; but they are working separately. The next step must be to bring them together.*

* "The working classes are believed to hold together £70,000,000 sterling in societies, savings' banks, and so forth. The number of co-operative societies is computed at 1,000, with a membership of 250,000. The yearly trade done is reckoned at £10,000,000 of money. Mr. Nuttall states that he has analysed the balance sheets of 150 co-operative societies, whose business was £500,000 quarterly. Of the whole annual result, nearly £500,000 was in groceries, of which, how-

"The Co-operative system," says the present Bishop of Manchester, "would encourage the re-appearance of small

ever, not more than £74,000 had been supplied from their own wholesale warehouse. * * Nevertheless, the Wholesale Society, in Manchester, do with the Manchester County Bank, on good terms, a yearly business of £1,000,000; and the societies with which they transact business do a trade amounting to £4,000,000 a year. To show the close affinity already subsisting between co-operation and trades' unionism, it may be stated that in the towns with which the Wholesale Society have dealings, the Amalgamated Engineers have 140 branches."—("The Future of Capital and Labour," p. 448, by George Potter. *Contemporary Review*, February, 1871.)

An elaborate return about industrial and co-operative societies in England and Wales was issued towards the close of the recent session (1871.) The whole number of industrial and co-operative societies registered up to the end of the year 1869 was 1,308; sixty-seven new ones were placed on the roll last year, making together 1,375. Of that number 406 appear to have been dissolved, and 153 have neglected to send up their annual statements. The following statement embraces 749 societies, with their figures up to the end of 1870:—The total number of members was 249,113, the admissions during the year were 42,314, and the withdrawals 21,964. Hence we may say that the former were to the latter as two to one. The amount of share capital credited during the year was £783,059; the amount debited, £582,835; the total capital on the 31st of December, 1870, was £2,034,261; loan capital at the end of the year, £197,128; cash paid for goods during the year, £7,458,000; received from customers in the same period, £8,202,000. The average value of stock-in-trade during the twelve months, £912,000. Hence the stock appears to have been turned over nine times between the 1st of January and the 31st of December. The expenses were £335,327, or rather more than 4 per cent. on the money paid across the counter; interest on loans, £92,333; and allowance for depreciation, £42,817: total of the three items, £470,477. This brings the expenses up to 5¾ per cent. The entire liabilities of the 749 societies are placed at £2,403,902; the entire assets at £2,649,429: the balance over liabilities in favour of the societies would therefore be upwards of £245,000. The value of buildings, fixtures, and land belonging to the various societies is stated to be £962,276. The disposable net profit realised from all sources during the year is put at £555,435. The dividends declared amounted to £483,687, of which £16,523 was allowed to non-

farms, without the re-appearance of a class that did neither themselves nor any one else much good—that of small farmers,"* and perhaps the evils from occupation on land alone are as great as those arising from isolated factory labour. In a late number of the "*Revue des Deux Mondes*" we have an account of the rather lamentable mental condition of the French peasantry:

"The peasant lives in a state of isolation, which the nature of his task imposes upon him, and which has become habitual, almost agreeable to him. He goes through his day's work silent and alone. If he has a companion by his side he seldom experiences the need of interesting him in his thoughts. Meal time comes; he still eats in silence. In the evening, on his return home, he sits down weary and harassed in the chimney corner. Is he dumb, or does he avoid, as useless fatigue, the trouble of translating his thoughts into words? What does he think of during these long hours? what subjects can occupy him? In such a condition there is but one: the comparison of the fate he endures with that of the happy rich. Thus passes middle-age. Old age, afflicted and ill-cared for, follows; carrying its bitter lamentations from door to door, and repeating to those who labour, 'This is what you will be one day.' * * Dispositions born of suffering quickly lead to a certain degree of moral depravity. * * We find ourselves then confronted with a population which, in this century of commercial and industrial progress, is generally miserable, and, remaining plunged in profound ignorance, deteriorates every day by contact with hurtful influences."

Take this in conjunction with the well-known condition of our own rural population. Dr. D. G. Croly, an American writer, says:

"The agricultural poor of England are to-day the most debased of

members; £3,775 was devoted to educational purposes. Lancashire is the birthplace of successful co-operative societies; we say "successful," because the abortive societies established by Robert Owen and some of his disciples will be remembered. In the return 155 societies are registered for that county—many of them very large ones.

* *Contemporary Review*, February, 1871, p. 451.

any class in Europe—are the worst fed, worst used, and worst paid. This cheap agricultural labour lies at the very basis of the aristocratic features of English landed property, and of their whole tenant system. Let the emigration fever once reach this lowest stratum of English society—and it is reaching it—and a heavy blow will have been dealt at the great tenant farming interest of that country, and at the wealth of the large aristocratic landed establishments. A very small advance in the wages of English agricultural labourers will make the raising of wheat and of all the cereals an unprofitable business in that country. It has already to a great extent done so, and hence the attention which has been paid in the last fifteen or twenty years to the growth and development of superior cattle."

And Nathaniel Hawthorne, in the "Blithedale Romance," that exquisite little sketch of an experiment in co-operation in land alone, says (p. 76): "The peril of our way of life was not lest we should fail in becoming practical Agriculturists, but that we should probably cease to be anything else. * * The clods of earth, which we so constantly laboured to turn over and over, were never etherealised into thought. Our thoughts, on the contrary, were fast becoming cloddish. Our labour symbolised nothing, and left us mentally sluggish in the dusk of the evening. Intellectual activity is incompatible with any large amount of bodily exercise."

A radical change, such as is here projected, can be but of very slow growth; at present little beyond a first step has been made in the establishment of Co-operative stores, saving only the profits of the retailer. Of course all the old-world prejudices and privileges will be against it, but what is worse, the wage-class themselves are by no means prepared for it; they will require a great educational change, and a moral and intellectual advance, that very few of them have at present made. Government might greatly aid in facilitating this change, as the great majority of mankind are very timid, have few convictions of their own, are perfectly willing to follow, and, in fact, almost require to lean on persons in authority; but it must be a Government for the people, and

not, as hitherto, for a class—a Government in which the interests of labour shall be as carefully considered and protected as the interests of capital have hitherto been.

All permanent change is a growth. "Time is required for great changes, and all changes are the results of the continuous operation of natural forces which evolve phenomena in a regular succession. Nothing endures which is not in harmony with this law. The improvement in the condition of any class, the growth of any institution—such for example as a representative governing body—the relative powers and privileges of different orders of society, all result from a resolution of the great forces which create and sustain society. It is impossible to overleap intervals of time, so that conditions of society which a philosophic observer may foresee to be possible and to be ultimately beneficial, shall exist otherwise than as the result of that irresistible development to oppose which is to enter into a war with nature. Thus, in our own history, no change has been permanent which has not been a logical consequence of other antecedent conditions, all proceeding from the same social forces, and has not also been in harmony with surrounding conditions." *

Most of the actions of the individual are automatic—that is, performed involuntarily, the result of ages of transmitted growth; and so far as they are voluntary they greatly depend upon habit, custom, and public opinion: a man does what he has been accustomed to do, or what he sees others do, and rarely has an original impulse. It is very wonderful how under these conditions every one, without question, goes to his daily toil, however hard or degrading, and how small a body of police are necessary for our protection and to keep the community in order. Released from these ties, we have French revolutions, and every one trying to set his individual

* "A Sketch of the Laws of Social Progress, illustrated by the Growth of the Freedom and Political Capacity of the Manual Labour Class in England," by Sir J. P. Kay Shuttleworth.

will above his fellows. Society is governed in the same way as the individual. If it once loses its automatic action—if it is forced into new circumstances and conditions, and is obliged to think and decide for itself—all is contention, disorder, and confusion. It is this which makes any advance by force almost impossible. Sudden revolutions are useless, except for destruction, and we can only build on the living foundations. In a time of revolution physical force is necessarily in the ascendant, and moral force in abeyance. It is well, in the present absence of a Science of Man, that we are not dependent for action upon opinion, but are under wiser guidance. It is this transmitted experience of all that have gone before, bottled up in us, that guides our actions. It is an infinite consolation, in the jangle of creeds around, to know that God rules; that the right thing in the long run is the strong thing, and that all the talk goes for little or nothing. The great father of Idealism, Bishop Berkeley, whose moral instincts and actions were perfect, who had "all the virtues under heaven," had a room in his house fitted up for the preparation of tar-water, which he believed to be a universal balm for every physical ill, and with which he physicked his family and poor neighbours, and by which they were no doubt as much benefited as the world at large was, at that time, by his philosophy. At the present time, on all great questions, all our great men are about equally divided. Look at what was the state of opinion on the American and French Civil Wars; on Governor Eyre and Authority; on the Franco-German War; and at present on Theology; on Politics; on Political Economy; on Free Trade and Communism. Our leading thinkers are divided, and we have almost equal *authority* on each side; and such differences must continue until we have a recognised Science of Man. But fortunately it is not opinion that rules, for, as we have said, all permanent change is a growth. Consequently in the change contemplated from Competition to

complete Co-operation we not only have to induce the external "conditions," but we have to grow the structure or brain on which the greatly needed increase in intelligence and virtue depends. We may have a perfect theory, but not persistent and consistent action without this. The old form of Society is by no means yet used up, and all experiments towards a more perfect form as yet have failed. "Time is the great innovator," says Lord Bacon; shall we then imitate time, which innovates so silently as to mock the sense?"

Prof. Beesley, in an article in the *Fortnightly Review* for November, 1870, gives us an interesting account of the International Working Men's Association. He tells us that the taxable income of the country had increased in eight years 20 per cent.; that the co-operative movement was "a victory of the political economy of labour over the political economy of capital." But the workmen are warned that these one-sided efforts are not enough. "The lords of land and the lords of capital will always use their political privileges for the defence and perpetuation of their economical monopolies. The workmen of all countries must enter into close bonds of brotherhood, and wars must cease. It is to promote these two objects that the International has been founded."

In August, 1868, 120 societies, of middle and southern Germany, held a congress in Nuremberg, and affiliated themselves to the International. The North German societies were prohibited by law from connecting themselves with any foreign society.

A new party, calling itself Democratic Socialist, met in congress at Eisenach, in August, 1869, where 263 delegates represented societies numbering 150,000 workmen. The programme of the International was adopted; and, as the law prohibited corporate affiliation to any foreign society, it was arranged that each member should belong individually to the International, and that the central committee, having its seat at Brunswick, should act at the same time as a central committee for the International. These were the men, we are told, who, in September (1870), faithful to the programme of the International, denounced Count Bismarck's claims upon France, and were, for so doing, sent to prison, chained like common felons.

In Austria the working-class opened relations with the International. On December 13, 1869, at the re-opening of the Reichstag,

40,000 workmen assembled in the streets of Vienna, to make their grievances heard by petition to the Ministry. On the 21st the bearers of the petition were arrested. The funds of the workmen's societies were arbitrarily seized and confiscated. At the end of July (1870) the delegates who had been arrested in December were placed on their trial for high treason, the public prosecutor stating that the principles of the International Working Men's Asssociation were considered treasonable in Austria. Mr. Oberwinder, who had been one of the Vienna delegates at Bâle, and Mr. Schen, were sentenced to six and five years' penal servitude respectively, and the rest to shorter terms of imprisonment. On 50,000 or 60,000 persons meeting to protest, they were dispersed by the troops, several being killed and wounded, and many arrested. A similar war against labour, we are told, has been begun in Hungary, the famous constitutionalist, M. Deak, being reckoned among its opponents. So that it seems if workmen's "petitions" or "protests" are to be heard, they must take their muskets with them when they go to present them.

In France members of the International were sentenced to long terms of imprisonment for "belonging to a secret society."

The fourth annual congress of the International was held at Bâle, in September, 1869, and was attended by 78 delegates from America, Belgium, England, France, Germany, Italy, Spain, and Switzerland. At its rising it resolved to meet in September, 1870, at Paris. But Paris had in the meantime resolved to go to Berlin, and as Berlin had come to Paris to render this call unnecessary, this meeting probably has not come off.

Touching the principles of the International, we are told by Prof. Beesley that "certainly the large mass of English members do not trouble themselves much about theories of property. They devote themselves simply to raising their wages, and diminishing their hours of work, by means of unions, and, in my opinion," says the Professor, "they show their wisdom by doing so." Whether it is the same with the mass of continental workmen I will not venture an opinion. According to the leading members of the International—who are, it may be observed, for the most part German—wage-paid labour is destined to pass away, as serf-labour and slave-labour have passed away; and it will give place to associated labour, which ought to be developed to national dimensions and fostered by national means, and that where the working classes possess political power, it is to produce these changes in a direct way. Others think that "where Communists went wrong was in wishing to introduce social changes by political means, instead of trusting to moral means.

M. Mollin, a Positivist, consequently, at the Bâle meeting, proposed the following resolution : "The Proletarians here assembled solemnly repudiate the employment of government action, in whatever form, for the establishment of social systems ; they declare that governmental action should be reduced to the protection of the liberty of all, and that no doctrine ought to prevail otherwise than by perfectly voluntary acceptance, resulting from free exposition." This M. Mollin, as one of the Paris Committee of the International, had been imprisoned in Ste Pelagie the year before. Not only those who would vote with M. Mollin, but all members of the International, are Republicans, and all determined opponents of war.

From the meetings held in London by this party in favour of intervention in the cause of France, it is to be inferred that through France and French Republicanism is thought to be the nearest way to the establishment of those views ; but I rather think the way will be through a united and educated Germany. The French are too versatile,—wanting in Reflection, Firmness, and Conscientiousness, and nothing good and lasting can grow in such a soil. Professor Robert Knox, the anatomist, writing about 1850, says : " In my first lecture, delivered five years ago, I said that the Celtic race does not and never could be made to comprehend the meaning of the word liberty. The opinion I gave had no reference to recent events, but was deduced from past history : the histories of '92, of '15, of '32—add now the events of '48 and '49, and say have I erred in the estimate I formed of this race? On four eventful occasions the supreme power has returned into the hands of the Celtic men of France. Never was the destruction of a dynasty more complete. What use have they made of this power? * * As a Saxon I abhor all dynasties, monarchies, and bayonet-governments ; but this latter seems to be the only one suitable for the Celtic man." No doubt there is much truth in this. "To revolutionise," he says, " is Celtic, to reform is Saxon." On the other hand, the Germans are a much more solid and enduring race, their distinguishing characteristics being Reflection and Conscientiousness. The nation is armed, and with increasing enlightenment they will discover the right and know how, if need be, to defend it—the military captains becoming captains of Industry. The one thing a Republican and Democrat does not understand is obedience, liberty with him meaning the right of every individual to do as he individually chooses ; but real liberty is only compatible with obedience to law. The drilling the Prussians are now receiving is the best possible training for insuring that unity upon which the greatest strength depends, and it is to Germany, not to France, that

we must look for the inauguration of the new social and economic world in its most complete and perfect form; England slowly working its own way onward in its usual empirical untheoretical manner.

Since this was written we have had a revolt of the workmen of Paris, an attempt to "introduce social changes by political means," to "solve social problems by force," ending, if the principles I have laid down be sound, and my estimate of the race be correct, exactly as might have been expected. The ostensible object was, "the recognition and consolidation of the Republic, and the absolute independence of the Commune extended to all places in France," as stated in a State Paper; but no doubt the real rising was that of the Labourer against the Capitalist, and which had been some time waiting its opportunity. The true history of this movement would be one of the most instructive pages that the world has yet seen. We have all the most advanced opinions, Republicans, Communalists, Communists or Socialists, Positivists, to which must be added perhaps 50,000 roughs, all bent upon putting the world straight and bringing about the millenium, in their own way. The objects, no doubt, of the great majority were the highest that can be conceived—the regeneration of the law, and quite prepared were they to become martyrs in the cause; but probably the most notable thing was the construction put upon the movement by the English Press, the *Times* leading the way, as in the great American Civil War, in the path of misconstruction. "The catastrophe," says the leading journal, (May 31st, 1871,) "is astounding, if measured against the cause. Men do die, and have died in all ages, for religion, but never for a 'religion' like this. No God, no man, no faith, no hope—nothing but better wages and more pleasure. The principle of the revolution now quenched in blood was not a bit grander than that of a tailors' strike." The *Spectator* (June 3, 1871) says: "The test of fraternity of the Communists of Paris has been the visible willingness to recent proprietary arrangements, and they have been apt to think no one deserving of being treated as a brother who did not acquiesce in this narrow, not to say mean, test of brotherhood. On the whole, we should say, that the terrible ferocity of the strife, as compared with the apparent smallness of the aims fought for," &c.

Mazzini published an article in the *Roma del Popolo*, in which he warns the Italian workmen against the theories of the International. He says: "The doctrines preached by the leaders and principal members of the International are: 1. The denial of God, who is the only, eternal, and unshakeable Foundation of your duties and rights. 2. The denial of the Fatherland and the nation, namely, of the points

of support which you may all employ to save your interests and those of humanity. 3. The denial of all personal property, namely, of every inducement to produce more than what is absolutely necessary for daily life. Property, when it is the result of work, represents physical activity, as thought represents intelligence. These few words will suffice to teach you that the International can in no way be of any use to your cause."

An eminent physician present during the siege, as reported by M. Sarcey, "expressed the opinion that one of the chief causes of the terrible scenes which accompanied the final suppression of the Communist outbreak was a contagious mental alienation. The minds of the Parisians, he said, were gradually unhinged by the privations of the siege. The revolt of the 18th of March gave the last blow to brains which were already shaken; and at length the greater part of the population went raving mad." * * "Look at the citizens," he said, "who did not take part in the insurrection; they are immovable and stupid, like men struck with paralysis. Yet they have on many occasions given proofs of uncommon vigour and courage; but the air of Paris is at this moment poisoned by deleterious miasmata which make some people furious madmen and others helpless idiots. I have seen the strongest intellects stagger under this pernicious influence, and I have myself frequently felt as if my reason were going."

No doubt there is considerable truth in this view of the matter, and it would have, as in the great Revolution of 1789, a very serious effect upon both the bodily and mental constitution of the next generation.

Besides Mr. Sarcey's "Siege of Paris," we have the testimony of an American, Mr. Nathan Sheppard, in "Shut up in Paris," (London: Richard Bentley and Son, 1871.) "The vain boasting of France," he says, "is the only serious habit of the people." His view of French democracy is given in the following significant extract:—"Republicanism cannot survive where there is not a certain degree of public intelligence, a certain amount of virtue, and a certain measure of self-reliance. The masses here have none of these. They have no confidence in one another, and have less to fear from a ruler of their own choice than from themselves in the experiment of ruling themselves. The worst ruler France can have is—'France.' In the United States and in Great Britain every man stands upon his two solid legs. Here every man leans against every other man, and all have an ineradicable desire to lean against some one man."

"If Germany," says Mr. Sheppard, "could have been conquered by the tactics which reduced the walls of Jericho, the entire army of the

Empire would now be encamped in the suburbs of Berlin." The effeminacy and thoughtless excitement of the citizens, according to Mr. Sheppard, were everywhere apparent. A revolution delights them, but it fails to make them serious. "Such antics and frantics, such grotesque contortions of rage, such gesticulating and perspiring, and shaking of fingers and brandishing of fists and hats, and such laughing and jesting too." They have not the least symptom, he says, of possessing a back-bone, moral or physical; they have no "grit."

Mr. Frederic Harrison, a well-known Positivist, gives us his opinion in the July, 1871, number of the *Fortnightly Review*, of the Commune, the concluding passages of which are well worth attention :—

"This great crisis had stated though it had not solved the social problem. What, in a few words, is this problem? It is this. In this complex industrial system wealth has discovered the machinery by which the principal, in some cases the whole, results of common labour become its special perquisites. Ten thousand miners delve and toil, giving their labour, risking their lives; ten masters give their direction or their capital, oftenest only the latter. And in a generation the ten capitalists are rioting in vast fortunes, and the ten thousand workmen are rotting in their graves, or in a workhouse. And yet the ten thousand were at least as necessary to the work as the ten. Yet more. The ten capitalists are practically the law-makers, the magistrates, the government. The educators of youth, the priests of all creeds, are their creatures. Practically they make and interpret the law—the law of the land, the law of opinion, and the law of God; they are masters of the whole social forces.

"A convenient faith has been invented for them by moralists and economists, the only faith which in these days they at all believe in—the faith that the good of mankind is somehow promoted by a persevering course of selfishness. Competition is, in fact, the whole duty of man. And thus it comes that in ten thousand ways the whole social force is directed for the benefit of those who have. Habitually, unconsciously, often with what they think is a religious sense of duty, they work the machinery of society for their own objects. In this favoured land, whilst the owner of the soil knows no other toil or care but that of providing fresh modes of enjoyment, the peasant, out of whose sweat his luxury is wrung, lives like a beast of burden, and dies like a dog in a ditch; whilst the merchant prince is courting society for a peerage, a thousand lives of seamen are lost, decoyed to sea in rotten ships; whilst mine owners can still paralyse the Legislature, a thousand lives are lost each year in pits, 'chiefly,

it is said, from preventable causes;' and whilst fortunes are reared by ironmasters, a hundred thousand workmen are ground to the dust by truck. Let us reflect what is implied in this mere finding of the late Commission. One hundred thousand families in England are cheated, insulted, and oppressed by being forced to barter portions of their wages for some fraudulent equivalent in goods. Now all this makes up in gross that which they call in France 'l'exploitation des ouvriers.' They say that where in a common work labour is no less necessary than capital, and labourers are as worthy of the profits as managers, the system by which the gross result is appropriated by capital, and under which the self-indulgence of wealth soars to yet unimagined heights, whilst the area of misery, ignorance, and exhaustion sinks ever deeper, is a system which is doomed to end. And this their claim is good.

"Let us turn to the remedy they propose. The whole social force which so long, they say, has been directed by capital in its own interest, shall be directed by workmen in the interests of workmen. The laws shall no longer be made and administered so as to handicap the labourer in the race of industry. The power of the State shall step in to neutralise competition, and to restrain the selfish abuse of capital. The land, at any rate, they say, must be resumed by the State for the benefit of the whole community, and farmed on social, and not on proprietary, bases. Ultimately, in short, the whole existence of capital, and the ordering the lives of the community, must be subject to the will of social authority.

"Such is the faith which, in spite of its extravagance, has seized the foremost minds of the workmen of Europe, which in some form or other receives the devotion of a religious creed. Can any one doubt its strength compared with the conscious corruption of the opposite creed? Does the selfish cunning of competition in its heart think it can stand a social energy like this, with all its errors and all its dangers? Does a society which lives in its equipages, and toils only in amusement, match itself seriously with men who are ready thus to die for a cause however mistaken?

"The claim of capital to amass wealth by what means it chooses, and to spend it how and when it pleases, is so vile, the claim of the workman to have his part in the social result is so unanswerable, that in the end the issue is not doubtful. And since this social problem must some day be faced by all, it seems time for serious men to reflect what other solution remains. Communism stares them in the face; it grows and deepens. Whatever it may suit a journalist to say, no sensible man believes that the 200,000 men who voted for the Com-

mune are bandits and fiends in human shape. They who think that such a story as that of the Commune of Paris is explicable on the 'miscreant' theory are unfit to discuss political questions. It has a great purpose, and it has great leaders. For every man who died on the barricades ten will spring up hereafter. The cry of Millière as he died, 'Vive l'humanité!' will not be unanswered. The bones of Delescluze may be burned in quicklime, but his spirit lives. He and his followers have a purpose. They have sworn that the 'exploitation of the workman' shall end; and end it must.

"They are not so clear about a substitute, but, so far as they have a scheme, it is Communism. There is but one alternative—the answer of Positivism. In one sense Positivism is akin to Communism, for it heartily accepts its belief in social reorganisation; in another it is the opposite of Communism, for it exalts instead of abolishes the exercise of property by individuals. Positivism teaches that the highest uses of society are best served by massing capital in aggregates, and by entrusting these masses to the free control of individuals. It teaches that the dignity of domestic life and of public action, that moral as well as intellectual energy, demand the existence of capitalists as a class. It shows that the highest functions of social life and the noblest powers of the character would cease to exist without the free control of capital. It insists on this freedom in no grudging or unreal spirit. It looks on capital simply as power, and the wise exercise of power as the noblest function of man, and the trustful respect of power as the most generous of human instincts.

"And if Positivism insists that Communism would dwarf and unman every side of human nature, by destroying the infinite sources of nobleness inherent in individual property, it asserts as strongly as Communism itself that individual property can no longer exist on its prevalent conditions. It insists that the use of property must again be made a religious duty—that capital arises from the combination of many efforts, and must in justice minister to the common wants. It would, by an education prolonged through life, teach the workmen of every grade to trust and aid the owner of capital, and the owner of capital to look on himself as the minister of a free community. It would train the rich to rely on their own resources, and compel them to use their full responsibility in so ordering the common industry that the fewest disasters and the least suffering befell the labouring community. Such is a picture of capital not extinguished, but moralised; not cut in pieces, but raised to new functions; not harassed by the fetters of law, but strong in the noble consciousness of public office. Let capital, shrinking from the fires and shambles

of Paris, choose which of these two it will have. Communism is a not impossible future. Positivism is a not impossible future. The *status quo* is impossible. The alternative is Communism or Positivism."

Positivism is thus a benevolent and enlightened despotism, and it is probably more possible in the transition state that the few men could be found qualified so to govern, than that the many could be yet found capable of governing themselves. Otherwise, without the right men Positivism would appear only to present all the worst features of the present society in an exaggerated form, viz., a greater despotism based on larger fortunes; not but that the despotism of the many when in power has always hitherto exceeded that of the individual.

If we want an admirable illustration of what the Capitalist may do for the Workmen, when enlightened and so disposed, we must consult "Solutions Sociales." Par Godin. (Paris: A. le Chevalier, Rue Richelieu). M. Godin built a palace for his workpeople, giving them all the refinements and conveniences of modern civilisation, and the rents, with the profit on the Stores, paid him 6 per cent. for his outlay.

CHAPTER VII.

SUMMARY AND CONCLUSION.

Geological periods mark only epochs, not times.

Life has probably existed on this earth 100 millions of years; Man about 100 thousand.

The faculties, bodily and mental, which man possesses, have been gradually perfecting in every form which life has taken since its first appearance in the world.

So far as the history of Creation is written in the geological records, it would appear that God's mode of working is by evolution and development, by which all things are made to make themselves, and not by special creation. The whole world is one complete and living organism. "The tendency on the part of matter to organise itself, to grow into shape, to assume definite forms in obedience to the definite action of force, is, as I have said, all-pervading. It is in the ground on which you tread, in the water you drink, in the air you breathe. Incipient life, as it were, manifests itself throughout the whole of what we call inorganic nature."* Every atom has its likes and dislikes, and moves with instant precision to its place appointed, and the presence of mind alone, as Sir John Herschel says, explains the whole difficulty. Mind has its laws as well as what we call Matter, and when we exercise the highest powers of our intellect we act in accordance with certain laws of thought. In the action of the Supreme mind we may expect the same to hold, and God's action therefore is not an interference with law. He acts as necessarily in accordance with the laws of his own

* "Fragments of Science," p. 115, by Prof. Tyndall.

being as we do in accordance with ours.* The artificial distinctions and divisions that have been set up between inorganic and organic are becoming daily less and less visible in the light of science. There is no necessity to bring the torch of life from other worlds, in meteoric stones or otherwise: the whole world is alive. The conditions were evolved and individual life was born, although it may not be in man's power to beget such conditions, and Life now proceeds only from Life.

* The Rev. Prof. Caird, in a Sermon preached before the members of the British Association, at Edinburgh, August 6th, 1871, says: "For the more men advanced in intelligence, the more clearly did they begin to see that it was only a vulgar necessity of thought which identified personality with changefulness, and arbitrariness with paroxysmal acts and special interferences." "What, then," he asked. "to a thoughtful observer would be the kind of phenomena, the aspect of things and events, which would look most like the signs of personal thought and will in nature? Surely those phenomena and that aspect from which the indications of anomaly were most completely banished, and throughout which, from beginning to end, reigned calm and changeless order, unbroken sequence and continuity, the majestic presence of power and law."

Mr. C. Staniland Wake, in a paper read before the Department for Anthropology, August 8th, said: "It was simply impossible to understand or to reason with any person who entertained a notion of a creation of something out of nothing. If they could not have something out of nothing, they must have evolution of some kind. It had been said that he had taken Pantheistic ground. Well, he believed that nature was God, a personal God, and that all nature had been evolved."

"Dr. Cairns: Does the gentleman hold that nature is a personal God?

"Mr. Wake; Yes.

"Dr. Cairns: Thank you."

There seems a considerable gulf to fill up between the Rev. Drs. Caird and Cairns. The latter appears to agree with Mr. James Hinton ("Man and His Dwelling Place"), "that all our conceptions are based on the implied postulate that the world is as it appears," but he does not equally agree with him that "the advance of knowledge consists in the substitution of accurate conceptions for natural ones."

Sensibility, or Mind, with animals has been always connected with the Nervous System, and has developed and improved as the Nervous System has been developed and improved in its transmission from body to body in the chain of being.

Man differs from other animals, not in kind, but in degree only.

The "plan," or object, in Creation would appear to be to produce the largest amount of enjoyment without respect to species, or individuals, or man exclusively. "Freedom" is only one of the means towards this end, enabling all the faculties upon which happiness depends to be brought into activity.

Man knows only his own consciousness, or rather his consciousness comprises all his knowledge. External force, acting upon a portion of the structure of the brain and nervous system, creates within him the "World" as he conceives it in his intellectual consciousness, with the ego, or sense of personal identity; passing through other portions of the brain, it creates those likes and antipathies upon which the moral world is based.

Each creature has thus created within it a world of its own, according to its susceptibility to impressions from without, which susceptibility depends upon the specific nature of its nervous organisation.

These "modes of action" of force without give us no real knowledge of things without. We know only how we are affected by them—that is, we know only the consciousness they create within us. All is illusion: colour, on which the beauty of the world so much depends, is a feeling or idea, a nervous sensibility; and so are the forms which we believe to be around us mere ideas. Nervous force only is transmitted to the brain, and the brain forms the image. Without us is we know not what, except that it has the

power to produce these feelings and ideas, and that all power is the power of God.*

* The opposite or Realistic view is thus well expressed by Prof. Donovan: "Man is brought into relation with external objects by means of Faculties, each one of which corresponds with a special property of the object. Objects have 'Form;' man has an Organ of Form, by means of which he perceives this attribute. Objects have 'Size;' man has an organ by means of which he takes cognisance of Size or Magnitude. Objects have 'Weight,' or gravity; man has a corresponding organ; and so on of 'Colour,' 'Order,' and 'Number.' Each has its proper Organ, and these organs are placed in the superciliary ridge or eyebrow." Of course *our* belief is that the organs create the ideas to which we have given these names of Form, Size, Weight, Colour, Order, and Number, without at the same time giving us any real knowledge of the properties of objects themselves, for it is impossible to conceive that an external force—the property or quality of the object—can have any likeness or resemblance whatever to an internal feeling or idea. All we *know* is the idea; from that we *infer* the quality, and the substance. But the quality is force, and we logically infer that it is the force of something, but of what we do not know. We may call it substance, matter, mind, spirit, but these are merely names for the unknown.

How completely our men of science have set things up on the wrong end,—for the external is nothing but "possibilities of sensation,"—is well illustrated in the Presidential Address in the section A. at the last meeting of the British Association (1871.) The President says: "I conclude by quoting some noble words used by Stokes in his Address at Exeter,—words which should be stereotyped for every meeting of this Association: 'When from the phenomenon of life we pass to those of mind, we enter a region still more profoundly mysterious. * * Science can be expected to do but little to aid us here, since the instrument of research is itself the object of investigation. It can but enlighten us as to the depth of our ignorance, and lead us to look to a higher aid for that which most nearly concerns our well being.'" No wonder Anthropology, or the Science of Man, is squeezed into a mere department of Biology at the British Association when this is the kind of *stuff* the Association considers desirable to have stereotyped every year out of deference to a supposed religious public opinion. The only knowledge we really have, all that can be of any real importance to us, is of our ideas and feelings, and these are immediately connected with the brain; and yet the members of

The ideas thus created are not intended to give us real knowledge; only to guide us towards the objects of our being, upon the attainment of which objects our happiness depends. Matter and spirit are only "the names for the unknown and hypothetical cause of states of our own consciousness," and all controversy based on their supposed essential difference is so much mere babbling about that of which we necessarily know nothing.

the British Association generally do not know whether they have any brains or not, (neither does anybody else), and the Science of Mind, based upon Cerebral Physiology, is to this learned body "profoundly mysterious," and any study of it can but "enlighten it as to the depth of its ignorance." A very likely consummation, and most devoutly to be wished, at least as far as this most important department of all Science is concerned! A knowledge of the phenomena of mind, we are told, can only be attained through supernatural aid: in this knowledge the British Association is no further advanced than the world was more than 2,000 years ago, and there it seems likely to remain. It shows how completely current superstitions stand in the way of all progress.

From Prof. Tait's and Prof. Allen Thomson's allusions to the phenomena of so-called Spiritualism it is probable that neither of them have heard of Mr. Crookes's careful experiments on the new (Psychic) Force; or do they consider this gentleman, Dr. Huggins, and Sergeant Cox mere impostors? The bigotry of orthodox science I have always found equal to the bigotry of orthodox religion; but in this case the men of science might even take a lesson from the Clergy. The Bishop of Gloucester and Bristol would have made a better President for their sections than either Prof. Tait or Thomson, for he does seem to have some little intimation of the new truths that are coming upon us. The Bishop says, in an admirable paper on Death in the *Contemporary Review*, for August, 1871, p. 61: "Such terms, vague as they really are, as *medicatrix naturæ* and the like, are all indications at least of the widely spread persuasion that forces are at work within us which are essentially and qualitatively different from any of those with which experimental philosophy has yet come in contact." The British Association is treating these new "forces" just as orthodox science always treats new truths.

"The man of science himself is fonder of glory, and vain,
An eye well practised in nature, a spirit bounded and poor."
—Tennyson.

On the principle of evolution the future necessarily grows out of the past and present: that is, "everything that exists depends upon the past, prepares the future, and is related to the whole;" according to the recently-discovered law of the Conservation of Energy, "each manifestation of force can be interpreted only as the effect of some antecedent force, no matter whether it be an inorganic action, an animal movement, a thought or feeling."

Consequently, all actions being equally necessary—all equally the effect of some antecedent force, there can be no intrinsic difference between them, the only difference being one of arrangement. Good and Evil are purely subjective—that is, dependent upon the way in which our sensibility is affected by things without. Where we have pleasure it is called Good; where we have pain, Evil. Pleasurable sensation attends the legitimate action of all our faculties, whereas pain or suffering is not the legitimate object of any part of our organisation. Praise and blame, reward and punishment, are not a recognition of any intrinsic difference in actions themselves, but of our wish to produce one class of actions rather than another, as more agreeable to ourselves. They are intended only as motives to action.

Responsibility consists in our having to bear the natural and necessary consequences of our actions. The supposition that our responsibility consists in our liability to so much suffering for so much sin or error, if not in this world, then in another—that *justice* requires that if we sin we must suffer—however ancient, is an altogether groundless notion. The object of pain or suffering is reformation, and any pain or punishment that has not that object, any suffering in excess of that, would be objectless and mere revenge. Every sin contains its own atonement in the pain or penalty attached to the natural consequences that follow it. We do not require an *exact* apportionment of so much suffering for so much sin, which, it is said, only an infinitely wise Judge can

deal out in another world; all that is required is so much pain or punishment only as will prevent a repetition of the offence. It is not the sense of justice that begets the persuasion—the strong feeling within us, that evil will be punished, but revenge; d—— you! is not "moral purpose;" it is the language of destructiveness, not conscientiousness, and the old Hebrew conception of so much suffering for so much sin is altogether a barbarous notion originating only in a savage state. That Retribution would not be *just* which included more punishment than was sufficient to correct the offence and was therefore good for the offender.

If, as Quetelet says, "Society prepares crime, and the guilty are only the instruments by which it is executed," the strict demands of justice would require that the sinner, not the saint, should be made happy in another world, because the sinner, having been *made* to "dishonour" in this world, has been the most unhappy here, and requires compensation.

Morality is the law, or the rules and regulations by which men may live together in the most happy manner possible. It expresses the relation of man to man. The feelings that induce us to seek our own well-being are necessarily strong, or we should cease to exist: so strong that there is always a tendency to gratify them at the expense of others; whereas the moral feelings that unite us to our fellows, that bind us up in humanity, are not so strong; we praise them therefore to induce their action; but there is no intrinsic difference between them, as is usually supposed. All our feelings are equally necessary for our well-being, and are equally pure and good, and all equally bad when in excess. We must "do justice, love mercy, and walk humbly with God," but we must not neglect our social duties and our daily work to attend to the interests of humanity. What is wanted is the proportionate activity of all our faculties, and for such activity there is full scope in this world, and we do not require to wait for another to bring every faculty we possess into

full activity, as some religious people affirm. A man may be happy as a pig, or as a peacock, happier still as lover, father, or friend; but he is happiest of all when is added to these the full exercise of the moral sense—of the duties that make him one with his fellows. Every feeling has its reflex action—its reaction. If he is kind, others are kind to him; if he is just, others are just to him; if he gives full measure, it is measured to him again. If also he seeks God, he will find him in the harmony and beauty and sunshine and enjoyment around him. All these feelings do not differ in kind, but in degree only, although what is called "moral purpose" is only to be found in man; they all make him more or less happy, as they are intended to do.

As Morality is the relation of man to man, so Religion is the relation of man to the ever present Spirit of the Universe. God is not more present in one place than another. "The true doctrine of omnipresence is that God re-appears in all his parts, in every moss and cobweb; thus the Universe is alive."* "There is but one infinite substance, and that is God. He is the Universal Being, of which all things are the manifestation."† Science is the record, the classification and arrangement of His "mode of action." All His laws are equally sacred, and upon man's knowledge of them and obedience to them his happiness depends. All, therefore, ought to have equally the religious sanction. We want something to worship, and from the lichen to man, through all the varied chain, we find all worthy of our veneration and adoration; but to make a Religion of Humanity is going back to only another form of fetishism. Humanity is only a small element in either our admiration or enjoyment. We may be taught also to admire all that is great and good in Humanity without making a Religion of it. "The just may be had in everlasting remembrance" without our worshiping them. When once we worship,

* Emerson. † Spinoza.

justice and due discrimination is at an end. The feeling takes captive the reason. We have such a thing as Bibliolatry where people worship the Bible, and "that blessed word Mesapotamia" becomes the greatest source of comfort to the old women. The devout worshippers of Shakspeare defend his puerilities equally with his surpassing excellencies. We always begin with depreciation, and end with undue appreciation. It is an ever-present God, as seen by the lights of our latest knowledge, that we are alone safe in worshiping. All worship of the past ends in retrogression and a stereotyped civilisation.

Death is a mere correlation of force; each cause and effect being a new Life and a new Death: one form gives up its energy, latent or active, that another may live: it is the form, appearance, or phenomenon only that passes away. There is no real Death; no such thing as annihilation. Force, which we call Spirit, is persistent or indestructible. What we call Death is the mere grinding up of old and useless bodies to make into new and more perfect ones. "All death in nature is birth—the assumption of a new garment to replace the old vesture which humanity has laid aside in its progress to higher being." If we have gone wrong—and we all have—and use has become second nature, that is, habit has become organic or constitutional, the old body is broken up and starts again in some new form without such impediment to right action. By such a process, and for such purpose, death sunders the immaterial, as it is called, from the material.

Our Social and Economical System causes great inequality in the distribution of wealth. With better arrangements, by the aid of Science and Machinery, all might be well off. The great question of the day is this relation between Capital and Labour, and it can only be ultimately settled by the Capitalist and Labourer becoming one; by Land, Capital, and Labour, working together on the Co-operative principle,

in which all employed shall have a proprietary interest in the concern, and take a fair share according to that which all are jointly instrumental in producing. The sun does the greater part of the work,* and it has been made to work through

* Philosophers now recognise but one force and its correlatives, or various modes of action. For practical purposes, however, it is found desirable to recognise two forces—sun power and earth power. By the silent and imperceptible force of the sun, calculated by Leslie to be two hundred thousand times greater than that of the combined exertions of the whole human race, water is raised in vapour, which gives out the same amount of force or earth power in finding its level on its way back to the ocean. The air is also rarefied by the sun, which in finding its equilibrium produces a force not much less; and we have thus wind and water power—the sun and earth power balancing each other—which, if it could be economically applied, would be sufficient to do all the work of the world. But Wind and Water have given place to Steam, the power of which, as a force that can be generated at will, is again but bottled sun-shine. Millions of years ago, perhaps, the sun divorced the oxygen from the coal or carbon, which upon their re-union in what we call combustion creates all the power of steam. The same sun power now at work in plants separates the carbon from the oxygen, which upon their coming together again in the animal system is the source of all animal power.

"It is certain," says Prof. Tyndall, "that the sun has been chilled to an extent capable of being accurately expressed in numbers, in order to furnish the power which lifted this year a certain number of tourists from the vale of Chamouni to the summit of Mont Blanc."—("Fragments of Science," p. 437.) People were beginning to suspect that too much had been taken out of him in this way, this cold summer (1871), and they were thinking of whether it might not be desirable to forbid such expeditions, until they were reassured by a return of heat in the autumn (August) of 87 deg. Far. in the shade in London. Now this force of the sun has been duly recognised, it is proposed to use it directly, as well as indirectly. Mr. Ericsson, a Swede, resident in New York, so well known for his efforts to improve the steam-engine, has now turned his attention to the grand question of utilising the sun's rays; and he states that he has devised apparatus by which the heat may be concentrated and used for steam or air-engines. In other words, the solar radiation accumulated on a space ten feet square and perpendicular to the sun's rays will

machinery almost exclusively in favour of the owner of the machine; and this it is that has caused the great inequality of distribution.

develop somewhat more than one-horse power. Hence the sun-shine that falls on the roofs of Philadelphia, he calculates, would keep going 5,000 steam engines of twenty-horse power each. This suggests many reflections; it is at once clear that all the gloomy forebodings about the exhaustion of our coal may be entirely dismissed. The Laputians it is, I think, that Dean Swift represents as being employed in extracting the sun's rays from cucumbers; it appears we need not resort to this, but every man may have a little apparatus—of one-horse power—on the top of his house, which, with machinery judiciously applied to every room, may do all the drudgery and household work of the establishment. This one-horse will not require to be fed on anything but sun's rays, and daylight always contains a sufficient supply of them. It must not be supposed that wives would then go out of fashion; they might, on the contrary, for the first time take their proper place. If man is the "power" in the world, woman is the "beauty"—the æsthetic is properly her department.

But such a power need not be confined to domestic uses. In India, in the temples of Buddha, the prayers are done my machinery, which is kept going night and day. Here it has been calculated that a one-horse sun power, or even less—a one-ass power—on the top of our churches, would probably be enough to preach all the sermons. The ideas in our ordinary sermons are so few and simple that they might readily be set to machinery, and ground out every Sunday for the benefit of those very young people who are not yet familiar with them—thus releasing a considerable amount of ecclesiastical force that now undoubtedly might be applied to better purposes. Good sermons may be purchased in lithograph at from 5s. a dozen. I am rather surprised, therefore, at the following, which I take from the *Pall Mall Gazette*, April 28, 1871:—

"Clergymen with a small stock of sermons frequently speculate too boldly on the shortness of their hearers' memories, but they probably seldom carry the practice so far as the reverend gentleman whose sermons have been subjected by one of his congregation, 'a great statist and an old resident,' to the following minute classification. A friend of the 'great statist' thus reports the result of his inquiries:—'His theory is that during thirteen years of the present incumbency, the general stock of sermons possessed by the vicar has been preached

We have now only to draw the legitimate deductions from the above, and to see how we may best further nature's plan in the production of the largest amount of happiness in the world. As far as we are individually concerned we shall perhaps do this by losing sight of happiness altogether, and not taking it into account at all. The objects of our desires are all closely marked in our constitution and organisation, and not one of these desires is the desire for happiness. It is upon this partial truth that the anti-utilitarian rides off

forty-eight times, or, as he says, has made forty-eight revolutions, and that they are already far advanced in the forty-ninth cycle. He thinks that when they have gone through fifty revolutions they will be tolerably well worn out—seeing that they were ancient when they came into the possession of the present owner. He considers that he has accurately fixed the date of their composition, which he believes to be between the thirty-fifth and fortieth years of George III., or about seventy-five years ago. Two of them, which are known as the "Astronomical Sermons," he says, are taken from Derham's "Astro Theology," published in 1786, and abound with the errors of that date. Another is supposed to have been written on the occasion of the earthquake at Lisbon, and is known as the "Trembling Sermon," being suited to occasions of public calamity. It has already done duty on the occasions of two revolutions in Spain, twice for commercial panics in England, once for the Crimean war, and recently for the Franco-German War, with a few other similar occasions. They are taken from some early numbers of the *Church Magazine*.'"

We have not yet been able to tame the Lightning; it has proved itself at present a little too eratic in its course for daily use. A correspondent of *Nature*, however, draws attention to an important discovery made by an American, which bids fair to supply the want of a portable motive power for machinery. At the last exhibition of the American Institute, it seems, there was shown an elliptic lock-stitch sewing machine driven by an electric engine small enough to fit into a common hatbox: "A series of eight magnets are set on the periphery of a circle, and around these revolves an armature of steel which is continuously propelled by the magnetic action, and thus operates the machinery that moves the needle. Connection with this motor is had by means of a small slide within reach of the operator, at whose will the current may be cut off entirely or the speed of the needle graduated as may be desired."

triumphantly. We love our wife, children, and friends—not happiness, but the love of them produces happiness.

We have seen that from the commencement of animal life in the world, pleasurable sensibility has increased with the increase in size of the nervous system, and intelligence and wants have increased with the happiness dependent upon their gratification with increased speciality of structure. This is still the law. What we want to grow is more brains; not at the expense of any other bodily powers, but proportionate to them: a sound mind in a sound body. But we not only want more brains, but we want those parts of the brain especially developed that are connected with the highest attributes of man—the intellect and moral feeling. In fact, we want to improve the breed of men, our attention hitherto having been almost exclusively devoted to dogs and horses, sheep and short-horns. We can produce almost any variety of plants, flowers, and fruits, and almost any form in animals; but all such laws are entirely ignored as far as man is concerned. Providence is supposed to take this department of science entirely into its own hands. We have only to procure a marriage license, and we may without any kind of censure bring any number of decrepid, imbecile, insane, scrofulous, and otherwise diseased children into the world; and yet from this ignorance and neglect arise half the ills that flesh is heir to. Darwin says: "For my part I conclude that of all the causes that have led to the differences in external appearance between the races of man, and to a certain extent between man and the lower animals, sexual relation has been by far the most efficient."* But Mr. Darwin throws very little additional light upon the laws that ought to regulate this selection between men and women, and I must confess to considerable disappointment, as I have been looking forward with great interest, expecting great revelations in his book on sex. We have not yet got much beyond the great

* "Descent of Man," vol. 2, p. 384.

principle of all breeders who have greatly improved our domestic animals, viz., that "like breeds like," although it is by the variations from this rule that the greatest improvements are effected. "Colour, form, size, texture of hair or wool, proportions of various parts, strength or weakness of constitution, tendency to fatten or to remain lean, to give much or little milk, speed, strength, temper, intelligence, special instincts; there is not one of these characters whose transmission is not an every-day occurrence within the experience of cattle breeders, stock-farmers, horse dealers, and dog and poultry fanciers." * No doubt in man, as in animals, we may improve a property by cultivation, and transmit it in its improved form to posterity; and this power may be greatly increased by a judicious sexual selection. Mr. Darwin tells us that "in the case of corporeal structures it is the selection of the slightly better-endowed and the elimination of the slightly less well-endowed individuals, and not the preservation of strongly marked and rare anomalies, that leads to the advancement of a species." † He says it is surprising how soon a want of care, or care wrongly directed, leads to the degeneracy of a domestic race; but excepting in the case of man himself, hardly any one is so ignorant as to allow his worst animals to breed. ‡ Much depends upon his choice of a wife, but a man's physical and mental condition also before marriage, and a woman's health and whole mental state during the period of gestation affect the coming child. Twins are often alike bodily and mentally, and yet differ widely from other members of the same family, which shows how much depends upon the mother and the circumstances in which she is placed. How little is at present known of, and how much less even do we care for, the natural laws by which beauty, health, and intellect result from certain unions,

* "Lay Sermons," p. 270. Huxley.
† "Descent of Man," p. 172. ‡ Ibid., p. 168.

and deformity, disease, and insanity from others.* We ought to know at what age it is best to marry; what physical and mental temperaments should be brought together, and what mode of treatment and feeding is best during the period of gestation. But of these things at present we have little or no record. Darwin, however, tells us that "children born of mothers during the prime of life are heavier and larger, and therefore probably more vigorous, than those born at other periods."† There can be no doubt that the military regulations, and the laws enforced with respect to marriage in many of the German States, have very much improved the

* "Our aristocracy, by exclusive intermarriages among ancient families, proceed blindly to breed in contempt of deformities, of feeble intellect, or of hereditary madness, under the instigation of pride, or the love of wealth, until their race becomes extinct; while another portentous curse, that of unwholesome factories, threatens to deteriorate the once brave manhood of England. I believe that, among mankind, as well as domesticated animals, there are physical and moral influences which may be regulated so as to improve or predispose both the corporeal and moral aptitudes; and certainly the most obvious cause is that of selecting the fit progenitors of both sexes."—(Sir A. Carlisle, in a letter to Mr. Alex. Walker "On Intermarriage.")

The Right Hon. B. Disraeli, in "Lothair," that rather clever satire of his on the upper classes, says: "It is the first duty of a state to attend to the frame and health of the subject. The Spartans understood this. They permitted no marriage the probable consequences of which might be a feeble progeny; they even took measures to secure a vigorous one. The Romans doomed the deformed to immediate destruction. The union of the races concerns the welfare of the commonwealth much too nearly to be entrusted to individual arrangement. The fate of a nation will ultimately depend upon the strength and health of the population. Both France and England should look to this; they have cause. As to our mighty engines of war in the hands of a puny race, it will be the old story of the lower empire and the Greek fire. Laws should be passed to secure all this, and some day they will be. But nothing can be done till the Aryan races are extricated from Semitism."—(Vol. 1, p. 280.)

† "Descent of Man," vol. 1. p. 174.

race during the last half century. "It is considered also as established, that residence in the Western States of America during the years of growth, tends to produce an increase of stature." The only case of "sexual selection" on record, except a few experiments lately made in America, is the well-known case of the Prussian Grenadiers, and this certainly produced a fine race of men physically, that is, judged by their inches, but they were proportionally stupid, growth of brain not having kept pace with growth of body. Where the vital force is used in growth of body, the thinking power is often small, and tall men have proportionally small brains. Mr. Galton regrets that he is unable to solve the simple question whether, and how far, men and women who are prodigies of genius are infertile. I have, however, he says, shown that men of eminence are by no means so. Eminence depends on position, circumstances, a large brain, perseverance, and power of concentration; but genius upon activity of the brain, and a general predominance of the nervous system. This absorbs the vital power, and especially in women prevents the due development of the generative system, and Mr. Galton will find that few women of any note have children.

We know so little that we do not even at present know what determines sex. The only thing that seems to have been established is that illegitimate births yield a smaller proportion of boys than girls.* In India the proportion of sexes is just the reverse to that which prevails in Europe. Omitting decimals, the males are to the females as 54 to 45; and in the North-West Provinces as 53 to 46; and in the rest of India as 51 to 48. In England, on the contrary, the ratio is 48 males to 51 females; and in Belgium the sexes are almost equally balanced.

What is wanted is a great collection of facts on this subject, that we may generalise the laws which control them.

* "Europe Politique et Social," by Maurice Block.

There has been no application at present of Darwin's very valuable labours to human nature. The Phrenologists are the only people who professedly have paid any attention to this subject. They have studied temperaments, muscular, vital, nervous, and their relation to character and to desirable sexual selections; but their knowledge is at present very limited. When more is known, however, there is little fear but that sensible people will attend to that upon which their own happiness and the welfare of the children so much depends. Perhaps when the world is full, and people live longer, we shall breed only from our Queen Bees, and put to death, as the bees do, at least for such purposes, all but our finest males.

Something is owing to Mr. Galton. He has demonstrated that both the physical and mental qualities are transmissible, by hereditary descent, in man as in other animals. He fears that the race is deteriorating under the demands that civilisation makes upon us, rather than advancing. He says, "the needs of civilisation, communication, and culture, call for more brains and mental stamina than the average of our race possess. We are in crying want of a greater fund of ability in all stations of life, for neither the classes of statesmen, philosophers, artisans, nor labourers are up to the modern complexity of their several professions. An extended civilisation like ours comprises more interests than the ordinary statesmen or philosophers of our present race are capable of dealing with, and it exacts more intelligent work than our ordinary artisans and labourers are capable of performing. Our race is overweighted, and appears likely to be drudged into degeneracy by demands that exceed its powers." Men are overworked, and require an artificial stimulant before the jaded nervous system is capable of enjoyment: men are overexcited, and require a sedative to quiet their too active brain, and both the disease and its palliative, alcohol and tobacco, are working infinite mischief. Over-toil, pain, sorrow, alco-

hol and tobacco, lower the health and decrease the size of the brain generally.

Under all these disadvantages, however, the child being born, we must proceed to develop, as far as we are able, all its physical and mental powers in harmonious proportion, depressing those that are too strong, and cultivating those that are weak. Our economical system aims more at the creation of wealth than the making of men. No doubt we might lose much in productive power by a general liability to military service, as is customary in Germany; but what we lost in wealth, we might gain in health and happiness. We turn our men into tailors and men-milliners, and keep them to occupations behind the counter, fit only for women; but it would tend greatly to the development of both their physical and mental powers if they were trained to handle a sword and rifle, instead of a needle and yard measure. Volunteering is only playing at soldiers. The attention given in this country to mere money-making is too exclusive, and a term of military service might well supplement the ordinary education, and give to Anglo-Saxon liberty what it most wants—a power of obedience, order, and organisation. It is true that our system of hiring people to fight for us absorbs a large and restless class that is little fit for any other occupation, and which might endanger the interests of the community by being let loose upon it; and neither is it likely that so large an interference with our money-making habits will be tolerated willingly for a moment; but still, should we ever be forced into it by self-defence, we may find some compensation in the physical training, and in the prevention of those early marriages which, with steam factories, are doing so much for the deterioration of the race in large towns.

All moral advance must be based upon improved physical conditions. What is called education exercises only the intellectual faculties, but it is health, prosperity, and happiness that

are required to increase the strength of such feelings as make us wish to do justice and to love mercy. When a man is happy himself he wishes to make others so, and we are too apt to mete to others such measure as is given to us. More, however, after all, depends upon breeding than on culture, and it is as difficult, by taking thought, to add an inch to the mental as to the bodily stature. At present we systematically breed a race of paupers and criminals, for which the only palliative is a National System of compulsory education and training, and allowing labour to find its level, as water does, or as the price of other commodities, by affording every possible facility for its flowing freely from where it is in excess to where it is wanted. Our old system might be much mended, and last till we are better prepared for a new one, if all received a good technical education, and all could get easily to where their work was wanted, whether in this country or in the colonies.

Our happiness depends upon the exercise of all our powers, bodily and mental; and our Social System, as it at present exists, is by no means favourable to the division of our time and energies this varied exercise requires. Doubtless we have made some progress, but it is more in seeming than in reality. The *Tagespresse*, of Vienna, gives a curious extract from the Court regulations of the Hofburg for the year 1624, on the etiquette to be observed by officers when invited to the royal table. The regulation begins by stating that usually officers behave under such circumstances "with great politeness and good breeding, like true and worthy cavaliers;" but that the Emperor thinks it necessary to issue the following directions for the use of inexperienced cadets:—1. Officers should come to the palace handsomely dressed, "and not enter the room in a half-drunken state." 2. When they are at table "they should not rock about on their chairs, nor sit back and stretch out their legs." 3. They should not "drink after each mouthful, as by so doing

they will very soon get drunk; nor drink more than half a glass at a time; and before drinking they should wipe their lips and moustachios." 4. They should not put their hands in the dishes nor throw bones under the table. 5. They should not "lick their fingers nor spit on the plate; nor wipe their noses with their napkins; nor drink so brutally as to fall off their chairs."

About the same time, or a little earlier, we have a Proclamation by the Lord Mayor of London, in which he set forth "that in divers places the players (Shakespeare and Company) do use to recite their plays to the great hurt and distraction of the game of bear-baiting, and such like pastimes, which are maintained for her Majesty's pleasure"; and a contemporary writer gives us a description of how our aristocracy at that time managed to get through their time in the country. "There are also of those," says Vincent, the defender of rural usages, "that can shoot in long-bows, cross-bows, or hand-gun: yea, there wanteth not some that are both so wise, and of so good audacity, as they can, and do (for lack of better company) entertain their master with table-talk, be it his pleasure to speak either of hawks or hounds, fishing or fowling, sowing or grafting, ditching or hedging, the dearth or cheapness of grain, or any such matters whereof gentlemen commonly speak in the country, be it either of pleasure or profit, these good fellows know somewhat in all." The brightest of them knew the rules of every game at dice and cards, could act in interludes, drink deeply for hours at a sitting without getting drunk, sing songs, make jests more pungent than those of professional fools, and on winter evenings, for the entertainment of august company, "read in divers pleasant books and good authors: as 'Sir Guy of Warwick,' 'The Four Sons of Aymon,' 'The Ship of Fools,' 'The Budget of Demands,' 'The Hundred Merry Tales,' 'The Book of Riddles,' and many other excellent writers both witty and pleasant." Yet further, a model

serving-gentleman could in his master's absence play the part of host to visitors. In pre-Elizabethan times, we are told, these superior serving-men were always of gentle lineage.

The picture of the last century, also, is not very bright if we may trust Mr. Forsyth. He says: "As regards, however, the social aspect of the age, and the general tone of thought, it is, I think, impossible to deny that the bygone century is not an attractive period. There was little of the earnestness of life and quick invention and active benevolence which are the characteristics of our own age. The questions that have stirred the hearts of the present generation then slumbered in the womb of time. Reform, Free Trade, Education, and Sanitary Laws occupied no part of the thoughts of statesmen, and excited no interest in the people. The miracles of change which have been wrought by Steam, Electricity, Chloroform, Photography, and Breechloading Artillery, revolutionising Mechanics and Science, and Medicine, and Art and War, were not even suspected as possible."*

Our present advance, however, is not to be measured by these discoveries. It is not the physical but the moral advance with which we have to do. The ideal of our Upper Class tends to luxury and effeminancy; the suppression of all feeling and all mental power whatever; a noiseless anticipation of all personal wants by servants; enormous expenditure and display; and an unfailing adherence to a scale of social supremacy having little or no relation to goodness or talent. The country to this class, *without sport*, is still unquestionably a severe trial—the sport consisting, not in sympathy with the enjoyment around, but in killing and being their own butchers.†

* "The Novels and Novelists of the Eighteenth Century in Illustration of the Manners and Morals of the Age." By William Forsyth, M.A., Q.C. (London: John Murray, 1871.)

† A writer on "Social Slavery," in the *Cornhill Magazine*, tells us: "We stand at an evening party like skeletons in patent-leather boots,

Our Middle Class pass all their time in making money, that they may furnish a poor imitation of this. There is all the folly without the refinement.

and moralise upon the humbug and hollowness of the festivity that is going on around us. If all the crowd who are treading upon each other's toes could for one moment be induced to speak the truth what strange revelations would be made in a few minutes! What a quantity of petty jealousies and of mean ambitions would come to light! How small would be the results in real happiness to anybody concerned! How frankly we should confess that we were all boring each other to the very verge of despair, and that we would infinitely rather be at home, if it were not for some vague and unaccountable impression that it is the proper thing to bore and to be bored. Add all the toad-eating and the match-making and the place-hunting which, as novelists inform us, is taking place in every direction, and we shall be half inclined to believe that society is nothing but an organised system of hypocrisy, whose rules are made by clever rogues in order to provide a decent veil for their own trickery and selfishness. If people avowed their real motives the world would be too ugly a place to inhabit, and therefore an external decency is strictly enforced to cover its real deformity."

The *Saturday Review* remarks that sensational dramas, burlesques, and obscene dances are popular, not because Shakespeare and Sheridan are not played, but because Shakespeare and Sheridan are unintelligible and slow to the generality. The modern stage has not corrupted morals so much as our morals have corrupted the modern stage. Has it really come to this, that the middle-class, and indeed much of the higher, is incapable among us of more serious and ennobling amusements? Is it that the sense of better aims, purer enjoyments, and intellectual pursuits is dying out among us? There are ominous signs that patriotism is old-fashioned and out of date. A cynical contempt of a noble life, of higher literature, and of enthusiasm in any solid convictions is exhibited in the repose, as it is called, and indifference of manners and speech, which belong to high society. The highest culture among us is represented by a polite and superb contempt for any reality and heartiness; and among the middle classes the excessive devotion to wealth, and all that goes to creating personal wealth, absorbs the whole nature. Under these circumstances popular amusements and popular literature, burlesque, travesty, and comic journalism, the English stage and the English novel, are unpleasant phenomena. If the stage and the drama of the day reflect the morals of the day

The Lower and more numerous Class work so hard to furnish the means for the above most rational style of living (8,500 persons having an income of £126,000,000) that all their higher faculties get absorbed in their work—that is, in the vital and muscular force required for it.

The present tendency of our political institutions is towards disintegration, where every man, as an atom of society, shall have full power to do what he likes and to move about as he pleases; and this the Anglo-Saxon race in England, America, and elsewhere call freedom, although each man may still be the slave to his primary wants, and have to work hard for their gratification. When every one, however, has been so far freed it is to be hoped that Society will crystalise into a more perfect form. Real freedom is in obedience to law, under which we are *compelled* to act *voluntarily*. What is required to give real freedom to all, and to release the great body of the people from their too great and incessant toil, is organisation, under which a portion of our liberty would have to be given to the community that we might insure the larger part. The enormous saving of labour by organisation at the present time is well illustrated by the Post Office, where a letter is put in a hole in a wall, or pillar-post, and the answer to it, from any part of the kingdom, is dropped into a hole in your door next morning perhaps, one penny being sufficient to pay for the transit of this letter, and to leave a handsome profit on the transaction. Another illustration is where a Newspaper, which perhaps cost the proprietor from £20 to £100, is left at any man's door for a

we may almost begin to think that—at least as regards certain classes, the classes who want cheap amusements in great cities—we are on the verge, if not in the act of national decline. The ancient mimes of the dark days of the Triumvirs were almost identical with our farces and burlesques. The loose harlequinade and the looser dances of the Roman stage coincided with the days of the death struggles of the better Roman life. *Absit omen!*

penny. In fact, there is no want of this kind of organisation, by which, as Dr. Neil Arnott says, "each individual of the civilised millions dwelling on the earth may have nearly the same enjoyments as if he were the single lord of all";* but unfortunately these advantages are not at present given to each individual, but are confined to a favoured few—to men of "small fortune." Under better arrangements they might be extended to all. Society at present is a conglomeration of opposing interests. By the aid of machinery

* Dr. Neil Arnott, drawing a picture of what civilisation has done for us, says: "Every one feels that he is a member of one vast civilised society, which covers the face of the earth; and no part of the earth is indifferent to him. In England, for instance, a man of small fortune may cast his looks around him, and say with truth and exultation, 'I am lodged in a house that affords me conveniences and comforts which, some centuries ago, even a king could not command. Ships are crossing the seas in every direction, to bring me what is useful to me from all parts of the earth. In China, men are gathering the tea-leaf for me; in America, they are planting cotton for me; in the West Indies, they are preparing my sugar and my coffee; in Italy they are feeding silkworms for me; in Saxony, they are shearing the sheep to make me clothing; at home, powerful steam-engines are spinning and weaving for me, and making cutlery for me, and pumping the mines, that minerals useful to me may be procured. Although my patrimony was small, I have post-horses running day and night, on all the roads, to carry my correspondence; I have roads, and canals, and bridges, to bear the coal for my winter fire; nay, I have protecting fleets and armies around my happy country, to secure my enjoyments and repose. Then I have editors and printers, who daily send me an account of what is going on throughout the world among all these people who serve me. And in a corner of my house I have *Books!* the miracle of all my possessions, more wonderful than the wishing-cap of the Arabian Tales, for they transport me instantly, not only to all places, but to all times. By my books I can conjure up before me into vivid existence all the great and good men of antiquity; and for my individual satisfaction I can make them act over again the most renowned of their exploits: the orators declaim for me; the historians recite; the poets sing; and from the equator to the pole, or from the beginning of time until now, by my books, I can be where I please.'"

more work is now done in the cotton trade alone than formerly could have been done by the whole population of Great Britain. By such means we have become rich, but we have not yet learnt how to divide things fairly, or to make a right use of riches when acquired. The present system deprives the working man of the full benefit he might and ought to derive from such civilisation as we have. What is wanted is to carry the organisation further: to unite Capital and Labour, so that they should both work under one proprietorship. This would give to each individual the small fortune required, and the large surplus would not be wasted as it is now.

The small fortune that all might have under better arrangements would be quite sufficient to bring all our faculties into full activity. A large fortune is rather an impediment than an aid to the greatest happiness. Increase of luxuries does not mean increase of happiness, but decrease. It is not in possession, but in acquisition, that happiness is found—not in gratified wants, but in gratifying them. Fatigue is often only the too great strain on particular faculties; and rest is best found, not in inactivity, but in change of occupation, by bringing other faculties into use. A person actively engaged in the path of duty all day long is probably nearly as happy as he can be, while one who has nothing to do is nearly as miserable. "We are made up of activities nine parts, and passivities one—being capable of only one part in pleasure to nine parts in duty; and unless we prey upon something external, internal cravings will prey upon us. In other words, the satisfaction of active and benevolent exertions is almost inexhaustible; whereas pleasures cloy, and by repetition souring turn to pain. Labour is the doom of all. You may avoid the manual, but you increase the mental. You may avoid the burden of the shoulders, but you increase the burden of the heart and spirits." *

* "Elkinton Rectory," p. 415.

The question is, what are the wants that will bring all a man's faculties into daily activity? A man wants food, lodging, and clothing; a wife, children, and friends; a daily occupation, by which, with either head or hand, he produces something more than he consumes, or otherwise does his share of the world's work; and these should bring into activity all the energy of his nature, his love of overcoming difficulties, his policy, his planning, contriving, and constructing, and his love of acquisition so as to create some saving or surplus. A man has also pleasure in perseverance—in firmness; and he also requires a position in which he shall acquire, by truthfulness, honesty, and fair dealing, the approbation of his fellows and his own self-respect.

All this will bring one-half of a man's nature into full activity, but it is the lower half—the part he has in common with other animals. He requires some occupation that shall give him a strong interest in humanity—strong, if not as strong as he has in wife, children, and friends: an unselfish interest, as it is called—a hobby: an idea, as the French call it—an enthusiasm of humanity—something that will exercise his respect and veneration, and call out the faith, hope, and poetry of his nature. Above all, there must be the daily, serious, systematic cultivation of the intellect. To the well-cultivated intellect a single hour of the unveiling of nature by Science, of recreation in Art, or Music, or Poetry, is worth all the rest of the day. "Refined taste may be an equivalent for half an income, and a sense of what is beautiful in God's world may make a poor man

'Passing rich on forty pounds a year.'"*

"To have always," says Disraeli, "some secret, darling idea to which we can have recourse amid the noise and nonsense of the world, and which never fails to touch us in the most

* Rev. F. W. Robertson's "Lectures and Addresses."

exquisite manner, is an act of happiness that fortune cannot deprive us of."

Frederick Robertson says most truly that "there is something worse than death: Cowardice is worse. And the decay of enthusiasm and manliness is worse. And it is worse than death, aye, worse than a hundred deaths, when a people has gravitated down into the creed that the 'wealth of nations' consists not in generous hearts—'fire in each breast and freedom on each brow'—in national virtues, and primitive simplicity, and heroic endurance, and preference of duty to life;—not in MEN, but in silk and cotton, and somethat they call 'capital.' Peace is blessed. Peace arising out of Charity. But peace, springing out of the calculations of selfishness, is not blessed. If the price to be paid for peace is this, that wealth accumulates and men decay, better far that every street in every town of our once noble country should run blood."*

But mankind generally at present do not get much beyond the activity of the lower half of their faculties. It is true that on Sundays they do their Religion, but this is too frequently little more than a selfish and prudent endeavour to "make the best of both worlds." They put off till a more convenient season the action of their higher powers, but that convenient season never comes, or if it does come, the higher powers have disappeared for want of cultivation. "Capacity for the nobler feelings is in most natures a very tender plant, easily killed, not only by hostile influences, but by mere want of sustenance." (J. S. Mill.)

Herbert Spencer defines life to be "The continuous adjustment of internal relations to external relations." These undoubtedly are the conditions of life, but more especially is this adjustment essential to the harmonious development of mental life. There is no fact perhaps more overlooked than

* Rev. F. W. Robertson's "Lectures and Addresses," p. 196.

this in the plans we lay out for our own well-being. There is a time for all things, but when that time is passed, those things are gone from us for ever. In the eager pursuit of certain objects in life, the end is often lost in the means. In the pursuit of wealth the use of that wealth is too often forgotten, till not the use, but the pursuit alone gives pleasure. The moral and æsthetic nature has been crippled, if the soul has not been sold altogether to the devil of this world—the god Mammon. Each of the seven ages of life has its joys allotted to it, which, if not taken at the time, are lost to us for ever. Some people never catch the proper time; they are always an age behind, and the true enjoyments of life are, consequently, never known to them. The continuous adjustment of external relations to internal relations is forgotten, and procrastination robs them of joys which have been put off until constitutional changes have rendered such joys no longer possible. It is this harmony of faculty and circumstance that is essential to happiness. Few know how much depends upon the nice adjustment of our pursuits to our varying bodily and mental capacities: it is useless to try to put old heads on young shoulders, or to do in old age what only youth fits us for. That "some place their bliss in action, some in ease," depends upon age. If we would not throw away happiness, and indeed make ourselves miserable, we must make careful note of these changes, and adapt our pursuits to our altered or changing capabilities, or we shall soon discover that "all is vanity." In youth the propensities are active—"we draw nutrition, propagate," and if no higher faculties are cultivated, "rot," at least mentally.

> Ah me! what wonder-working, occult science
> Can from the ashes in our hearts once more
> The rose of youth restore?
> What craft of alchemy can bid defiance
> To time and change, and for a single hour
> Renew this phantom-flower?

"O give me back!" I cried, the vanished splendours,
The breath of morn and the exultant strife,
When the swift stream of life
Bounds o'er the rocky channels, and surrenders
The pond, with all its lilies, for the leap
Into the unknown deep!

And the sea answered, with a lamentation
Like some old prophet wailing, and it said,
"Alas! thy youth is dead!
It breathes no more, its heart has no pulsation,
In the dark places with the dead of old
It lies for ever cold!"

—Longfellow.

But "though nothing can bring back the hour of sunshine in the grass, of glory in the flower," this sunshine and glory are more dependent upon cultivation than upon age, and ought to increase rather than decrease as we grow older. The Æsthetic feelings are the result of careful cultivation, and should be the solace of old age. The largest fortune we can lay by for our old age is a taste for good reading, the result of careful cultivation. To keep the company of all the great and good men that have lived is the best "society" we can have. The stores of literature are inexhaustible, and he who has acquired a taste for literature has never a minute that he cannot spend pleasurably. The proper love of advancing age is the love of truth, and the proper business of old age is its discovery. The wealth of such a love and such a pursuit is endless. The world is full of new books and new truths, and fresh store is laid at our feet every morning. We have only to put ourselves *en rapport* with all that is great, wise, and good in the world to form a part of it. A mere intellectual sensualism is not what I mean. Gobbling up a great number of books without order, or arrangement, or digestion, is of

little use. We should read good books, pencil in hand, to note what we wish to return to, and retain and put down thoughts that may be suggested. We gain more by the latter often than the former. With a habit of good reading, a good novel, as an occasional relaxation, may, perhaps, give to others, as it does to me, the greatest possible enjoyment; and it is certainly the cheapest pleasure we can have, because if we do not indulge too freely there is no expense and no drawback. We must lay down a plan of life, and have strength of will enough to keep it; and to do this it is essential that we should know definitely what we would have, and if we attain to that we must be satisfied, and not be disappointed if we cannot also have other things that are incompatible with it. For instance, if truth is our object, we must learn to do without the "stupid staring and the loud huzzas" of the multitude. "The highest object in life," says Samuel Smiles, "we take to be, to form a manly character, and to work out the best development possible of body and spirit—of mind, conscience, heart, and soul, &c. That is, therefore, not the most successful life in which a man gets the most pleasure, the most money, the most power or place, honour, or fame, &c."* We must get out of the deep rut of conventionalism, and only move in it when it saves time instead of fritters it away, or we may have no solitude, and our leisure be at the mercy of any person who may choose to inflict his idleness or *ennui* upon us. Who cannot feel with Longfellow, his "Day of Sunshine" has not yet learned to Live!—

> O gift of God! O perfect day:
> Whereon shall no man work, but play;
> Whereon it is enough for me,
> Not to be *doing*, but to be!

* "Self Help," p. 253.

Through every fibre of my brain,
Through every nerve, through every vein,
I feel the electric thrill, the touch of
Life, that seems almost too much.

I hear the wind among the trees
Playing celestial symphonies;
I see the branches downward bent
Like keys of some great instrument.

And over me unrolls on high
The splendid scenery of the sky,
Where through a sapphire sea the sun
Sails like a golden galleon.

As we get older we live more in the ideal world than in the real. Present impressions are weak, memory fails, and we fall back upon our early life. The secret of our emotions never lies in the bare object, but in its subtle relations to our own past. No wonder the secret escapes the unsympathising observer, "who might as well put on his spectacles to discern odours."* How much, then, depends upon the preparation we have made—upon cultivation and association. "A youth of follies, an old age of cards," is the too common lot, when we ought to be reposing in "the soul's calm sunshine and the heartfelt joy."

In old age we also lose the elastic spring of youth and our disposition to wander. As the breeze over the trees, as the sunshine over the flowers, as the waves over the sea-anemone as he remains fixed to the rock, so the panoramic world passes over us, instead of our passing over the world; and, like the anemone, we spread out our feelers, absorbing all that is requisite for our mental assimilation.

And let us not forget that for the cultivation of the higher feelings, especially of the Æsthetic, Solitude is a necessity. It is good to be alone. What prayer is to the fervour of devotional feeling, to be alone with Nature is to the Æsthetic.

* George Eliot.

All appearance, whatever we see in the world, is but as a vesture of that which lies at the base of appearing—God; and there are moments when we give ourselves up to solitude and nature, in which the veil seems partially withdrawn, and everything around us takes a Divine aspect, and every lichen, moss, and flower, every bird and butterfly, the blue sky and the first peeping star, are received into our bosoms in a spirit of universal love,—when all that is individual and personal is felt to be a part of, if not absorbed into, the Infinite Whole. This is true Religious feeling. F. Robertson, who knew well this feeling, says: "I am alone, lonelier than ever,—*sympathised with by none, because I sympathise too much with all.* But the All sympathises with me—a sublime feeling of a Presence comes over me at times, which makes universal solitariness a trifle to talk about."*

* George Sand speaks under similar influences: "The moments in which, possessed and carried out of myself by the power of external things, I can abstract myself from the life of my species, are absolutely fortuitous, and it is not always in my power to make my soul pass into beings which are not myself. When this phenomenon produces itself spontaneously, I could not tell whether any particular circumstances, psychological or physiological, has prepared me for it. It certainly requires the absence of strong preoccupation; the least cause for solitude keeps away this kind of inward ecstasy, which is like an unforeseen and involuntary forgetfulness of my own vitality. No doubt this happens to everybody, but I should like to meet with some one who could say to me: 'This also happens to me in the same manner. There are hours when I escape from myself, when I live in a plant, when I feel myself grass, bird, tree-top, cloud, running water, horizon, colour, form and sensation changing, moving, indefinite; hours in which I run, I fly, I swim, I drink the dew, I expand in the sun, I sleep under the leaves, I soar with the larks, I crawl with the lizards, I shine in the stars and the glow-worms—in short, I live in all that is the medium of a development which resembles an extension of my being.' I have never met one who spoke thus, or have met him without knowing him. I could, however, have wished to meet him on condition that he was wiser than I, and could tell me whether these phenomena are the result of a bodily or mental condition? whether they arise from the instinct

We may plan our relations to our fellow-man; but our relation to God is our relation to the Universe, and that properly is the Religion of the Universe, the most important to us of all. We see that Worlds are all governed from a centre by what we call the attraction of gravitation, but we do not equally recognise that every atom is so also. Victor Cousin truly says, "En effet si Dieu n'est pas tout, il n'est rien." God is everything or nothing; and "the conception of the Universe is incomplete, if not comprehended as the entire and continuous work of the eternally-creating Spirit."* "Science is the history of the Divine operations, and the world with all its antiquity is yet every moment a new creation." But this is accepted by Theologians only in theory. It has never been, as it ought to have been, a practical proposition. The universe must be regarded as the "manifestation of some transcendent life, to which our separate individual life is related," and from which indeed it cannot exist apart. Man is nothing in himself: he is a part only of a larger system to which he must conform. He must work *in* this, or be forced *out of it* altogether. If he works smoothly he is happy; if he does not he is miserable. He is part of the elements around him, and can only work in conjunction with them, from which his power is derived. He borrows as much of this power—which is God's power—as is necessary to effect his purposes. To do this he must act in accordance with the laws by which this power is manifested. It is lent to him only on these conditions. If he accepts these conditions, he may succeed; if he does not, he must certainly fail. His true interest, then, is to learn

of universal life which physically resumes its rights over the individual, or if they have a higher parentage, an intellectual relation to the soul of the universe which reveals itself to the individual delivered at certain hours from the ties of personality. My opinion is that there is some of both the one and the other, and even that it cannot be otherwise."—(*Pall Mall Gazette*, Sept. 23, 1871.)

* Oerstead.

what these conditions are, and the Revelation and its true interpretation are placed within his reach.* As we are connected by the force of gravitation to all around, so our other forces, odylic, electric, vital, mental—although this is not so evident to us—are equally connected with all around, and we must put ourselves *en rapport*, and act harmoniously with them. "The universal soul is the alone creator of the useful and the beautiful; therefore to make anything useful or beautiful, the individual must be submitted to the universal mind."† We must follow Nature, who in the infinite ages has tried all ways, and transmitted only the best to us. "Dolland formed his achromatic telescope on the model of the human eye," and man is never left without precedent if he will seek for it; and if we will imitate our Father in Heaven we must follow Nature.

* "Everything good in man leans on what is higher. This rule holds in small as in great. Thus all our strength and success in the work of our hands depend upon our borrowing the aid of the elements. You have seen a carpenter on a ladder with a broad axe chopping upward chips from a beam. How awkward! at what disadvantage he works! But see him on the ground, dressing his timber under him. Now, not his feeble muscles, but the force of gravity brings down his axe; that is to say, the planet itself splits his stick. The farmer had much ill-temper, laziness, and shirking to endure from his hand-sawyers, until one day he bethought him to put his saw-mill on the edge of a waterfall; and the river never tires of turning his wheel: the river is good-natured and never hints an objection. * *

"Now that is the wisdom of a man, in every instance of his labour, to hitch his waggon to a star, and see his chore done by the gods themselves. That is the way we are strong, by borrowing the might of the elements. The forces of steam, gravity, galvanism, light, magnets, wind, fire, serve us day by day, and cost us nothing. * *

"All our arts aim to win this vantage. We cannot bring the heavenly powers to us; but, if we will only choose our jobs in directions in which they travel, they will undertake them with the greatest pleasure. It is a peremptory rule with them, that *they never go out of their road:* they never swerve from their preordained paths,—neither the sun, nor the moon, nor a bubble of air, nor a mote of dust."—(Emerson, "Society and Solitude. Civilisation," pp. 22, 24.

† Emerson.

The advance of the race must be measured by the increased and increasing size of the nervous system, and civilisation by the increased facilities for bringing that system into legitimate action, and for keeping this "harp of a thousand strings" in tune. "The world is an organic whole under natural laws," and civilisation*—about the true meaning of which there is still so much dispute—must be measured by the extent to which this whole can be brought into harmonious action. Man must continue to advance: what may be his ultimate destiny it is impossible to say.†

> As nine months go to the shaping an infant ripe for his birth,
> So many a million of ages have gone to the making of man:
> He now is first, but is he the last? is he not too base?
>
> —Tennyson.

* It was suggested in the Statistical Section of the British Association that the degree of civilisation at present existing in any country is proportioned to the quantity of soap there consumed, so that, as it was observed by the noble lord presiding, the question "How are you off for soap?" is not perhaps so irrelevant and inappropriate as it may sometimes seem.

† Some of our philosophers consider man at present only in the grub state. Thus Mr. J. W. Jackson, F.A.S., tells us (*Anthropological Review*, 1867,) that "every *mode* of being has its own *sphere*," and that Man "is the beginning of a new *order*, the bipedal and aerial type of the mammal, but of this he is obviously an immature and merely germal specimen," and that as the grub becomes a butterfly and the reptile a bird, so will man, in the process of development, drop his too predominant vascular arrangements and alimentary functions, and fly too." "And," says Mr. Jackson, "what a stupendous vista of progress and possibility is thus opened to our wondering gaze! Man but the unfledged *beginning* of a new order of being, the callow nestling of the future eagle of the skies; the precursor, and in a sense the progenitor, of earth's manifold types of intelligent being. * * * Thus contemplated, then, we also see that existing Man is not the Divine idea of Humanity in its final form, but only that idea in the process of realisation."

I must leave Mr. Darwin, Mr. Wallace, and Mr. Jackson to *settle* this between them, having no opinion of my own. No doubt much may yet be expected from Natural and Sexual Selection. Electro-biology, Mesmerism, the so-called Spiritual Phenomena, &c., point to

"There are diversities of operations, but the same God worketh all in all." Now, what are these "diversities of operations," or, as Science calls them, Modes of Motion? The best arrangement and classification of things or objects, and of the changes going on among them, have been given to us by Dr. Neil Arnott:—

A GENERAL OUTLINE MAP OR TABLE OF MAN'S KNOWLEDGE OF NATURE.

FIRST DIVISION.—NATURAL THINGS OR OBJECTS.

THE THREE KINGDOMS of Nature.	ANIMAL . .	Man and lower races of Animals.
	VEGETABLE	Trees, Plants, Flowers, and Fruits.
	MINERAL .	Stones, Earths, Metals, and other lifeless things.

SECOND DIVISION.—NATURAL CHANGES GOING ON AMONG OBJECTS.

The four orders of changes or phenomena among THINGS, knowledge of which is called SCIENCE.	PHYSICAL,—Natural Philosophy.
	CHEMICAL,—Elementary Substances.
	VITAL,—Life and Health.
	MENTAL,—Intellect and Happiness.

THIRD DIVISION.—ARTIFICIAL CHANGES PRODUCED BY HUMAN INGENUITY.

The ARTS by which man facilitates and stores knowledge.	LANGUAGE with Alphabet.
	COUNTING and MEASURING
Industrial Arts	Agriculture.
	Rearing tame Flocks and Herds.
	ENGINEERING, as spinning, weaving, &c., &c., &c.

a great advance in the direction Mr. Jackson has indicated; showing that the nervous force, that resumes its conciousness in the brain, need not necessarily come through the stomach, but that this result of cerebration might be derived by way of inspiration *directly* from without. In such case we might, as Mr. Jackson observes, "drop our too predominant vascular arrangements and alimentary functions," and our low habits of eating and drinking, and, coming events,

Here is a clear chart of all the knowledge we can attain. It will all come under these heads,* and five good books might contain it all. The sciences are so mutually related that if a person has not mastered five such books he is not fully qualified to give an opinion on any subject, as he will necessarily be ignorant of the laws and principles upon which a competent opinion should be based. We have here an account of all the motions going on around us to which our knowledge yet extends, and our existence and well-being will be secured in proportion as our own motions harmonise with these. Our own Consciousness is alone *directly* known to us, but these motions are known to us by inference, and the cause of these motions are equally known to us by inference. For as "where there is motion something is moved," so where there is power there is something of which it is the power, and this is God. Behind this phantasmagoria of a

having cast their shadows before, we should probably resemble the cherubs we have so long been accustomed to see floating over our altar-pieces, all head and wings; and as in the process of transformation the greedy silkworm spins his entrails into silk, alone worthy to cover the most divine form in nature, so may man spin his into etherial cat-gut for some superior kind of instrument to harmonise with the music of the spheres; and as, also, "the silkworm spins its cocoon by a decomposition or retrograde chemical action, which imparts to the remaining blood a higher vital status fitted for the more elevated grade on which it is about to enter, and the vital condition of the insect is elevated to a correspondence with the demands of the higher organisation it is destined to assume," ("Life in Nature," J Hinton, pp. 73, 241); so may man's brain be raised to a higher power and temperament, and Inspiration and Clairvoyance be its normal condition. Not being able to sit down, not having *de quoi*, may necessitate some little alteration in our present social customs. But as this desirable change is not expected to take place *immediately*, every one may safely be left to form his own views, which must undoubtedly at present contain a considerable amount of speculation.

* See Dr. Arnott's fuller exposition of this Table in the Introduction to his "Elements of Physics;" the most useful single acquisition perhaps that the mind can make.

world—this ever-changing Kaleidoscope—we find a God producing a *real* world of enjoyment. "This fair universe, in the meanest province thereof, is in very deed the star-domed City of God; through every star, through every grass-blade, and most through every living soul, the glory of a present God still beams. But Nature, which is the Time-vesture of God, and reveals Him to the wise, hides Him from the foolish."* We have "Creation" going on all around us, for every fresh effect is a new creation. "The breezy, incense breathing morn" is born afresh every day, so is young love; the "primrose by the river's brim" and the lark are immortal, and yet are new creatures every spring, so are our affections and emotions; if we all die, we are all young, and all that is good and beautiful and profitable, as the days and seasons change, are laid at our feet for our acceptance. The breeze is as fresh as that which passed over Eden, and the sun-sets as glorious as those which accompanied "still evening" to our first parents. It is we are changed, not they: our power of appreciation has increased and must continue to increase with each succeeding generation—with each change of body. We are not obliged to rest in a problematical history of Creation 6,000 years ago. The supposed difference between secular and religious has no real existence. Whatever other Revelation we may have, we have God ever present revealing Himself in every cause and effect, in every evolution, in every manifestation of power, and in every change or mode of motion that attends it. We must give a sacred and religious character to His mode of working, and read a chapter in the Bible of His doings every day, and thus every day turn some new leaf in Science. Here we may see God face to face, for His laws are His attributes, and we must break through the anthropomorphism of our childhood and learn to recognise Him. It is not the "untutored

* Carlyle. "Sartor Resartus," p. 274.

mind" that "sees God in clouds and hears Him in the wind," but the most cultivated and the most religious.

The "One and all" requires the resignation of the individual and personal—of all that is selfish—to the Infinite Whole. Man loses himself in the Divine, and he must act harmoniously with it. "In the Church of the latter days," says St. Simon, "man is to feel and realise the divinity of his whole nature, material as well as spiritual." This is the Key-stone of the New Religion, of which Spinoza, as he has done most to embody the idea, and Atheist as he has been called, must be accepted as the High Priest. "Naturæ convenienter vivere" is our motto, and true humility is the recognition of the greatness of the whole.

The practice of this Religion is very simple. "We must learn what is true that we may do what is right." Right must take precedence of everything else, and that only is right which is in accordance with Natural laws—that is, with God's mode of working; for that most directly leads to the greatest good. It is this that makes it right. The Calvinists have put "Sovereign Will" as the measure of right, but that would be no rule of right for us unless it tended to the general good; right must always govern will, not will right, even in the Highest. As right is obedience to Law upon which the general happiness depends, and as nothing can continue long to exist that is not in harmony with such Law, right and might are the same. Of course this practice very much extends the boundary of ordinary morality and duty, for right claims equal obedience to all law—physical, moral, and intellectual. We cannot break any law, either voluntarily or involuntarily—from free will or necessity—without being made to suffer what has been called punishment; but the suffering is to teach us what is right and to enforce obedience. It is of no use praying to be let off: God makes no exception. He is no respecter of persons; He never forgives; and as punishment is for our good, it would be an injury to us if He did.

From its earliest days a child should require no other reason for its conduct than because it is right. It will often have to trust to its parents to say what *is* right, and the same trust and faith and reverence should be transferred in after life to Natural Law—that is, to God. "I hold," says Prof. Huxley, in his letter to the Rev. W. H. Freemantle on the duties of the London Education Board, "that any system of education which attempts to deal only with the intellectual side of a child's nature, and leaves the rest untouched, will prove a delusion and a snare, just as likely to produce a crop of unusually astute scoundrels as anything else. In my belief, unless a child be taught not only that doing what is right is wise (which is morality), but also that the right is above all things beautiful and lovable (which, as I understand the term, is religion), education will come to very little." With this I think we all ought to agree. As the business of infancy is to connect the bodily movements with the mind, so the main educational business of later life is to connect all our movements in the same way with our sense of right. Justice is the great key-stone of the moral arch, and should take precedence of all other virtues—that is, it is more "right" than all others. We may be often willing to put up with less than justice, and to take less than actually belongs to us, but it should be always under protest. It is this system of exact equivalents upon which the moral world moves, and is as necessary as the balance of action and reaction in the physical world. It is justice, or what is *due* to others, that prevents our passions and individual interests from trespassing upon their equal rights. Love is the sunshine of life, and hard though it may be, we can live without it; but we can no more live without justice than without the sun itself. It is this system of equivalents upon which moral chemistry is based. We must not only be just before we are generous, but just before all; for anything short of the claims of justice is so much taken from others to which they

are entitled. We may please ourselves whether we will give, but we have clearly no right to take away that which belongs to another. What a change it would immediately make in the world if no man by speech or action robbed another of what was due to him,—of neither his time, his fair fame, his labour, or his goods.

I have been the more solicitous thus to insist upon the claims of Justice, because a spurious Benevolence during the Christian era has been sapping the very foundations of morality. A charity that is not just, has been undermining self-reliance, self-dependence, and self-respect, and damaging the best interests of society. We are constantly placing ourselves between a man's actions and their natural consequences, and the effects have been such that it cannot be too often repeated that we must learn what is true, that we may do what is right.

THE END.

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CHRISTIANITY:

VIEWED IN THE LIGHT OF OUR PRESENT KNOWLEDGE AND MORAL SENSE.

"For no more can he who understands but one religion understand even that religion, than the man who knows only one language can understand that language."—*Primitive Culture*, E. B. Tylor.

"Woe to the Philosopher who will not condescend to flatter in his picture of man! . . . he sets the reading public against him; he is refuted beforehand or worse than refuted, for he is laid aside unread."—*Minor Works*, Geo. Grote.

CHRISTIANITY:

Viewed in the Light of our Present Knowledge and Moral Sense.

PART I.—RELIGION: PRIMITIVE, AND AMONG THE LOWEST RACES.

PART II.—THE CHRISTIAN RELIGION.

By CHARLES BRAY,

AUTHOR OF THE "PHILOSOPHY OF NECESSITY:" "A MANUAL OF ANTHROPOLOGY, OR SCIENCE OF MAN," ETC.

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CHRISTIANITY.

PART I.

RELIGION: PRIMITIVE AND AMONG THE LOWEST RACES.

"Everything that exists depends upon the Past, prepares the Future, and is related to the whole."—Oersted.

"I view all beings, not as special creations, but as the lineal descendants of some few beings which lived before the first bed of the Silurian system was deposited."—*Origin of Species*, C. Darwin, first Edition, pp. 488-9.

"Psychology will be based on a new foundation, that of the necessary acquirement of each mental power and capacity by gradation."—*Ibid.*, p. 488.

"The variation of human thought proceeds in a continuous manner, new ideas springing out of old ones, either as corrections or developments, but never spontaneously originating. With them as with organic forms, each requires a germ or seed. The intellectual phase of humanity, observed at any moment, is therefore an embodiment of many different things. It is connected with the past, is in unison with the present, and contains the embryo of the future."—*The Intellectual Development of Europe.* J. W. Draper, vol. ii. p. 109.

THESE views embody the philosophy of the present day, and it is a no less interesting than profitable study to follow the evidence in the works of Lubbock, Tylor, Draper, Darwin, Wallace, Spencer, and others, upon which these truths are founded. By slow and gradual, and probably unbroken links, the whole physical world has been evolved, and this is no less true of the world of mind. There has been nothing spontaneous, nothing supernatural, but everything that exists in the growth of mind, as in the physical world,

depends upon the past, prepares the future, and is related to the whole. We must go back to pre-historic times to explain the thoughts and feelings, the aptitudes and prejudices, the customs and languages of the present. Many things otherwise utterly incomprehensible are "survivals" of primæval barbaric life and thought. Customs differ widely according to climate and the world's age. There is no telling in what form they may come down to us, but they are evidence that one human nature is common to all the races and tribes scattered over the habitable globe. The world, at the present time, furnishes illustrations of all the forces that have been at work in its original formation both physical and mental. Heat and water, certainly, are a little moderated in their action, but as rude savages as the world has ever known still continue to exist, and the extremes of civilization are as great now as at any previous era. In the north, where the cold imposes considerable limitation to the pleasures of life, the Esquimau enters his house by the chimney, the occupants passing in and out "by means of a strong pole notched deep enough to afford a little holding for a toe" ("Pre-historic Man," p. 393, by Sir John Lubbock). A more civilized person would no doubt prefer a ladder, and perhaps a different place of entrance, but this mode of ingress and egress may have conveniences that are not at once obvious to a European. In the midst of all the ice and snow in these regions, the great want is water. The houses being built of ice and snow, a temperature above 32 degrees would make them what would be considered unpleasantly damp to a European. But fortunately for this phase of domestic comfort they have no wood, but use blubber and oil to keep up a tolerable temperature. They use lamps outside and consume an immense quantity of blubber inside. The temperature of their bodies is about the same as our own! they are heated from within by the slow combustion—the union of carbon and oxygen—of what

thus constitutes both food and fuel. The heat is sustained by thick skins. The inhabitant of Central Africa, on the contrary, enters his house, very much of the same shape, by a hole at the bottom, through which he crawls on his hands and knees. The Fuegians of the Antarctic region are a much lower race than their Esquimaux brethren of the Arctic, and the Australians, Papuans, and Fijians are lower still. The Fuegians, when hard pressed for food in severe winters, kill an old woman, and when asked why they did not kill their dogs, they said "Dog catch ioppo" (*i.e.*) otters. We should justly consider this a rather narrow view of utilitarianism, and the conscience does not appear to speak very loud in this stage of civilization: all doubtless have their ideas of right and wrong, slightly varying, however, in their significance: thus a savage explained that if anybody took away his wife that was bad, but if he took another man's that would be good (Tylor, vol. ii., p. 289). The marriage ceremony among the Bushmen of Australia is very simple and inexpensive. The man selects his lady-love, knocks her down with a club, and drags her to his camp. In South Africa, in the British settlement of Natal, the natives are beginning to show marked evidence of civilization. Mr Froude tells us that a young Zulu, by hiring himself out at six shillings a day, soon finds himself in a position to buy a couple of wives; he makes them work for him as well as for their own living, and he thus sets up as a gentleman for life, and a very troublesome one we are told.

An interesting question has, however, arisen in Dutch Borneo as to the extent of the duty a wife owes to her husband. The circumstances, as detailed in a letter written from Bandjermassin, and published in a Java paper, are as follows:—"It seems that a fugitive rebel chief, who is now well stricken in years, has lately with commendable prudence been making arrangements as to the disposition of his property after his departure

from this life. Among other directions he has given orders that immediately on his decease his two youngest wives shall be killed in order that they may accompany him to the next world. The two ladies for whom this honour is designed strangely enough fail to appreciate it, and have fled to the Dutch fort on the Tewch, where they have put themselves under the protection of the commandant. The venerable chief is naturally incensed at their having taken this ill-advised step, and has expressed his intention of compelling the fugitives to return to their domestic duties without further nonsense. His indignation is shared by his family, friends, and followers, who have rallied round him in his trouble, and by the latest accounts he was preparing to attack the fort where his wives had taken refuge. In the meantime, the government steamer 'Baritoy' had been despatched to the assistance of the commandant, with a reinforcement of twenty-five soldiers; and a howitzer, with artillerymen, had also arrived at the fort. This painful family difference has naturally created a profound sensation in the colony, and it is to be hoped that it will be satisfactorily arranged without a recourse to arms."—*Pall Mall Gazette.*

The conventional practices and views of etiquette of what we call savages differ considerably from our own; thus, with us, to pull a man's nose is not considered polite, whereas the Esquimaux pull noses as a mark of respect ("Pre-historic Man," p. 456). Among them also the temporary loan of a wife is considered a mark of peculiar friendship ("Primitive Culture," vol. ii., p. 136). Civilization borrows the wife without the consent of the husband.

The inhabitants of the Eastern Archipelago are of increasing interest as our intercourse with them extends. Little, however, comparatively, is yet known of the natives of New Guinea and the neighbouring islands, and that little certainly does not reveal them to us as a very interesting people. The principal

supply of meat is from human flesh, and that not always from the bodies of their enemies, for Mr Kiehl tells us, in an article read before the London Anthropological Society, that the people "of the Solomon Archipelago are obliged to build their houses in the most inaccessible spots on the rocks, even to the very summit of the peak on Eddystone Island, to prevent being treacherously killed at night and eaten by the very friends with whom they feasted the day before on a roasted enemy's body, or perhaps on a raw one; those of Vaati, who, as late as 1849, were yet all cannibals, preferring children to adults, and girls to boys." Mr Kiehl thinks it by no means a sufficient excuse for this that other animal food is scarce, for although there are neither cattle nor sheep, still there are plenty of dogs, fowls, pigeons, and fish. When we consider, he says, how many Hindoos live altogether without animal food, "the Papuans must be a desperately wicked people." Their social customs are certainly unpleasant. "What good," he says, "can be said of such people as the natives of Vaati, whose custom it is, when they wish to make peace, to kill one or more of their own people, and send the bodies to those with whom they have been fighting, to eat? On the death of chiefs it is the frequent custom among them to kill two, three, or more men, to make a feast for the mourners. When parents are unwilling to bear the fatigue of rearing their children, or when they find them a hindrance to their work, they often bury them alive.' As these interesting creatures are near relations to the Fijians, who are about to become British subjects, it is as well to know something about their habits, and it is pleasing to think also, that they are "beginning to find out that trading with the white men is more advantageous than killing and eating them." Commerce is everywhere the great civiliser. Mr Kiehl says, "I regret not to know anything about the religion of the Papuans. The practice of circumcision seems to point to at least some form of

religious observances." Unless eating their fellows is another form, we certainly cannot say much for their devotional aspirations.

I mention those things to show that the savages now in the world are as primitive and varied in their individual habits and customs as in pre-historic times, and that we may probably learn as much, by the study of their interesting ways, of the origin of many of our own modes of thought and action as by going far back into the past.

It is a question whether all our altered customs are improvements. Thus at Tahiti and some other islands, tattooing was almost universal, and a person not properly tattooed would be as much reproached and shunned, as if with us he should go about the streets naked ("Primitive Culture," p. 377), and the Fijian fully believed that a woman who was not tattooed in an orthodox manner during life, could not possibly hope for happiness after death (*Idem*, p. 459). This mode of painting our clothes upon our bodies would certainly save much thought and time that might be devoted to more useful purposes, and it would probably save many of those colds that are caught by going about only half-naked, when people are in what they call full-dress.

But it is the religions of the world that furnish the largest amount and best illustration of "survivals." The ideas upon which they are mainly founded have been thousands of years forming, and the question immediately presents itself how far opinion and conduct based on such ideas are in conformity with modern knowledge, or only with such knowledge as was available in the earlier and ruder stages of culture? Upon investigation, it is evident that the religious opinions of the present day are results adopted from previous systems which have come down from the earliest age, and that they could not otherwise have found acceptance now. We should shrink with horror from our

present theological creeds, if they had not come down to us from a thousand generations of the past.

The deities of savages are evil, not good; they may be forced into compliance with the wishes of man; they require bloody, and rejoice in human, sacrifices; they are mortal, not immortal; a part, not the author of, nature; they are to be approached by dances rather than by prayers; and often approve what we call vice, rather than what we esteem a virtue ("The Origin of Civilisation," by Sir John Lubbock, p. 195). For like ourselves, "they think the blessings come of themselves, and attribute all evil to the interference of malignant beings" (*Idem*, p. 196).

"They have much clearer notions of an evil than of a good Deity, whom they fear, believing him to be the occasion of sickness, death, thunder, and every calamity that befalls them" (*Idem*, p. 212).

The Tartars of Katschiutze (like our Pessimists) consider the evil spirit to be more powerful than the good. (*Idem*, p. 213).

All religion is originally based on fear—love does not enter till long after—fear of the invisible and unknown, and all cause at first is invisible and unknown. Darwin in "Expressions and Emotions in Men and Animals," p. 144, speaking of the effect of fear among some of the larger baboons, says of one of them (Cynopetheius Niger) that "when a turtle was placed in its compartment, this monkey moved its lips in an odd, rapid, jabbering manner, which the keeper declared was meant to conciliate and please the turtle." Here we have probably the origin of what is now called Divine Service. "In awe," Tylor tells us, "the Philippine Islanders, when they saw an alligator, prayed him with great tenderness to do them no harm, and to this end offered him whatever they had in their boats, casting it into the water" ("Primitive Culture," p. 209). "Primos in orbe deos fecit timor." "As an object of worship, the serpent is pre-eminent among animals. Not only

is it malevolent and mysterious, but its bite—so trifling in appearance, and yet so deadly, producing fatal effects rapidly, and apparently by no adequate means—suggests to the savage almost irresistibly the notion of something divine, according to his notions of divinity" (Sir John Lubbock). "All things that are able to do them hurt beyond their prevention," says Tylor, "the primitive man adores" ("Primitive Culture," p. 340). The first idea of God is almost always as an evil spirit, and among the savages of the present day, religion is anything but an ennobling sentiment. Thus the Caffres believe in the existence of a heaven for those only who had killed and eaten many of their enemies, while those who were effeminate would be compelled to dwell with Aygnan, their devil ("Pre-historic Man," p. 469).

The Maories were perpetually at war during life, and hoped to continue so after death. They believed in a spirit named Atona. When any one was ill, Atona was supposed to be devouring his inside, and their religious service was curses and threats, on some occasions attended with human and other sacrifices in the hope of appeasing his wrath. The New Zealanders believed that the greater number of human bodies they eat, the higher would be their position in the world to come. Under such a creed, we are told there is a certain diabolical nobility about the habit, which is, at any rate, far removed from the grovelling sensuality of a Fijian. Certainly to qualify yourself to go to heaven by eating your fellow-creatures, is much more spiritual than to eat them from mere gluttony.

The Dayaks considered that the owner of every human head they could procure would serve them in the next world, where indeed a man's rank would be according to the number of heads in this; a young man might not marry till he had procured a head. Way-laying and murdering men for their heads was the Dayak's religion. To be an acknowledged murderer is

the object of the Fijian's restless ambition. Even among the women there were few, who, in some way, had not been murderers. To this they were trained from their infancy. One of the first lessons taught an infant, is to strike its mother. Mr Ellis tells us that no portion of the human race was ever perhaps sunk lower in brutal licentiousness, than this isolated people. Certainly their customs and conscience differed a little from our own, but notwithstanding, we are told that Captain Cook and his officers lived with the natives "in the most cordial friendship," and took leave of them with great regret, and Mr Ellis says, they showed great anxiety to possess copies of the Bible, when it was translated into their language. "They were," he says, "deemed by them more precious than gold—yea, than much fine gold;" no doubt being very discriminating as to the quality of gold, and able also to appreciate the dealings of God's chosen people with the Canaanites, in which the inhabitants of whole cities were murdered in cold-blood—men, women, and children, ruthlessly slaughtered—more highly than we should.

Among most savages it was considered the right thing, and there was no resisting public opinion, that wives, friends and slaves, should accompany their chiefs into the next world. By some they were strangled, by others buried alive. "The Gauls in Cæsar's time," Tylor tells us, "burned at the dead man's sumptuous funeral, whatever was dear to him, animals also, and much-loved slaves and clients ("Primitive Culture," vol. i. p. 419).

The ancient Gauls had also a convenient custom of transferring to the world below the repayment of loans. Even in comparatively modern times, the Japanese would borrow money in this life, to be repaid with heavy interest in the next (*Idem*, p. 443). When a New Zealand chief died, the mourning family gave his chief widow a rope to hang herself with in the woods, and so rejoin her husband. In Cochin China, the common people object to celebrating their feast of the

dead on the same day with the upper classes, for this excellent reason, that the aristocratic souls might make the servants' souls carry their presents for them—which presents were given with the most lavish extravagance (*Idem*, p. 441). As to what became of the objects sacrificed for the dead—strangled wives, servants, golden vessels, gay clothes or jewels—although they rot in the ground, or are consumed on the pile, they nevertheless come into the possession of the disembodied souls they are intended for, not the material things themselves, but phantasmal shapes corresponding to them (*Idem*, p. 439).

The native Australian goes gladly to be hanged, in the belief that he would "jump up whitefellow, and have plenty of sixpences;" and the West African negroes commit suicide when in distant slavery, that they may revive in their own land (*Idem*, vol. ii. p. 5).

Souls are supposed to appear in the other world in the same age and condition as they leave this, consequently true religion, and the liveliest filial piety require that parents should be dispatched before they get too old. They are generally, where this belief obtains, buried alive, with their own joyous consent.

The Fijians consider the gods as beings of like passions with themselves. They love and hate; they are proud and revengeful, and make war, and kill and eat each other; yet they look upon the Samoans with horror, because they have no religion, and no belief in any such deities. "It has been asserted," says Sir John Lubbock over and over again, "that there is no race of men so degraded as to be entirely without a religion—without some idea of a Deity. So far," he says, "from this being true, the very reverse is the case" (*Idem*, p. 467). Let us hope so!

Primitive men, as mankind do now, worshipped Unknown Cause—the powers of nature; every tree, spring, river, mountain, grotto, had its divinity; the sun, the moon, the stars, had each their spirit. The names of

the Semitic deities, Max Müller tells us (*Fraser*, June 1870), are mostly words expressive of moral qualities, they mean the strong, the exalted, the Lord, the King; and they grow but seldom into divine personalities. The Aryan race are recognised everywhere, in the valleys of India, in the forests of Germany, by the common names of their deity, all originally expressive of natural powers, thousands of years before Homer or the Veda, worshipping an unseen being under the self-same name, the best, the most exalted name they could find in their vocabulary. The popular worship of ancient China was, Max Müller says, a worship of single spirits, of powers, we might almost say of names; the names of the most prominent powers of nature which are supposed to exercise an influence for good or evil on the life of man. If the presence of the divine was perceived in the strong wind, the strong wind became its name; if its presence was perceived in the earthquake and the fire, they became its name; "wherever in other religions we should expect the name of the Supreme Deity, whether Jupiter or Allah, we find in Chinese the name of Tien or Sky." "Do we still wonder," he says, "at polytheism or mythology?"

No doubt the first religious worship was of the powers of Nature or Spirits—a sort of deprecation of their evil influence, and of their power to hurt. But whence came man's knowledge of spirits? From his own supposed double nature. When a man died, he felt that with the life something had left the dead upon which life and consciousness, *i.e.*, all the difference between life and death, depended. This he called his soul or spirit. In sleep, he often dreamed of distant places, and he thought his spirit went there; in dreams also his dead comrades often appeared to him, and he thought therefore they continued to exist somewhere. Out of this dream has grown the popular religion in all times and in all countries. Man has an instinctive love of life and dread of death, and he thinks he must

live again somewhere, because he wishes to do so, accordingly the somewhere was soon found—a place above for the good, and below for the bad, where people would be rewarded or punished as they might behave themselves here. No one liked to part for ever with his parents, children, and friends, and if there was not a place where the bereaved could meet them again, why, there ought to be, and that soon settled it. A place was wanted also for the naughty people, and the people we did not like, to go to. The primitive notions of this Future State differed considerably from our own, only the worst part of it has come down to us—an eternity of torture for the great majority?

Of the locality of this Future State, Herbert Spencer says, "The general conclusion to which we are led is, that the ideas of another world pass through stages of development. The habitat of the dead, originally conceived as coinciding with that of the living, generally diverges—here to the adjacent forest, and elsewhere to distant hills and mountains. The belief that the dead rejoin their ancestors, leads to further divergences which vary according to the traditions. Stationary descendants of troglodytes think they return to a subterranean other world, whence they emerged; while immigrant races have for their other-worlds, the abodes of their fathers, to which they journey after death, over land, down a river, or across the sea, as the case may be. Societies consisting of conquerors and conquered, having separate traditions of origin, have separate other worlds, which differentiate into superior and inferior places, in correspondence with the respective positions of the two races. Conquests of these mixed people by more powerful immigrants, bring further complications—additional other worlds, more or less unlike in their characters. Finally, where the places for the departed, or for superior classes of beings, are mountain tops, there is a transition to an abode in the heavens; which, at first near and definite, passes into the remote

and indefinite, so that the supposed residence of the dead, coinciding at first with the residence of the living, is little by little removed in thought: distance and direction grow increasingly vague, and finally the localization disappears in space." ("The Principles of Sociology," p. 232.)

This dream of a double self—of a living soul and spirit, the cause of life and all mental action, if it has done good, has also done infinite mischief in the world. On the one side it is true that children in many cases would scarcely have been induced to take care of their parents in old age, if it had not been from fear of their ghosts when they were dead, and on the other, in China, ancestor worship is the dominant religion of the land, and it has had more to do with checking civilization there, than anything else. The Chinese look backwards, not forwards, and "for thousands of years this great people have been seeking the living among the dead." It is the ghosts of their fathers and mothers that they are always thinking of, and of the harm that they may do them, every unknown cause with them being a spirit. This is why mines cannot be worked, or railways made, lest these interesting relics should be disturbed, and this insult to the remains of the dead visited upon the living: and after the birth of a Chinese baby, it is customary to hang up its father's trousers in the room, wrong way up, that all such evil influences may enter into them, instead of into the child. All diseases are supposed to come from such source, or from some tormenting, offended deity, the latter being most easily appeased by the offer of a hog; in the same way as the Negroes of Sierra Leone sacrifice an ox when they want "to make God glad very much, and do Kroomen good."

At the present day when an affectionate wife says to a sneezing husband, "Bless you, my dear," the expression comes from the time when sneezing was thought to indicate "possession" by an ancestral

spirit; and the Hindu when he gapes still snaps his thumb and finger, and repeats the name of some god—Rama, to prevent an evil spirit going down his throat.

It has been in this kind of chaotic superstitious atmosphere, in which everything was supposed to be brought about by spirits, that what are called our religious instincts, were originally formed. This is the soil in which even our present ideas of God, the Soul, and Immortality first took root.

Mr Tylor says (vol. ii. p. 286) "Conceptions originating under rude and primitive conditions of human thought, suffer in the course of ages the most various fates. Yet the philosophy of modern ages still, to a remarkable degree, follows the primitive courses of savage thought." This is true as regards our philosophy, but it is still more true with respect to our religion, for ancestor-worship in the saints, and intercession to them and to the "mother of God, the Queen of heaven," and anxiety for the future condition of this dream-created soul, still rule the mind of Christendom. Propitiation and sacrifice form the substance of all religions in their earliest stages. Man first of all, and above all, fears the spirits and gods that his imagination has created, and he offers up to them what he most values, and which he thinks, therefore, they will most value—his finest fruit, the firstling of the flock, even his own children. An only son was thought to be the greatest and most acceptable sacrifice. When the Carthagenians got into trouble, three hundred children of the first people of the city were offered up in the fire to their God; so willing has man always been to cast upon another the burden of his own misdeeds. The religion of the present day is little more than a "survival" of the past, and "throughout the rituals of Christendom stands an endless array of supplications unaltered in principle from savage times—that the weather may be adjusted to our local needs, that we may have the victory over all our enemies, and that life, and health, and wealth, and

happiness, may be ours." ("Primitive Culture," vol. ii. p. 336).

We are told that man is especially distinguished by the possession of a conscience which, like a heavenly messenger, guides him in his choice in the immutable and eternal distinctions between right and wrong. If this be so, it is in a very incipient state in primitive man, and this guide itself seems to require educating and guiding quite as much as any other of his faculties. Thus Dr Seeman tells us of the Fijians, that "in any transaction where the national honour had to be avenged, it was incumbent on the king and principal chiefs—in fact a duty they owed their exalted station, to avenge the insult offered to the country, by eating the perpetrators of it." He adds, "I am convinced, however, that there was a religious, as well as a political aspect of this custom." No doubt conscience gave them a high sense of their social, political, and religious *duties*, only they differed slightly from us, as to the mode in which they should be carried out. So also of the practice, where from a religious sense of duty, children eat their parents, when they got old and infirm, waiting however, till the season when salt and limes were at the cheapest.

The savage theory of the universe refers its phenomena to the action of pervading personal spirits, similar to what in dreams they have made out their own spirits to be; the powers of nature are everywhere spiritualized and personified. With increasing knowledge unity is given to these powers, and we have a God One and Indivisible: at least this becomes the creed of the highest minds, the multitude still continue to find a separate God in everything, and for everything. (An excellent account of how these so-called religious ideas of the existence of the "double" or soul, of a future state, and another world, arise in the minds of savages, from which they have come down to us, changed from a very definite and material conception to a very indefi-

nite and immaterial one, is to be found in Mr Herbert Spencer's "Principles of Sociology," now publishing.)

From this point, says Dr J. W. Draper, that is, from the very earliest ages when the comparative theology of India was inaccessible, "there are two well-marked steps of advance. The first reaches the consideration of material nature: the second, which is very grandly and severely philosophical, contemplates the universe under the conceptions of space and force alone. The former is exemplified in the Vedas and Institutes of Menu, the latter in Buddhism. In neither of these stages do the ideas lie idle as mere abstractions; they introduce a moral plan, and display a constructive power not equalled even by the Italian Papal system. They take charge not only of the individual, but regulate society, and show their influence in accomplishing political organizations, commanding our attention from their prodigious extent, and venerable for their antiquity.

"I shall, therefore, briefly refer, first, to the elder, Vedaism, and then to its successor Buddhism. The Vedas, which are the Hindu Scriptures, are asserted to have been revealed by Brahma. They are based upon an acknowledgment of a universal spirit pervading all things: 'There is in truth but one Deity, the Supreme Spirit, the Lord of the Universe, whose work is the Universe.' 'The God above all Gods, who created the earth, the heavens, and the waters.' The world, thus considered as an emanation of God, is therefore a part of him; it is kept in a manifest state by his energy, and would instantly disappear if that energy were for a moment withdrawn. Even as it is, it is undergoing unceasing transformations, everything being in a transitory condition. The moment a given phase is reached, it is departed from or ceases. In these perpetual movements, the present can scarcely be said to have any existence, for as the past is ending, the future has begun.

"In such a never-ceasing career all material things are urged, their forms continually changing, and returning, as it were, through revolving cycles to similar states. . .

"In this doctrine of universal transformation there is something more than appears at first. The theology of India is underlaid with Pantheism. "God is One because he is All.' The Vedas in speaking of the relation of nature to God, make use of the expression that he is the Material as well as the Cause of the Universe, 'the Clay as well as the Potter.' They convey the idea that while there is a pervading spirit existing everywhere of the same nature as the soul of man, though differing from it infinitely in degree, visible nature is essentially and inseparably connected therewith: that as in man the body is perpetually undergoing change, perpetually decaying and being renewed, or, as in the case of the whole human species, nations come into existence and pass away, yet still there continues to exist what may be termed the universal human-mind, so for ever associated and for ever connected are the material and the spiritual. And under this aspect we must contemplate the Supreme Being, not merely as a presiding intellect, but as illustrated by the parallel case of man, whose mental principle shows no tokens except through its connections with the body; so matter, or nature, or the visible universe, is to be looked upon as the corporeal manifestation of God.

"We must continually bear in mind that matter 'has no essence, independent of mental perception; that existence and perceptibility are convertible terms; that external appearances and sensations are illusory, and would vanish into nothing if the divine energy which alone sustains them were suspended but for a moment." —("The Intellectual Development of Europe," Vol. i. pp. 54, 55, 56.) Truly, there is nothing new under the sun. Here we have the most advanced Pantheis ic Theology of the present day, and being given some two thousand years before the Christian era it would seem

almost as if the Vedas were inspired. Here also, we have the Idealism that constitutes the creed of so many of our most cultivated philosophers. However pure a doctrine may be at its source, as it comes from the highest minds, it is soon perverted to suit the lowest, and high and simple and true as it seems to me this doctrine is, it was soon twisted into every possible form of error and superstition that was best calculated to give the Brotherhood command over the ignorant multitude. It soon needed Reforming, and Buddhism came before the world as that Reformation.

Buddhism most probably dates from about 1000 years before Christ, and Draper says it is now professed by a greater number of the human race than any other religion.

"The fundamental principle of Buddhism is that there is a supreme power, but no Supreme Being. . . It is a rejection of the idea of Being, an acknowledgment of that of Force. If it admits the existence of God, it declines him as a Creator. It asserts an impelling power in the universe, a self-existent and plastic principle, but not a self-existent, an eternal, a personal God. It rejects inquiry into first causes as being unphilosophical, and considers that phenomena alone can be dealt with by our finite minds. . . . Gotama contemplates the existence of pure force without any association of Substance. He necessarily denies the immediate interposition of any such agency as Providence, maintaining that the system of nature, once arising, must proceed irresistibly according to the laws which brought it into being, and that from this point of view the universe is merely a gigantic engine. Equally does Gotama deny the existence of chance, saying that that which we call chance is nothing but the effect of an unknown, unavoidable cause." ("Intellectual Development of Europe," vol. i. p. 65.) I scarcely need point out the similarity existing between this creed and that of the leading physicists of the present day.

"As to the external world, we cannot tell how far it

is a phantasm, how far a reality, for our senses possess no reliable criterion of truth. They convey to the mind representations of what we consider to be external things by which it is furnished with materials for its various operations; but unless it acts in conjunction with the senses, the operation is lost, as in that absence which takes place in deep contemplation. It is owing to our inability to determine what share these internal and external conditions take in producing a result, that the absolute or actual state of nature is incomprehensible to us. Nevertheless, conceding to our mental infirmity the idea of a real existence of visible nature, we may consider it as offering a succession of impermanent forms, and as exhibiting an orderly series of transmutations, innumerable universes in periods of inconceivable time emerging one after another, and creations and extinctions of systems of worlds taking place according to a primordial law.

"Of the nature of man, Gotama tells us that there is no such thing as individuality or personality—that the Ego is altogether a nonentity. In these profound considerations he brings to bear his conception of force, in the light thereof asserting that all sentient beings are homogeneous. . . . Each one must however work out his own salvation, when, after many transmigrations, life may come to an end. That end he calls Nirwana—Nirwana, the end of successive existences. It is the supreme end, Nonentity. The attaining of this is the object to which we ought to aspire. . . . The pantheistic Brahman expects absorption in God; the Buddhist, having no God, expects extinction.

"India has thus given to the world two distinct philosophical systems—Vedaism, which makes its resting-point the existence of matter, and Buddhism, of which the resting-point is force. The philosophical ability displayed in the latter is very great; indeed, it may be doubted whether Europe has produced its metaphysical equivalent." (*Idem*, 66, 67, 68.)

It need scarcely excite our surprise then if our Christian missionaries make but little progress in India. It is worthy of note with reference to those who assert that the "Immortality of the Soul" is among the unextinguishable instincts of our nature, that in the two religions of the world—if we must call them two—which contain the greatest number of adherents, not Immortality is sought, but absorption in God, or Nirwana, both of which include the extinction of the individual. The Lazarist Huc testifies that they die with incomparable tranquillity, and adds, they are what many in Europe are wanting to be. It is worthy of note also how much there is in each system in accordance with the most advanced modern thought: the one as Idealism, the other as represented by the recent discovery of the Persistence and Correlation of Force. For if Vedaism connects itself with Matter, it is Matter as regarded only as "the corporeal manifestation of God," and I have endeavoured to show elsewhere how and where, as so regarded, Materialism and Absolute Idealism meet. ("Illusion and Delusion," published by T. Scott.) In my work also "On Force, and its Mental Correlates" (Longmans & Co.), I have endeavoured to illustrate and enforce the following propositions:—

There is but one Reality in the universe, which Physical Philosophers call "Force;" and Metaphysicians "Noumenon." It is the "Substance" of Spinoza, and the "Being" of Hegel.

Everything around us results from the mode of action or motion, or correlation of this one force, the different Forms of which we call Phenomena.

The difference in the mode of action depends upon the difference in the structure it passes through; such Structure consisting of concentrated Force, or centres of Force, and has been called Matter. "Every form is force visible; a form of rest is a balance of forces; a form undergoing change is the predominance of one over others."—*Huxley.*

Heat, Light, Magnetism, Electricity, Attraction, Repulsion, Chemical Affinity, Life, Mind, or Sentience, are modes of action or manifestations of Force, and die or cease to exist, when the Force passes on into other forms.

Cause and Effect is this sequence or correlation; and each cause and effect is a new Life and a new Death: each new form being a new creation, which dies and passes away, never to return, for "nothing repeats itself, because nothing can be placed again in the same condition: the past being irrevocable."—*W. R. Grove.* "There is no death in the concrete, what passes away passes away into its own self—only the passing away passes away."—*Hegel.*

Force passing through a portion of the structure of the brain creates the "World" of our intellectual consciousness, with the "Ego" or sense of personal identity; passing through other portions the world of our likes and antipathies—called the moral world: Good and Evil being purely subjective.

The character and direction of Volition depend upon the Persistent Force and the structure through which it passes. Every existing state, both bodily and mental, has grown out of the preceding, and all its Forces have been used up in present phenomena. Thus, "everything that exists depends upon the past, prepares the future, and is related to the whole."—*Oersted.*

As no force acts singly, but is always combined with other forces or modes of action to produce some given purpose or particular result, we infer that Force is not blind but intelligent. As Force is intelligent and One, it would be more properly called Being—possessing personality; and that being we have called God. "He is the universal Being of which all things are the manifestations."—*Spinoza.*

All power is Will power,—the will of God. "Causation is the will, Creation the act of God."—*W. R.*

Grove. The will which originally required a distinct *conscious* volition for each act has passed, in the ages, generally into the unconscious or automatic state, constituting the fixed laws and order of nature.

PART II.

THE CHRISTIAN RELIGION.

"The ultimate result of shielding men from the effects of folly, is to fill the world with fools."—*Herbert Spencer.*

We in this Christian country are brought up in the belief that the Jews were chosen by God to perpetuate a worthy representation of Himself in a Pagan world given up wholly to Idolatry: that the character and attributes of the Creator, as given to man in the books of the Old Testament, are a Revelation from God Himself. On examination this turns out to be by no means the case. The Hebrew god is made entirely after the likeness of man; wiser and more powerful, but with all his vices as well as his virtues greatly exaggerated—a conception fitted only for a barbarous age and a barbarous people; and notwithstanding some sublime *poetical* passages of the later prophets, altogether inferior to that formed by the wise men of other Eastern nations. To Jewish conception, even to the last, the Creator of the Universe was the family God of the Patriarchs—the God of Abraham, of Isaac, and of Jacob, the titular or national God of the Hebrews, and it was not till after the Babylonic captivity that the "chosen people" abandoned altogether other supposed protecting deities, and became confirmed monotheists. Thus the religious history of the Jewish people in the historical books of the Old Testament, presents a series of vacillations between the worship of Jehovah and that

of the gods of the surrounding nations; the people serving that god who they think will afford them the most powerful protection. Hence the jealousy of Jehovah, and the term the living God, and the First Commandment, "Thou shalt have no other gods but me." It will be necessary to show this, as Christianity is based on Judaism, and the orthodox theology of the present day is derived more from the Old Testament than the New. I shall let the Bible speak for itself.

"And God said, let us make man in *our own image*, after our likeness."—Gen. i. 26.

"And on the seventh day God ended His work which He had made, and he *rested* on the seventh day from all His work which He had made."—Gen. ii. 2.

"And they (Adam and Eve) heard the voice of the Lord God *walking* in the garden in the *cool* of the day."—Gen. iii. 8.

Cain and Abel from the very first make offering unto the Lord of fruit and flesh, and "of the fat thereof," and they are accepted by him."—Gen. iv. 3, 4, 5.

And the Lord appeared unto him (Abraham) in the plains of Mamre accompanied by two angels, and they eat of a calf that was "tender and good," and the Lord said unto Abraham Wherefore does Sarah laugh, &c., and the Lord went his way as soon as he had left communing with Abraham."—Gen. xviii. 1, 7, 8, 13.

The Lord also afterwards appeared unto Moses, on his desiring to see the glory of God. And he (Moses) said, I beseech thee show me thy glory. And he (the Lord) said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. And He said Thou canst not see my face: for there shall no man see me and live. And the Lord said, Behold there is a place by me, and thou shalt stand upon a rock. And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover

thee with my hand while I pass by: and I will take away my hand, and thou shalt see my back parts: but my face shall not be seen."—Gen. xxxiii. 18-23.

And the Lord said unto Noah, come thou and all thy house into the ark, and the Lord shut him in."—Gen. vii. 1, 16.

"And when Noah came out of the ark he builded an altar unto the Lord; and took of *every* clean beast, and of *every* clean fowl, and offered burnt offerings on the altar.

"And the Lord *smelled a sweet savour;* and the Lord said in his heart, I will not again curse the ground any more for man's sake."—Gen. viii. 20, 21.

"And the Lord *came down* to see the city and the tower which the children of men builded," and the Lord said, "Go to, let us *go down* and there confound their language, that they may not understand one another's speech."—Gen. xiv. 5, 7.

"It repenteth the Lord that he had made man upon the earth, and it grieved him in his heart."—Gen. vi. 6.

"And God heard the voice of the lad; and the angel of God called to Hagar *out of heaven.*"—Gen. xxi. 17.

"And Pharaoh said, Who is the Lord, that I should obey his voice, and let Israel go? I know not the Lord (Jehovah) neither will I let Israel go. And they said, *The God of the Hebrews* hath met us, let us go three days' journey into the desert, and sacrifice unto the Lord our God: lest He fall upon us with pestilence or with the sword."—Exod. v. 2, 3.

"And I will *harden Pharaoh's heart*, and multiply my signs and my wonders in the land of Egypt. But Pharaoh shall not hearken unto you."—Exod. vii. 3, 5.

"And I (Jehovah) will give the people favour in the sight of the Egyptians: and it shall come to pass, that, when ye go, ye shall not go empty. But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver and jewels of gold, and raiment: and ye shall put them upon your sons, and

upon your daughters ; and ye shall spoil the Egyptians." —Exod. iii. 21, 22.

"And the Lord gave the people favour in the sight of the Egyptians, so that they lent them such things as they required, and they spoiled the Egyptians."—Exod. xii. 36.

When "wrath is gone out from the Lord, and the plague is begun, Aaron *put on incense*, and made an atonement, and the plague was stayed" (Num. xvi. 46-48.)

God's promise to Abram. "Thou art the Lord God, who didst choose Abram, and brought him forth out of Ur of the Chaldees, and gavest him the name of Abraham, and foundest his heart faithful before Thee, and mad'st a covenant with him to give the lands of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites to give it, I say to his seed, and hast performed Thy words: for Thou art righteous" (Neh. ix. 7-8). Of how this promise was kept we need give only one illustration.

And the Lord spake unto Moses, saying, avenge the children of Israel of the Midianites. And they warred against the Midianites, as the Lord commanded Moses ; *and slew all the males.* And Moses was wroth, and ordered every male among *the little ones* to be killed in cold-blood, and every woman that had known man : "but all the women children that have not known a man by lying with him, keep alive for yourselves." "And there were 32,000 persons in all, of women that had not known man by lying with him" (Num. xxxi. 1, 2, 7, 14, 17, 18, 35.)

"Righteous" is not perhaps exactly the word which we should now apply to such dealings ! And the children of Israel said to Samuel, "Cease not to cry unto the Lord our God for us, that He will save us out of the hands of the Philistines." And Samuel took a sucking lamb, and offered it for a burnt-offering wholly unto the

Lord: and Samuel cried unto the Lord for Israel; and the Lord heard him. And as Samuel was offering up the burnt-offering, the Philistines drew near to battle against Israel: but the Lord *thundered with a great thunder* on that day upon the Philistines, and discomfited them; and they were smitten before Israel (Samuel, 1 Book, vii. 8, 9, 10.)

The Lord fights for Israel, and casts down hailstones from heaven; "they were more which died with hailstones than they which the children of Israel slew with the sword;" and he makes the sun and moon to stand still until the people are avenged. "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man; for the Lord fought for Israel. (Num. x. 8, 14.)

Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech (Judges ix. 23.) Who shall persuade Ahab, that he may go up and fall at Ramoth-Gilead? and one said in this manner, and another said in that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And He said, thou shalt persuade him, and prevail also; go forth, and do so. Now therefore, behold the Lord hath put a lying spirit in the mouth of all these thy prophets (1 Kings xxii. 20, 23.)

God's throne is in heaven. "The Lord hath pre-

pared His throne in the heavens; and His kingdom ruleth over all (Ps. ciii. 19.)

I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory (Isaiah vi. 1, 3.)

For I know that the Lord is great, and that our Lord is above all gods (Ps. cxxxv.)

He that sitteth in the heavens shall laugh (Ps. ii. 4.)

Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon His name. (Mal. iii. 16.)

In every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts (Mal. i. 11.)

I saw the Lord sitting upon His throne, and all the host of heaven standing by Him on His right hand, and on His left (Micaiah.)

Every beast of the forest is mine, and the cattle upon a thousand hills (Ps. i. 7, 15.)

The earth is the Lord's, and the fulness thereof; the world and they that dwell therein. For He hath founded it upon the seas, and established it upon the floods. (Ps. xxiv. 1-2.)

The chariots of God are twenty thousand, even thousands of angels (Ps. lxxiii. 17.)

After the Chaldean captivity, when it was thought to be beneath the dignity of God to appear personally, these angels are very active and much more plentiful.

Then the Lord employs his destroying angel to slay 185,000 men in the Assyrian camp. David also sees an angel.

So the Lord sent pestilence upon Israel: and there fell of Israel seventy thousand men. And God sent an angel unto Jerusalem to destroy it: and as he was destroying, the Lord beheld, and he repented him of the evil, and said to the angel that destroyed, it is enough, stay now thine hand. And the angel of the Lord stood by the threshingfloor of Ornan the Jebusite. And David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem (1 Chron. xxi. 14. 6.)

Here is Daniel's description of the angel Gabriel:—"A man clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. (Dan. x. 5-6.)

This God of the Hebrews is certainly not a very sublime conception, and it is difficult to say in what it differs from that of other primitive savages. He shows himself in bodily presence as a man to Adam and to Abram, walks in the *cool* of the evening, shows his parts behind to Moses, *comes down* to prevent a tower being built up into heaven, spoils the Egyptians, utterly exterminating the Canaanites, man and woman, infant and suckling, ox and sheep, camel and ass, that he may give their land to his chosen people, sending lying spirits into his prophets, and in fact possessing all man's greatest vices greatly exaggerated. He is angry, furious, cruel, vindictive, jealous, treacherous, partial, and by the smell of a sweet savour of poor innocent slaughtered beasts and birds, and by incense and sackcloth and ashes is turned from his purpose and repents. The Hebrew God is everywhere represented as delighting in blood, requiring the first-born of both man and beast to be offered up to him, and a lamb to be supplied to him both night and morning throughout the year. Is

it not strange that this barbarous conception of a blood-thirsty people should have been chosen by the modern world as the foundation of its religion, and can we wonder that the picture of such a Being, painted as we are told by himself, should have had a most deleterious effect on the moral sense of all who have been introduced to it, or that those who prefer to believe in no God at all, rather than in such a God, should increase daily?

The Jews have continued to "spoil the Egyptians," that is, all the nations among whom they are thrown, until this day, and this spoiling the Egyptians is quoted as a precedent for every kind of cheating and dishonesty among all who are disposed to prey by false pretence upon their fellow creatures. The religion of the Hebrews was like that of every savage nation. It consisted of Prayer and Supplication and Sacrifice. All unusual and extraordinary phenomena, all good gifts and evil fortune came direct from God, and they sought by gifts to him of what they thought he would like best, and by praise and adulation which they knew *they* most liked, to propitiate him, and win his favour. This was accomplished by a Priesthood who made it difficult to approach him except through themselves, and who claimed a reversionary interest in all gifts offered to him.

It is true that more refined notions of deity prevailed among "God's chosen people," as civilization advanced, and after they had spent seventy years in captivity in Babylon, and had become acquainted with the much higher "revelation" of Zoroaster. Still their most sublime and poetical conception never rose above that of a mighty magician, speaking the word of power; the heaven his throne, and the earth his footstool; to whom belonged,—not the countless worlds of which they had no idea, but the cattle upon a thousand hills; riding upon the wings of the wind; governing the world by his angels, and in whose name every possible atrocity

is committed: to whom such men as Jacob, David, and that wisest of all men, Solomon, with his three hundred wives, and nine hundred concubines, are represented as especially acceptable and favoured, but who show an utter indifference to any moral law whatever. Notwithstanding this, we have that good man, the late Dr Norman Macleod, telling us almost with his last words, that "The Bible practically says to all seekers after God, 'Whom ye ignorantly worship, Him declare I unto you.' It professes to give a true history, in harmony with reason, conscience and experience, of God's revelation of Himself during past ages, culminating in Jesus Christ, and continued in the Church by His Holy Spirit.'—*Good Words, June* 1875, p. 420.

Hear also His Grace the Archbishop of Canterbury, the highest authority of all. He says, "Good Words," May 1875, "As to morality, upholding as we do the immutable and eternal distinction between right and wrong, and thankful that in all but degraded specimens of the human race there is a conscience capable of learning these distinctions. . . . We believe that the Great Being who controls the universe is in Himself the very good, and very right." Now as His Grace identifies the Great Being who controls the universe with the Hebrew God of the Bible, and as we cannot certainly classify His Grace among "the degraded specimens of the human race," we are obliged to conclude that his conscience has yet something to learn. An aged and much respected dissenting Minister tells me that "The Bible will treat you as you treat it," that is, you may find whatever you are looking for, and only nineteenth century ideas are looked for; we look for a reformed God, and a reformed religion, and this is the only way I can account for the judgments of the good men I have quoted above, and also for the fact that such chapters as Gen. xix., xxxvii., Jud. xix., 2 Sam. ix., xiii., &c., are allowed to be retained, although they would not obtain admission into any book in the present day in any refined and civilized community.

But even among those who reject Revelation as a revelation, the deistic conception of God as a governing power *outside the universe* is probably as childish as the original one conceived in the childhood of the world, when all the earth was supposed to be filled with his *glory*.

The cosmogony of the Hebrews, as might be expected, is exactly upon a par with their Theology. The earth, according to their revelation, was the centre of all things; it was flat, founded upon the seas, and could not be moved. The sun, and moon, and stars, are so many lamps placed in the firmament to give light to the earth. The firmament or sky is a solid structure, and supports a great ocean like that upon which the earth rests, in which are little windows through which pour the waters of this upper ocean—under the earth is the land of graves, called sheol, and is the hell, to which it is said, Christ descended.* Above the waters of the firmament is heaven, where Jehovah reigns, surrounded by hosts of angels. It is to this heaven that christians say Christ ascended, his disciples and a vast multitude having seen him *go up*, where he *sitteth* on the right hand of God. There is some little discrepancy as to whether Christ is sitting or standing, as St Stephen saw him standing, and we might well believe it was "sometimes one and sometimes the other," if the Athanasian creed, supported by the church, did not say that we shall be damned if we do not believe he is sitting. Between the firmament and the earth is the air, which is the habitation of evil spirits, and properly belongs to Satan, the "prince of

* Mr George Smith informs the *Daily Telegraph* that some of the Assyrian tablets discovered by Mr Smith and presented by the proprietors of the *Telegraph* to the British Museum, contain a much longer and fuller account of the creation and fall of man than the Book of Genesis. In particular, the fall of Satan, which in the Bible is only assumed, is in these records reported at length, and the description of this being is characterized by Mr Smith as "really magnificent."

the powers of the air." As to the order of creation, the sun is made on the fourth day, the changes of day and night preceding it. The sun and moon are subordinate to the earth. It took no less than five days to create the earth, while for the sun, the whole starry host, and the planets it took only one day, but then they were made just to light up the earth. It was for professing some little doubt as to the accuracy of this plan of the universe that poor Galileo was persecuted and imprisoned, and the special charge against Giordano Bruno was that he had taught the plurality of worlds, a doctrine, it was said, repugnant to the whole tenor of Scriptures, and inimical to revealed religion, especially as regards the plan of salvation. For this he was to be punished as mercifully as possible, and "without the shedding of blood," the horrible formula for burning people alive. It was this adoption of the Jewish sacred writings as the standard of all knowledge, this conflict between religion and science, this attempt to put the Cosmos into a quart pot, that has put a logger on science, even up to the present day. The so-called revelation now stands in the way of mental science as it formally did in the way of physics; but as our astronomy has come from science and not from revelation, so also must our mental and moral philosophy. Mohammedanism released the people of Asia, Africa, and the Continent of Europe, from those narrow and erroneous scriptural dogmas, and the thick darkness of papal Rome, and left science free; and the lamp of discovery was kept burning through Arabian learning, and the highest civilization we have yet reached, that of the Moors in Spain. We are evidently approaching another Reformation in which Science not in one department only, but in all, shall be left entirely free. The intellectual development of Europe has reached that stage where Arabism left us in the 10th and 11th centuries. Through the influence of Rome the world then took the wrong way; had it adopted Averhoism, which was rejected only by a

small majority, we should have been then where we are now.

But if the Jewish conception of God was a most unworthy one, what must we say of that of the orthodox Christian? Why, that it is infinitely worse. With both he is the Creator of all things, therefore, of evil and good, but with the former evil is confined to time and this world, while with the latter it is absolute and endless. Thus, according to the orthodox creed the Almighty and All-wise, with a perfect knowledge therefore of what he was doing, and full power to do otherwise, made our first parents, Adam and Eve, and put them into Paradise, with the full knowledge that they would get themselves immediately turned out for a single act of disobedience. They were not to eat of a certain magic tree, for if they did so *on that day* they should surely die. But our poor inexperienced mother Eve, not knowing even what death was, was beguiled by a talking serpent, into eating, and Adam, like a gentleman, determined to share the consequences with his wife: and if they had merely died on that day they would only have been where they were before they were made. But did God keep His word? No, they did not die that day, but after cursing the earth for their sake, they were kept alive to fill it with their children, all of whom, with themselves, were condemned to everlasting torture for this single act of disobedience. But God had already arranged a scheme by which the world might be saved; He would give His only begotten Son; Christ was to die for our salvation, an innocent person for the guilty; but the conditions were such that God in His infinite fore-knowledge knew perfectly well they would not be accepted, and that the great majority would be damned, notwithstanding this infinite loving kindness, and awful sacrifice. From the "Westminster Confession of Faith," we learn that by the decree of God, for *the manifestation of His glory*, some

men and angels are predestinated unto everlasting life, and others fore-ordained to everlasting death.

"Those angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed; and their number is so certain and definite, that it cannot be either increased or diminished."

"The rest of mankind, God was pleased, for the glory of His sovereign power over His creatures, to pass by, and to *ordain* them to dishonour and wrath for their sin, to the praise of His glorious justice." Glorious justice indeed! an infinite punishment for a finite sin; or rather for no sin at all, for if the causes that produced the act had not been *adequate* to the result, God could not have foreseen it.

"Our first parents, we are told, on the same authority, being seduced by the subtlety and temptation of Satan, sinned in eating the forbidden fruit. This their sin God was pleased, according to His wise and holy council, to permit, *having purposed to order it to His own glory.*" Thus He permitted a subtle and powerful being to tempt our first parents, knowing full well the result, and having already prepared a place of eternal torment, that he might "order it to His own glory."

J. S. Mill says ("Autobiography," p. 41.) "I have a hundred times heard him (his father) say, that all ages and nations have represented their gods as wicked, in a constantly increasing progression; that mankind have gone on adding trait after trait till they reached the most perfect conception of wickedness which the human mind can devise, and have called this God, and prostrated themselves before it. This *ne plus ultra* of wickedness he considered to be embodied in what is commonly presented to mankind as the creed of Christianity."

The Rev. Dr Norman Macleod, however, says, "God has manifested in humanity the same kind of joy He Himself had in beholding the works which He had made very good, and in which He rested and reposed"

("Good Words," June 1875, p. 421.) Fancy such a work being "very good;" but we trust the Doctor did not believe it, any more than we do ourselves. He may, however, possibly have held with Luther, that it is by faith we are saved and Luther says, "it is the highest degree of faith to believe Him merciful, who saves so few and damns so many: to believe him just who of his own will makes us necessarily damnable." However laudable such a degree of faith may be, we must confess ourselves unequal to it, for it points to a devil, not a god, and one wonders how such a horrid conception could ever get into people's heads, and ever form the faith of a civilised people. It has taken ages of "survivals" of hideous barbarism from the earliest ages to put the idea together, and ages of transmission to propagate the faith. No one coming fresh to it could entertain it for a moment. It is absurd to say that God's original intentions were frustrated with respect to man; it is a *contradiction* to suppose that anything can take place contrary to the will and wish of Almighty power and wisdom. The "Spectator," (Nov. 7, 1874), however, regards it "as a higher act of power to create free beings, and therefore beings liable to sin on their own responsibility, than to create only those whose natures are for ever fixed in the grooves of good;" that is, it may be a much higher act of power to create beings capable of damning themselves to all eternity, than to create them so good that they could not do it; granted, but then what shall we say of the wisdom? We very much doubt, however, whether omnipotence itself *could* create a free, that is self-originating, uncaused act of any kind; it is very certain it never has. It is wonderful that it never seems to occur to the orthodox school, that if God had kept His word, and Adam had really died, and another pair had been created, less "free" to damn themselves and all their posterity, how much trouble might have been spared. There would have been no necessity then to "keep a devil," or a

place of eternal torment, and the Son of God need not have died, and this, as it appears to poor human reason, might have been turned equally to God's glory. "If Christ, as St John writes, appeared on earth to destroy the works of the devil, He might have been dispensed with if no devil had existed" (Strauss.)

This doctrine of the atonement, of sacrificing an innocent person for a guilty one, and that in Christ's case only for an elect few: for although "many are called *few* are *chosen*"—must have come down from the very earliest times. "Without shedding of blood there is no remission of sins" (Heb. ix. 22) must be a "survival" from pre-historic men and the most barbarous races. The law of vengeance, life for life, blood for blood, was the savage law; and what was thus acceptable to man was thought to be the most acceptable to his Deity that he wanted to propitiate. Hence human sacrifices. An only son being the dearest to man was thought to be most acceptable to God. At length animals were substituted for human beings, as in Abraham's case, the ram for his only son Isaac, and the first-born among the Hebrews ceased in time to be sacrificed according to primitive barbaric custom, and was redeemed by a ram or a lamb. In Exodus and Leviticus we have a whole ceremonial worship based upon sacrifices, as we are told, by divine command. "Thou shalt offer every day a bullock for a sin-offering for atonement" (Ex. xxix. 36, &c.) The Jewish ritual is full of bloody sacrifices, and Paul, not Christ, has made it the key-stone of the Christian system, in the blood of God's only begotten and beloved Son. This doctrine of propitiation by blood—of being washed clean in blood, could never have entered a civilised man's head or heart; we have gradually been accustomed to it from the earliest times, until like the sun's rising, it excites no wonder.

That all should fall for the sin of one—of Adam, and all be saved by the sacrifice of an innocent person, is so

great a breach of all moral law that we rather wonder how the Archbishop of Canterbury reconciles it with "the immutable and eternal distinctions between right and wrong." There can be little doubt that the confounding of all moral distinctions in the "spoiling of the Egyptians," and the sacrifice of the innocent for the guilty as a plan of salvation, must have had a most deleterious influence upon the conscience of all who have believed in them, as part of the direct ordinances of God. "The covenant of grace in which the guilty are pardoned through the agony of the just—and a God kept holy in His own eyes by the double violation of His own standard of rectitude," can in no way be reconciled with the intellect or our moral sense.

But these dire chimeras, these awful and blasphemous slanders upon the character of God, are silently dying out before the gradually increasing intelligence of the age, as witchcraft has done before. We no longer burn thousands of old women for having personal intercourse and dealing with the "prince of the powers of the air," and theological dogma is giving place, even in the church itself, to practical religion. There are still, however, many good people who think it desirable to retain these horrible lies and libels upon our Creator, in order to frighten men into being good, and the hope of an immortality attended with such results is thought to be a high and ennobling sentiment. At the present time (June 1875) a case is going through the Court of Arches, Jenkins *v.* Cook, in which the Rev. F. Cook refuses to allow Mr. Jenkins to partake of "the body and blood of Christ, which, as the Church Catechism tells us, "is *verily* and *indeed* taken and received by the faithful at the Lord's Supper," with his fellow-communicants, because he had expressed doubts about the verbal inspiration of the Bible and the personality of Satan; he had even gone the length of supposing that there were parts of "God's Holy Word" that were better left out, and he had prepared a selec-

tion for his young family. On the other hand, we have an article in the "Contemporary," for May, by Prof. J. B. Mayor, in which he says, "reason and conscience inevitably revolt against such a gospel as this (that hopeless misery is the destiny of the larger proportion of created souls), yet how are those who believe in the inspiration of the Bible to avoid accepting it? Accept this or give up Christianity is the alternative presented to many minds at the present day—an alternative enforced with equal vehemence by the extremists on either side. It is this which is the great stumbling-block; not, how can I believe in this miracle or that miracle? but how can I accept a revelation which appears to me to contradict the first and deepest of all revelations, God is just, and God is good? He who would solve this problem and justify to man the ways of God, as revealed in Scripture, would, indeed, do a great and excellent work. Maurice did something by calling attention to the distinction between endless and eternal."

A great many equally good and learned men, in the interests, as they believe it to be, of religion, are making similar useless distinctions, straining at a gnat and swallowing a camel, and by taking things in a non-natural sense, the spiritual instead of the literal meaning, by turning affirmed facts into allegory, &c., are earnestly striving to make black appear white and save their livings; the church, as they believe, being much better reformed from within than from without. The question which is really interesting and pressing, according to Principal Tulloch, is not how to get outside the church, but how to enlarge and make room inside it for varieties of Christian intelligence and culture.

But we may read the signs of the times when the "Edinburgh Review," not now the organ of advanced but of conservative liberalism, is disposed to go much further than "the distinction between endless and eternal," and to throw over the Old Testament alto-

gether and much even of the New (Oct. 1873, on Dr Strauss). "We are not Jews," it says, "and there is no reason in the world why we should be weighted with the burden of understanding and defending at all risks the Jewish Scriptures." It also says, "Is it right, is it truthful, is it any longer possible, in the face of all that is now known upon the subject, to pretend that legendary matter has not intruded itself into the New Testament as well as into the Old?" Still the writer contends for the precious truths which notwithstanding this lie enshrined in "Oriental metaphor" and "Mediæval dogma," and accuses Strauss of "ignorant blasphemy or hypocritical sarcasm," for professing to understand these things literally, and to believe that they form any part of Christianity. This is the attitude that is now assumed by those who do not wish to give up the Bible altogether. They fall back upon what *they* call Christianity, by which they mean the example and moral teaching of Christ, as far as that can be ascertained. It is very difficult to ascertain what Christ did, and still more to say what he taught. We have the fourth Gospel, and the Epistles of Paul, and of Peter, James, and Jude, all of which have added to and differ from what Christ himself taught. The theologic system that has come down to us is in reality not Christianity, but much has been added to it which Christ himself, as a religious reformer, strongly protested against. The bloody doctrine of sacrifice and atonement, which had been derived from a primitive savage state, was re-introduced and made the corner-stone of the new faith; in fact, orthodox Christianity is more indebted to Paul and the Alexandrine School, as represented in St John's Gospel, than to its putative founder.

In the midst of the myths and legends that have surrounded Christ, it is very difficult to say who and what he was. Without believing at all in the supernatural, I yet believe that he wrought most of the

miracles that are ascribed to him, and that this apparently miraculous power deceived him and his disciples and ourselves. This power was not peculiar to Christ, for a power of curing many kind of diseases has attended, and still attends, many individuals. One of the best known cases on record is t' .t of Valentine Greatrakes, an Irish gentleman, but no saint, born in 1628. He was invited by the King to London, whither he went, curing very many by the way. There the Royal Society, then young, investigated the matter, publishing some of his cures in their Transactions, and accounting for them as produced by "a sanative contagion in Mr Greatrakes' body, which had an antipathy to some particular diseases and not to others." We are told by a contemporary writer, Henry More, what particular diseases this sanative contagion had an antipathy to, viz., "cancers, scrofula, deafness, king's evil, headache, epilepsy, fevers (though quartian ones), leprosy, palsy, tympany, lameness, numbness of limbs, stone, convulsions, ptysick, sciatica, ulcers, pains of the body, nay, blind and dumb in some measure, and I know not but he cured the gout." Now if we leave out the cures that were said to be wrought by Christ that the prophecies might be fulfilled, we have here most of the diseases that he was able to cure, for we must not forget that people's want of faith prevented his being successful in all times and all places. He knew also when "virtue," this sanitary power, went out of him, as when touched by the woman with the issue. We may doubt as to the source of this power, but that it exists there can be no doubt. I have seen six cases, including toothache, lameness, and rheumatism cured or relieved in less than a quarter of an hour by the simple contact or laying on of hands, and I have carefully watched many permanent cures by the same person, by what appeared to me an excess of vital power or of the "vis medecatrix." Now if Jesus of Nazareth, the carpenter's son, found himself possessed of such a power, he would

of course ascribe it to Divine origin and believe that he was intended by the Almighty for some special mission, most probably the Messiah, which all the Jews were expecting, to deliver them from the Roman yoke and to place them in the exalted position which had been promised to the seed of Abraham, and to which there had been already several pretenders. He himself does not appear to be quite certain as to the character of his mission, for when sent to by John, asking, "Art thou he that should come, or do we look for another?" he replied, "Go and show John again those things which ye do hear and see, the blind receive their sight and the lame walk, the leapers are cleansed and the deaf hear, the dead are raised up, and the poor have the gospel preached to them," intimating that this was all he knew. There is little doubt, I think, that on his entry into Jerusalem he expected a rising of the people in his favour, and probably divine assistance in that direction, as he daily received it, as he thought, in others. When that did not take place, and he saw that a revolt against the Roman power was vain and hopeless, he did not the less doubt his own Divine mission, of which he received daily proofs in the miracles which he wrought; but he began to see that the promised kingdom was not to be of this world, but upon a second coming, which was to take place even in that generation, and when he should be accompanied by such divine power as would establish this Heavenly Kingdom for ever. In the meantime he began to prepare for that martyrdom that had always attended all the great prophets and all previous claims to the Messiahship. He prayed that this might pass from him; but was nobly prepared to meet it if such was God's will, and never once does he seem to have doubted that he was under God's special care for a special purpose, except in his own most pathetic and despairing cry upon the cross, "My God, my God, why hast thou forsaken me!" Christ died as a rebel to the

Roman Empire, and in the full persuasion that on his second coming, then near at hand, all things would be made subservient to himself and to his followers, and that the Jewish nation especially should have the pre-eminence that had been promised to them. In this belief, his disciples, who had daily witnessed his apparently miraculous power, joined him, and expected to sit on *twelve thrones*, judging the twelve tribes of Israel.

It is impossible not to feel love for Christ, especially when we think of the horrid suffering to which he was subjected by his fellow-creatures, and to feel respect for him as the most amiable and greatest of our moral and social reformers, but I cannot look upon him as a perfect character, or his example as one that could be followed in the entirely altered conditions we have now. There is much in the spirit of Christ's character that is most loveable and estimable, but to attempt to follow his example would as certainly bring us within the power of the police, as it did him in his day. In all the phases of social life, as a son, as a celebate, as a producer or worker, his example is certainly one that cannot be followed. As Strauss says, we must have a definite conception of him whom we are to imitate as an exemplar of moral excellence, and there are not such essential facts in the life of Jesus firmly established; neither are we clearly cognizant of his aims, nor the mode and degree in which he hoped for their realization. It is in the spirit of his doctrine only, that he can be held up as an exemplar, and that certainly, excellent as it is in many points, would not tend to the full development of all our faculties.

But whence did Christ get his knowledge, which seems greatly to have exceeded that of his time, and most certainly that of his condition as a carpenter's son? What sources were open to him? Was he one of those seers or clairvoyants which the world has occasionally known, and in that sense inspired? The power of healing and of

this kind of intuitional knowledge, are seldom found together. It is very difficult to ascertain what Christ really did teach. There were no short-hand writers in those days, and the traditional reports we have, would come to us strained through, and coloured by, the much lower minds of his followers. We must therefore take the spirit of his teaching, and not take it literally; and we must recollect that much of what he taught was under the firm conviction that the world was coming to an end, probably in that generation. The morality of the New Testament, to which the Broad Church is now driven, giving up the conventional theological creed, furnishes no system of morals, or one upon which a science of mental and moral philosophy can be based. The sun still goes round the earth in the mental science of the New Testament, as much as it did in the physics of the Old, for of course there can be no science of mind, if the mind obeys no law, and it has power to resist the strongest motives, as the advocates of Free Will affirm. If, on the contrary, the mind necessarily obeys its own laws, then we require a re-modelling of the whole of Christ's morality, as it must be based upon a different idea of responsibility to that which he taught; for the whole tendency of Christianity is to separate conduct from its immediate and natural consequences, and to place such consequences far away, or even in some distant world; whereas the only divine judgment or responsibility which science can admit, is that only "which fulfils itself hour by hour, and day by day." Thus Christ taught, as his especial doctrine, the Fatherhood of God; now in the sense that God ever interferes with natural law in our favour, this is not true, and if not true, however comforting such a doctrine of a Heaven-Father, or Father in Heaven, may be to weak people, it had better be given up, as the truth must always serve us best. God has put everything we require within our reach, and has appointed a way by which it may be attained, and has lent us his power to

act for ourselves, and after that we have no right to expect he will interfere personally in our behalf, and if he did, it could only be to our injury, by weakening that self-reliance upon which certainly all progress, if not our very existence, depends. If we do not take this natural course towards the object of our desires, we are punished in the consequences, and as such punishment is for our good, God never injures us by forgiving our sins.

And this is what I have principally to say against Christianity. It has attempted to come between man and the natural consequences of his actions; it has filled the world with eleemosynary charity, and has thus weakened his most important springs of action.

Here we have the orthodox creed on this subject, "If man is compelled to distinguish between right and wrong, he is a responsible agent, subject to penalties for the misuse, &c., of his moral powers. He must be responsible to some one. That *some one* must be omniscient and omnipotent (or little less) in order to act as Judge of humanity, and to mete out adequate rewards and punishments. As these adequate rewards and punishments do not follow in this life, there must be a future state. If not, there would exist in man a whole class of moral faculties which seem to find in the present state of things an appropriate field for their exercise, but which man is under no necessity of using." (The Dean of Canterbury on "Science and Revelation"). Now it is the consequences of man's actions that enable him to distinguish between right and wrong, and at the same time mete out an adequate reward and punishment. He is judged at once, and by an infallible judge, and where the rewards and punishments, the pains and pleasures attending his actions, may be of some use to him and not carried on to some future state or other world, where the conditions being different, they can be of no use whatever. Man is responsible to himself, and to the society of which he forms a member. This idea

of vengeance, this notion that has come down from savage life of apportioning a certain amount of useless suffering to a certain amount of sin, pervades the whole of the Bible. We are told also that man is endowed with certain faculties for the exercise of which no proper field has been furnished him by natural means, and that therefore it requires a supernatural interposition to provide him with one. We know of no faculties that man possesses, that are not brought into daily use, that he could live without, or which are not active in providing an improved state of things *here* in *this world*, for himself and fellows.

The two great commandments of Christianity are that we should "Love God with all our hearts, and our neighbour as ourselves." Now is this possible? If not, is it not time that we should give up pretending that it is? Can we love the God of the Hebrews who puts whole towns to the sword, men, women, and little children, and every living thing, and who throws great stones out of heaven upon the retreating hosts, and who kills more in that way, than are killed by the sword? Can we love the God of the Christians who has *ordained* an eternity of torture for the majority of his weak and erring creatures, having full power to save them or not to have created them? It is true we can make an idol of all the highest attributes with which we are acquainted and give it a personality after our own image, and love that, but that is not God. Can we love the Great Unknown? We may love goodness and beauty, but they must take some form to enable us to do so, we cannot love a mere abstraction. The Universal Father works for the good of all, and does not recognise individuals. Love is a human feeling applicable to our fellow creatures, and is not applicable, as it appears to me, to the All Supreme, which supports the Universe, or rather which is the Universe. We cannot know enough of this power to make it an object of love, however much it may create a feeling of reverence and

awe, and this idea and feeling increase the higher our conception rises of the Great Supreme. We may love Christ as the highest manifestation of God we may know, but this is a very different and inferior feeling to that which we have for the Great All. As to "loving our neighbour as ourselves" that is neither possible nor desirable. Suppose my neighbour is a nasty sneak, a mere animal, full of low and vicious propensities, why should I love him? I am not called upon to love vice in any form, although it is my neighbour, and to do so, as man's conduct is governed by the consequences, would be holding out a premium for vice. Let my neighbour make himself loveable, and I cannot help loving him. On principle I may do him all the good I can—getting him hanged perhaps being the greatest good I can do him—but as to loving him, I must decline. We can only love what is loveable, and believe what is credible. It is true that orthodoxy professes to *love* the Being who may send themselves or their best and dearest friend to spend an eternity in "everlasting fire prepared for the devil and his angels," and as to belief, it thinks that any fool can believe what is credible, but that that only is a saving and justifying faith which believes what is incredible. If all that it is meant to inculcate is a settled principle of good-will to all men, that certainly is a most desirable feeling to encourage, even towards the unworthy. The same may be said about loving our enemies. Why should we love our enemies? The interests of the community, and therefore of morality, do not require it. We cannot do more for our friends. It is true we may bless them that curse, do good to them that hate us, and pray for them that despitefully use us and persecute us, and we can do what pious people are very fond of doing, pray for our enemies; but as to loving them! when by doing them all the good we can, *if they deserve it*, we have made them our friends, then we may love them. Does God love his enemies when he exacts an infinite

penalty for a finite fault, or is it not true that he prepares an eternity of torment for them? "They shall drink," John says, "the wine of the wrath of God which is poured out without mixture into the cup of his indignation, and they shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb, and the smoke of their torment ascendeth up for ever and ever." How the holy angels must enjoy the sight! we are told also on the same 'loving' authority, 'they have no rest day nor night, they shall desire to die, and death shall flee from them, they blaspheme God, they gnaw their tongues for pain.'" Moses says, "Slay every man his brother," rather than allow the existence of heretics, but Moses did not believe in a future state, and therefore he could not damn them as well. Christ says, "He that believeth not in me the wrath of God abideth on him"—"He that believeth not shall be damned," and Paul says of the unbelievers in his day, "God shall send them strong delusion (as he had previously done to Pharaoh and to Ahab), that they should believe a lie, that they may all be damned."

All that can come of setting up a false standard, and professing to love our enemies, is a pharisaical hypocrisy. What we have to do is to love the true, the good, and the beautiful; to stand up for the right regardless of consequences, and to maintain an unending battle against evil in all its forms. This may be done in all kindness, and in the full conviction that "Society prepares crime, and the guilty are only the instruments by which it is executed."—*Quetelet.* It is justice that *ought* to rule the world. We are governed by the consequences of our actions, and if we can get love without being loveable, and good for evil, the chief motives to be good and loveable are taken away. The same reasoning applies to the whole doctrine of the non-resistance of evil. Not to resist evil is to encourage it. If a man smite us unjustly on one cheek, and turning the other to be smitten would prevent its recurrence, let us do it.

With a good man it might do so, but with the great majority it would only encourage them to further aggression. To give a man my cloak who had taken my coat would be a premium for robbery; and to give to him that asketh, and from him that would borrow of me not to turn away, as a rule, would be equally a premium for improvidence. So also to take no thought for the morrow, to trust to God to clothe us as he does the lilies of the field, would sap self-reliance and self-dependence, the foundation of all morality. No society that ever existed in Christ's time or since could hold together on such principles, translate them into whatever transcendental or æsthetic language we may.

As to the golden rule, which is not peculiar to Christianity, viz., "that we should do as we would be done by," it can only be received in spirit, in a very broad and general application, for people differ so in bodily and mental constitution that what suits one person by no means suits another. It is not at all safe to judge of other people by ourselves. Not to do to others what we would not like to have done to ourselves is a much safer way of putting it.

We must notice also, it is that we may be rewarded, not that we may do right, is the inducement everywhere held out.

With reference to prayer, Christ says, "when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." We are expressly told that we are not to pray standing in the synagogues, that we may be seen of men; that we are not to use vain repetitions and much speaking, for that our Father knoweth what things we have need of, before we ask Him. The whole of Christendom has systematically set these injunctions at defiance, for there would be little use for the priests were they carried out, and with one sex at least, church-going would be less popular if they were

not to be "seen of men." The last new bonnet is a great stimulant to devotion. The great majority of Christians, who believe their saints to be ubiquitous, or omniscient, and who pray to those who are always listening, to intercede with the Mother of God, to petition her Son, to ask his Father, can have little faith that the "Father knows what things we have need of, before we ask Him," or that if he does, he is very hard to persuade to let us have them. His Holiness, the Pope, in his Encyclical, recently issued, enjoins incessant prayer, employing a Mediatrix with Him, the Virgin Mary, Mother of God, who sits, he says, as a queen upon the right hand of her only begotten Son, our Lord Jesus Christ, in a golden vestment, clothed around with various adornments. There is nothing she cannot obtain from him.

Now is it likely that God will be constantly altering the course he has appointed for our well-being at our ignorant intercession? Surely he knows what is right, and will do it, without our asking him or constantly reminding him! No amount of toadying, which we call worship, or serving him, will induce him to do otherwise than what is right, or prevent him from doing it, whether "we praise him," or "acknowledge him to be the Lord," or not. The savage with the noise of pots and pans tries to prevent an eclipse, that is, to prevent the sun eating up the moon, or *vice versa*, and the noises we make in the churches to bring or prevent rain, or in any way to alter the course of natural law, may be expected to be equally efficacious. The whole tendency of modern research goes to show that if law is anywhere, it is everywhere.

The Kyoungtha of Chittagong are Buddhists. Their village temples contain a small stand of bells and an image of Buddha, which the villagers generally worship, morning and evening, first ringing the bells to let him know that they are there (Sir John Lubbock's "Origin of Civilisation," p. 220). This is no more than polite or

politic; we ring our bells merely to call the people together, thinking God is *always ready* to listen to petitions, to do for us what he has given us full power to do for ourselves, or simply perhaps, to reverse the order of nature, upon the invariability of which the good of all depends. Surely it is better that all people should know that miracles will not be constantly worked on their behalf. It is true that by the laws of the mind, prayer often answers itself, and we get what we ask for, but should we mock God that we may be so benefited? No man prays for the success of his chemical experiments, neither will he for moral results when he knows as much of the likes and antipathies of human beings, as he does of the attractions and repulsions of atoms. Our present practice is a "survival" of primitive barbarous times, when all evil was supposed to come directly from spirits, or from the gods, and prayer was the only means supposed capable of averting such evils. We certainly have no right to reflect on less civilised times and nations for their superstition, so long as we expect the ordinary course of nature to be altered in our behalf whenever we choose to ask it.

It never seems to occur to those who pray without ceasing, to ask the question that if in answer to their repeated importunity, God delivers them from evil, why an infinitely powerful, good, and benevolent being does not deliver all from evil, without asking. If it were right in their case it would be right in all; but it would be not right. Any interference with the established order of nature would render both reason and instinct useless, and would weaken those springs of action on which all progress depends.

The late Rev. Charles Kingsley, says, speaking of Atheism;—"Has every suffering, searching soul, which ever gazed up into the darkness of the unknown, in hopes of catching even a glimpse of a divine eye, beholding all, and ordering all, and pitying all, gazed up in vain? . . . . . Oh! my friends, those who

believe or fancy that they believe such things, must be able to do so only through some peculiar conformation, either of brain or heart. Only want of imagination to conceive the consequences of such doctrines can enable them, if they have any love and pity for their fellow-men, to preach those doctrines without pity and horror. They know not, they know not, of what they rob a mankind already but too miserable by its own folly and its own sin, a mankind which, if it have not hope in God and in Christ, is truly—as Homer said of old—more miserable than the beasts of the field. If their unconscious conceit did not make them unintentionally cruel, they would surely be more silent for pity's sake; they would let men go on in the pleasant delusion that there is a living God, and a Word of God who has revealed him to men, and would hide from their fellow-creatures the dreadful secret which they think they have discovered—that there is none that heareth prayer, and therefore to him need no flesh come."

No doubt this is very eloquent, but if such eloquence were compatible with reason, I should ask, who is it that professes to have discovered "the dreadful secret," that the majority after a moment spent here, are consigned to *endless* torments, where there "is none that heareth prayer, and therefore to Him need no flesh come." Surely Atheism is better than this orthodox belief, and if any have discovered that it is a blasphemous libel upon our Creator, the sooner they proclaim it the better. The good, most loving, and gentle Cowper, the Poet, not having felt, as he and his Parson thought, sufficient evidence of conversion, lived year after year in the full belief that God had utterly rejected him, and on his death-bed exclaimed, "I feel unutterable despair." The self-righteous people who feel so certain of their own salvation, forget, or more probably selfishly disregard, the numberless cases of this kind, of sensitive people being driven, as poor Cowper was, to despair; they think it so hard that

any should be deprived of the comforting notion. It is a great mystery, they say, but it is one of their own making: they first make it dark, and then complain that they cannot see.

I need not say any more, I think, to show that the Christianity of Christ, however much of excellence there is in it, is not up to the thought and moral sense of our time. Great efforts are being made to adapt it to the altered conditions by new and forced meanings, and by dropping, what no forcing can adapt, as not abiding principles intended for our times. So far as attempts have been made to put Christianity systematically into practice, they have been failures.

The early Christians were communists—they had all things in common; and no doubt it is better adapted to such a social system than to any other. When all are dependent upon each and each upon all; when all have a direct and immediate interest in the well-being, physical, moral, and intellectual of every member of the community, when conscience or the sense of duty is as strong a feeling as hunger and pride and vanity are now, when the unselfish feelings shall decidedly predominate, then some form of Christianity will be practicable. But society in no country has ever yet approached such a state. Communism is still, and may continue so for ages, the great Socialist Utopia.

Where Christianity has been attempted to be carried out as a system of theological belief; where he "who believeth shall be saved and he who believeth not shall be damned," the burnings of millions of people have not brought us any nearer to it in practice. People will continue to believe that what appears to them to be black and not white, is black, whether they are to be burned here and hereafter for it or not; and as to "renouncing the devil and all his works," and burning some nine millions of poor old women and others for supposed personal dealings with him, the devil, or at least the principle of evil, is nearly as rampant as ever. It would have been much

more convincing if those who burned others for want of faith, had exhibited a proper evidence of their own, which they never did. "And these signs shall follow them that believe:" says Mark xvi. 17, 18, 19, "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." But such is the perversity of human nature, that had such powers attended their faith, they would probably have been burned for witchcraft. "So *then*," Mark goes on to say, xvi. 20, "after the Lord had spoken unto them he was received *up* into heaven, and sat on the right hand of God."

The asceticism, which is a part of Christianity, has done the world infinite mischief, if it were only in depriving it of the offspring of so many of its highest minds, who were either imprisoned, burnt, or voluntarily retired from it. What wise man had time to marry when he had an eternity to prepare for? what good man would run the risk of introducing beings to a life of everlasting torment? The stake was so great, that no wonder that among those who were not good utter selfishness prevailed, and men thought only o. their own salvation. The soul was the only thing to be thought of, the body was despised, mortified, degraded, and neglected. Monks, nuns, and hermits were the only sensible people. Prayer was the only occupation in which a man could profitably engage, and consequently no more attention was given to the body than its natural wants absolutely required. This absurd depreciation of the body, the sole instrument of thought, has continued to the present time.

It is absurd to say that we owe modern civilization to Christianity. Islamism was a real reform on the state of society induced by the Christianity of that day, and carried willingly all the East and the great cities of its birth along with it; and when it had reduced Europe

to the dark ages, we were saved again by the Moors and Saracens, and a return to Greece and Rome. The Greek and Roman philosophers aim at the perfect development of the individual man—mind and body—and of the individual state. "Magnanimity, self-reliance, dignity, independence, and, in a word, elevation of character, constituted the Roman idea of perfection; while humility, obedience, gentleness, patience, resignation are Christian virtues" (Lecky, vol. ii., pp. 72, 155), and it is not, I think, saying too much to affirm, that had the principles of Christianity been really practised, modern civilization could never have existed. His Excellency Iwakura Tomomi, chief of the supreme Japanese Embassy, which visited England a few years ago, has presented to the Library of the India Office a set of the Chinese version of the Buddhist Scriptures. The work weighs 3¼ tons. A selection is probably, *in their case*, allowed to be made for the use of families. If, as is reported, the Chinese and Hindus are about to send missionaries to Europe, they certainly cannot come Bible in hand.

The time was when people were really in earnest about their religion, but now all living faith in the dogmas of the past seems to have died out. Where the idea of duty first makes its appearance is in the sacrifices to the dead. The most costly gifts of men, and women, and horses, and dogs, and arms, and money, were presented to the dead, and buried or burned with them. The Chinese, however, are a practical people, and Tylor tells us that in China "the fanciful art of replacing these costly offerings by worthless imitations is at this day worked out into the quaintest devices—the men and horses dispatched by fire for the service of the dead are but paper figures and the manufacture mock-money, both in gold and silver, is the trade of thousands of women and children in a Chinese city" ("Primitive Culture," vol. i. p. 445). Such a change has come over our religion,—which has now become a

mere conventional custom of what is called good society —a great sham which thousands of men, women and clergymen are engaged in manufacturing. There is no doubt we are bordering on change.

Not that we expect this change to be rapid; all permanent change is very slow. Besides the two extremes of the positivists and scientific men at one end, and working men at the other—who regard religion as allied always with monarchy and aristocracy, and as offering post-obit bills on heaven for what they think they are unjustly deprived of here—the great body of society looks upon Christianity as containing their highest ideal of excellence. Its dogmas are a dead letter to all but a very few, people have got used to them, or they are interpreted so as not to shock their moral sense, or they are regarded as awful mysteries to be cleared up in another world, and without which their religion would be mere morality and not half so acceptable. Add to this that custom, conventional usage, fashion, and respectability, with the toll-gates of birth, marriage and death, are all on the side of the national religion, and we certainly need expect no sudden change. The Christianity of the present day is not taken from the Bible, but is Bible doctrine strained through the mind of the nineteenth century, and many good people still prefer to call themselves Christians because there is nothing really at present equally good and of equal authority to take its place. There cannot be a doubt that church membership, whether of churchmen or dissenters, helps to keep people within the broader and most obvious moral laws; and it will be some time before the mass of the people will set themselves to learn what is true in order that they may do what is right, or that they will do what is right because it is right, and not from the hope of reward or from the fear of punishment. We must wait; in the meantime let no one fear or hesitate to proclaim what he believes to be the truth and of highest excellence.

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MENTAL AND MORAL CORRELATES;

AND ON THAT WHICH IS

SUPPOSED TO UNDERLIE ALL PHENOMENA:

WITH SPECULATIONS ON SPIRITUALISM,

AND OTHER ABNORMAL CONDITIONS OF MIND.

BY CHARLES BRAY,

AUTHOR OF THE "PHILOSOPHY OF NECESSITY," THE "EDUCATION OF THE FEELINGS," ETC.

"He who, believing that the search for truth can never be offensive to the God of truth, pursues his way with an unswerving energy, may not unreasonably hope that he may assist others in their struggle towards the light, and may in some small degree contribute to that consummation when the professed belief shall have been adjusted to the requirements of the age, when the old tyranny shall have been broken, and the anarchy of transition shall have passed away."—*Lecky's History of Rationalism.*

"In the present state of science, of all subjects that on which we know least is, perhaps, the connection of our bodily and mental nature, the action of the one on the other," &c.—*Professor the Rev. Baden Powell.*

"Metaphysics revolve in an endless circle of abstractions, ethics have scarcely made any permanent advance since the introduction of Christianity."—*Times*, January 1st, 1866.

"All our conceptions are based on the implied postulate that the world is as it appears. * * * The advance of knowledge consists in the substitution of accurate conceptions for natural ones."—*Man and his Dwelling Place, by James Hinton.*

"It remains for philosophers to place Physiology and Mental and Moral Philosophy in the same position as positive science reached by induction."—*H. G. Atkinson, F.G.S.*

"Men rarely recount facts simply as they happened, but mingle their own opinions with them; more especially if the facts are above their comprehension, and connected with religious interests."—*Spinoza.*

"There are few delusions that a man cannot be brought to believe if they injure neither his stomach nor his purse."—*Times*, April 27th, 1863.

"If the Critic speaks, it is not to tell the reader what the Philosopher thinks, but what he thinks of the Philosopher: a quite uninteresting matter."—*Fortnightly Review.*

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PREFACE.

THE doctrine of Philosophical Necessity, notwithstanding its supposed horrible tendency to sap the foundation of morals, has been elevated from the regions below, where, according to Milton, its discussion furnished fit occupation and amusement for devils only,—to form the base of Social Science. Philosophical Necessity is only another name for "Law" or a fixed order of Nature in the department of Mind, and there can be no Social *Science* without it. This I have endeavoured to make plain in my work on "The Philosophy of Necessity," and it is my purpose now to show that the doctrine of the Correlation and Persistence of Forces, when thought out to its legitimate consequences, gives us a Science of Psychology based on Physiology, by which alone we can attain to the same command over mind, as we already have over physical force. The Irishman's direction for making a cannon, "Take a long hole, and pour metal round it," has been followed by Metaphysicians in making their *canons*, and the "method"

has produced results such as might have been expected. Consciousness, their round hole, has no substantial existence out of the individual mind reflecting upon it, and it is difficult to pour metal round it, and the canons so founded result only in the *ipse dixit* of the founder, which every succeeding philosopher thinks is necessary to burst before he proceeds to cast any of his own. Mind is force, and it must be studied as all other forces are, as well as by "reflection on consciousness," and then Metaphysics may take the place to which it is entitled at the head of all other Sciences.

The Correlation of Forces shows that in the cycle of forces we can always return to the same starting point without a break, and the Persistence of Force shows that this is always done without loss; now these truths, not stopping short in Physics, but carried, as they ought to be, into the higher field of Mind, furnish, I think, the most probable explanation of "the Phenomena of Modern Spiritualism," at the present time so much puzzling earnest investigators. My speculations however are given only as speculations; I have no wish to dogmatise, I merely present an hypothesis to be rejected or affirmed by observation and experience. History now has shown that we must not be deterred from the acceptance of any truth from its supposed consequences. Friar Bacon was cast into prison as a magician by the Superior of his Order, and the mysteries of physical science were treated then very much as the mysteries of mental science are now. Mr.

Lewes says, (*Fortnightly Review*, Feb. 1, 1866), "We are warned against Materialism as cold and desolating. The real warning should be against materialism as erroneous; in point of fact, we do not find materialists are cold and desolated, any more than spiritualists are hot and happy." We must not ask then, "To what will this lead? but is it true?" No truth is really at variance with other truth, and if it should appear to be so, we must be content to wait till we understand the whole matter. We are not bound, however, to attach every new truth to some old error or superstition and then wait till we can reconcile the two, before we reason it out to its legitimate consequences: this would be to make it powerless and inoperative. Thus Professor Mansel, in the *Contemporary Review*, No. 5, for May, 1866, says, "Eternity and continuous duration — immutability and creation in time — perfect action, yet unexhausted power to act — everlasting purpose and accessibility to prayer — general law and special providence — complete fore-knowledge co-existing with human freedom, — we cannot combine these several elements together into a consistent whole, yet we can believe that they are capable of combination:" but I confess I find in myself no such wonderful power of belief; on the contrary, the propositions appear to me as contradictory as that a thing may be and may not be at the same time. Some of the propositions may lie beyond our depth, but I certainly cannot conceive how an occurrence can be fore-known which is contingent, that is, if man is really

free, may happen or may not happen; neither do I feel myself called upon to believe in any such freedom, for if it really existed it would completely paralyse man's action,—as there could be no prevision either in God or man.

This short Treatise is dedicated to those, and to those only, who love truth above all things, for its own sake.

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ARGUMENT.

THERE is but one thing known to us in the universe; this, Physical Philosophers have called "Force." The Reality or Entity underlying it, or that of which it is the Force, Metaphysicians have called "Noumenon." It is the "Substance" of Spinoza, and the "Being" of Hegel.

Everything around us results from the mode of action or motion, or correlation of this one force, the different Forms of which we call Phenomena.

The difference in the mode of action depends upon the difference in the Structure it passes through; such Structure consisting of concentrated Force, or centres of Force, and has been called Matter. "Every form is force visible; a form of rest is a balance of forces; a form undergoing change is the predominance of one over others."—*Huxley.*

Heat, Light, Magnetism, Electricity, Attraction, Repulsion, Chemical Affinity, Life, Mind or Sentience, are modes of action or manifestations of Force, and die or cease to exist when the Force passes on into other forms.

Cause and Effect form this sequence or correlation; and each cause and effect is a new Life and a new Death: each form being a new creation, which dies and passes away, never to return; for "nothing repeats itself, because nothing can be placed again in the same condition: the past being irrevocable."—*W. R. Grove.* "There is no death in the concrete, what passes away passes away into its own self—only the passing away passes away."—*Hegel.*

Force passing through a portion of the structure of the brain, creates the "World" of our intellectual consciousness, with the "ego," or sense of personal identity; passing through other portions the world of our likes and antipathies—called the Moral world: Good and Evil being purely subjective.

The character and direction of Volition depend upon the Persistent Force and the structure through which it passes. Every existing state, both bodily and mental, has grown out of the preceding, and all its Forces have been used up in present phenomena. Thus, "everything that exists depends upon the past, prepares the future, and is related to the whole."—*Oersted.*

As no force acts singly, but is always combined with other forces or modes of action to produce some given purpose or particular result, we infer that Force is not blind but intelligent: as it is One, we infer it is the force of an intelligent Being—possessing personality; and that Being we have called God. "He is the universal Being of which all things are the manifestations."—*Spinoza.*

All force or power is Will power,—the will of God. "Causation is the will, Creation the act of God."—*W. R. Grove.* The will which originally required a distinct *conscious* volition has passed, in the ages, into the unconscious or automatic, constituting the fixed laws and order of nature.

Vital Force exists in excess in some constitutions, and may be transferred to other living organisms, often constituting a curative agent.

Brain Force, the result of cerebration, also exists in excess in some nervous constitutions; it then forms a sphere or atmosphere around individuals by which one brain is brought into communication with others and mind becomes a unity. Individual will-power can act through this medium beyond the range of individual body. In this way may be explained the Mysteries of Magic and Witchcraft, the Phenomena of Mesmerism, of so-called Spiritualism, and the Curative Power of Individuals.

ERRATA.

"THERE is nothing underlying phenomena—phenomena are correlates of force, and force is all," p. 48. By this the author simply means that motion cannot be separated from the thing moving, or force or power be delegated, or separated from that which it is the force of,—that is, the source of all power. "God's power," as Spinoza says, "is the same as his essence," and all change therefore is but "the varied God." Properties, qualities, or attributes, are powers, and when said to exist *per se*, it is in the same sense. They have no separate existence, and are therefore untransferable.

For "emotion," p. 14, line 4, read "motion."

For "perception," p. 14, line 7, read "succession;" and for "pass," same line, read "passes."

For "heaps," p. 47, line 2, read "harps."

In p. 67, line 3, "if" is omitted.

For "assume," p. 71, line 17, read "resume."

For "figures," p. 86, line 24, read "forms."

For "anthropological," p. 98, line 27, read "anthropomorphical."

For "Tyara," p. 117, line 11, read "Tyana."

For "be," p. 128, last line but one, read "have been."

For "lectation," p. 129, line 8, read "lactation."

FORCE, AND ITS MENTAL AND MORAL CORRELATES.

CHAPTER I.

ON FORCE.

Not very long ago all the world believed that the sun went round the earth; they saw that it did; now all the world (with a very small exception) believes in the existence of matter; they see it, they feel it, and that is enough. But parodoxical as it may seem, philosophers, after the most diligent research have failed to find matter anywhere, and whereas we were wont to speak of the impenetrability and indestructibility of matter, we now speak only of the persistence and conservation or indestructibility of Force. The assumption that the force which acts upon us, and of which only therefore we know anything, belongs to something else which we call matter, is gratuitous, unwarrantable, and altogether unnecessary. Heat and Light were until very recently thought to be matter, but the material theory with respect to those is now given up. Count Rumford boiled water by thumping upon iron, and Sir Humphrey Davy produced heat by rubbing two pieces of ice together. As concussion and friction therefore produced heat, heat was

thought to be not matter, but motion. But motion is *nothing*,—it is the mere mode of action of Force and the transference of it in greater or less intensity, from one point of space to another. The heat from friction and arrested motion is merely an illustration of the persistence of force, of its varying action in different conditions, and of the transference of it from one centre of force (which we call body) to another. Heat and Light are the same, that is, different modes of action or motion of the same force, as are also electricity, magnetism, and chemical affinity; that is to say, they are correlates, and all change readily into each other without loss of quantity of the original Force. These forces, or rather this force, since all are convertible, is the source of the delusion we are under with respect to matter, when we say we see and feel it. For what do we see? Light, which is force, photographs a minute inverted image on the bottom of the eye—on the retina, which acting on the Brain produces consciousness of an object. All that is known to us is the mental conception,—the *reality* of which our conception is composed is Force. It is evident there is no matter here. But surely we feel matter if we do not see it? The sense of Feeling is mere repulsion—resistance to motion. When we speak of matter as subtle, or as solid, liquid, or aeriform, we simply mean that it presents more or less resistance to motion. "When the question arises," says J. S. Mill, "whether something which affects our senses in a peculiar way, as for instance whether Heat or Light, or Electricity, is, or is not matter, what seems always to be meant is, does it offer any, however trifling, resistance to motion? If it were shown that it did, this would at once terminate all doubt." But Resistance is repulsion or force, which acting on the sense causes a sensation; when acting on the brain, an idea.

In Chemistry we find only circles or centres of force —the ultimate atoms, which this force is supposed to surround, are an uncalled for and altogether unnecessary invention. When I speak of body therefore or substance, I mean these circles of force in a more or less intense or condensed condition. The way in which force acts depends upon its relation to these bodies, or what have been called "potential energies"; going in at one end of a row of billiard balls it comes out at the other, with little or no change even in quantity, but it varies according to the complexity of the substance or organization through which it passes, that is, to the relation it bears to previously arranged forces. But when we speak of either matter or force we speak only of the external cause of our sensations and ideas, and these tell us nothing of the real nature or essence of either; why not then continue to use the term matter as heretofore? We answer because the more general term force may include and does really include both what has hitherto been called Matter and Spirit also. We are told that "Force viewed separately from matter is nothing." I think it more correct to say that matter viewed separately from force is nothing, because we know that force passes into or changes into mind, as heat into light, and we thus include both sides of creation—Matter and Spirit. Force, in its different modes of action as Light, Heat, Electricity, Galvanism, Chemical Affinity, Attraction and Repulsion, is sufficient to produce half the phenomena around us. Life and Mind, which are correlates of Force, or other modes of its action, are sufficient to produce the other half. There is but One simple, primordial, absolute Force, with varying relations and conditions. The modes of Force or Effects now in existence are neither more nor less than such as have previously existed, changed only in form. They have not merely acted upon each other,

according to the common supposition with respect to matter, BUT HAVE CHANGED INTO EACH OTHER. This will be found to be a very important distinction. Each change is a new creation of something which in that form or mode has never existed before — a new life, and as it passes into another form or mode, a new death — "nothing repeats itself, because nothing can be placed again in the same condition: the past is irrevocable." * And may we not add irrecoverable.

Motion or change is constantly producing new relations and conditions. We cannot speak of motion as existing by itself, as it is merely a mode of action of Force, and Force therefore cannot be separated from it, but must always attend it; the same may be said of all the Imponderables, which are mere modes of action, or Force in motion. It is in this way, probably, that Force itself escapes us, because it is only with its modes or motions that we have to do: for we know nothing of Force in itself, we know it only by its effects, and when we say therefore that something takes place by the force of attraction, repulsion, electrical or chemical affinity, &c., we only mean that a certain group of phenomena occur in a certain order, and that they occur uniformly and invariably in that order.

Cause and Effect are mere correlation of Force, produced by organization or the manner in which forces are concentrated and arranged.

Mr. Grove says, "I use the term force in reference to them (the affections of matter), as meaning the active principle inseparable from matter which is supposed to induce its various changes," † But as "the various changes" are the only things known to us, why assume that they are inseparable from matter, or that there is any matter at all?

* Correlation of Physical Forces, p. 22, by *W. R. Grove.*
† Ibid, p. 16.

Again, Professor Tyndall says, "We know no more of the origin of force than of the origin of matter; where matter is, force is, for we only know matter through its forces." *

Is it not better then to dispense with matter altogether? For if all action, change, or motion, is owing to force, and it is impossible to conceive of force without antecedent force, what then becomes of matter? This doctrine of the Persistence of Force seems to me, not only to make matter altogether unnecessary, but to exclude even the very idea. I shall use its nomenclature therefore only as signs indicating Force.

Professor John Tyndall says in the eloquent peroration to his work on Heat: — "The discoveries and generalizations of modern science constitute a poem more sublime than has ever yet been addressed to the imagination. The natural philosopher of to-day may dwell amid conceptions which beggar those of Milton. So great and grand are they, that in the contemplation of them a *certain force of character is requisite to preserve us from bewilderment*. Look at the integrated energies of our world — the stored power of our coal-fields, our winds and rivers, our fleets, armies, and guns. What are they? They are all generated by a portion of the sun's energy, which does not amount to one thousand three hundred millionth part of the whole. This is the entire fraction of the sun's force intercepted by the Earth, and we convert but a small fraction of this fraction into mechanical energy. Multiplying all our powers by millions of millions, we do not reach the sun's expenditure. And still, notwithstanding this enormous drain, in the lapse of human history we are unable to detect a diminution of his store. Measured by our largest terrestrial standards, such a reservoir of power is infinite; but it is our privilege to rise above these standards, and to regard

* The Constitution of the Universe. — *Fortnightly Review*.

the sun himself as a speck in infinite extension, a mere drop in the universal sea. We analyze the space in which he is immersed, and which is the vehicle of his power. We pass to other systems and other suns, each pouring forth energy like our own, but still without infringements of the law, which reveals immutability in the midst of change, which recognizes incessant transference, conversion, but neither final gain nor loss. This law generalizes the aphorism of Solomon, that there is nothing new under the sun, by teaching us to detect everywhere, under its infinite variety of appearances, *the same primeval force.* To nature nothing can be added; from nature nothing can be taken away; the sum of her energies is constant, and the utmost man can do in the pursuit of physical truth, or in the application of physical knowledge, is to shift the constituents of the never-varying total. The law of conservation rigidly excludes both creation and annihilation. Waves may change to ripples, and ripples to waves — magnitude may be substituted for number, and number for magnitude — asteroids may aggregate to suns, *suns may resolve themselves into florœ, and faunœ, and florœ and faunœ melt in air* — the flux of power is eternally the same, it rolls in music through the ages, and all terrestrial energy — the manifestations of life as well as the display of phenomena — are but modulations."

CHAPTER II.

FORCE; ITS MENTAL CORRELATES.

It is probable that at the origin of our globe, the concentration of force previously diffused in the form of so-called nebulous matter, produced an amount of heat which gradually took the shapes we have now around us. Certain forces were chemically united, as in our primary rocks, others were divorced, as the oxygen from the carbon in the coal. By bringing the carbon and the oxygen in our atmosphere together again we have the same amount of force, in the shape of heat, which it originally took to separate them. It takes an immense amount of force to separate magnesia into oxygen and magnesium, and their reunion is proportionately intense, as is now so beautifully and easily illustrated in the burning of magnesium wire. It is by the action of these forces that most of the changes we see around us are still produced. The force derived from the union of oxygen with the coal annually dug from the British mines is calculated to be equal to that of the whole human race. The light and heat of the sun's rays separated the carbon and oxygen in plants and vegetables, and an immense amount of force is generated whenever the carbon and oxygen again meet, whether it be in the fire-place, or, more amicably and less energetically, in the animal body. Thus Dr. Neil Arnott says:—"James Watt, when devising his great engine, knew well that the rapid combination of the oxygen of

atmospheric air with the combustible fuel in the furnace, produced the heat and force of the engine; but he did not know that in living bodies there is going on, only more slowly, a similar combination of the oxygen of the air with the like combustible matter in the food, as this circulates after digestion in the form of blood through the lungs, which combination produces the warmth and force of the living animal. The chief resemblances of the two objects are exhibited strikingly in the following table of comparison, where, in two adjoining columns, are set forth nearly the same things and actions, with difference only in the names:—

The Steam Engine in action takes—	*The animal body in life, takes—*
1. Fuel, viz.: coal and wood, both being old or dry vegetable matter, and both combustible.	1. Food, viz.: recent or fresh vegetable matter and flesh, both being of kindred composition, and both combustible.
2. Water.	2. Drink, (essentially water).
3. Air.	3. Breath, (common air.)
And produces.	*And produces—*
4. Steady boiling heat of 212 degrees by quick combustion.	4. Steady animal heat of 98 degrees, by slow combustion.
5. Smoke from the chimney, or air loaded with carbonic acid and vapour.	5. Foul breath from the windpipe, or air loaded with carbonic acid and vapour.
6. Ashes, part of the fuel which does not burn.	6. Animal refuse, part of the food which does not burn.
7. Motive force, of simple alternate push and pull in the piston, which, acting through levers, joints, bands, &c., does work of endless variety.	7. Motive force, of simple alternate contraction and relaxation in the muscles, which, acting through the levers, joints, tendons, &c., of the limbs, does work of endless variety.

8. A deficiency of fuel, water, or air, first disturbs, and then stops the motion.	8. A deficiency of food, drink, or breath, first disturbs, then stops the motion and the life.
9. Local damage from violence in a machine is repaired by the makers.*	9. Local hurt or disease in a living body is repaired or cured by the action of internal power given by the Creator.

We have here illustrated the mode only in which the force in animals is generated; the form it ultimately takes depends entirely upon the organization through which it has to pass. Life was thought to be a peculiar principle; but it depends for its development and manifestation entirely upon the union of the ordinary physical forces with a peculiar structure or arrangement of forces; for what are called vital forces are only the correlate of physical forces.

In a very small part of the acorn lies the structure that can develop only into an oak, and the human germ, in which lie folded up the wondrous powers of man, is invisible without the aid of the microscope. Life then is only Force acting through special organizations, which organizations, so far as we yet know, are formed only by transmission from parent to offspring; they are always hereditary.

But seeds might remain for ever unchanged — as the wheat in the pyramids, for 3,000 years, until quickened into being by forces from without. "Thus, for example, when a seed is placed in the ground, the first process which takes place within it is one of decomposition. The mass of the seed consists of starch and albumen, in the midst of which is placed a small cellular body, called the germ. This germ will grow, and develop into the future plant, but only on condition that a process of decay goes on in the starchy and albuminous matter with which it is in connection. Part of

* A Survey of Human Progress, p. 159.

the latter sinks into the inorganic state, uniting with oxygen, and passing off as carbonic acid. The young plant is at first of less weight than the seed or root which has disappeared in generating it. When it arrives at the surface of the soil, a new process commences. The rays of the sun, falling on its leaves, maintain in them a continuance of the same process (one of chemical change) by which the first development of the germ was determined. Thus new materials are added to the plant, the light exciting those chemical processes which produce the organic arrangement of fresh portions of matter. The leaves, under the stimulus of the sun's rays, decompose carbonic acid, giving off part of the oxygen, and 'fix,' as it is said, the carbon in union with hydrogen, and sometimes with nitrogen, &c., to form the various vegetable cells and their contents.

"An animal now consumes this plant. In digestion there takes place again a precisely similar process to that with which we started—the germination of the seed. The substance of the plant partially decomposes; a portion of it sinks into a state approximating to the inorganic, while another portion (doubtless by means of the force thus generated) becomes more highly vitalized, and fitted to form part of the animal structure. The germination of the seed, and animal digestion, are parallel processes. Each of them is two-fold—a decomposing and a vitalizing action going on together, the latter having its origin in and depending on the other. Having formed part of the animal structure for a time, this living matter decomposes yet again, and again gives off its force. But now, instead of effecting, as in the previous cases, a vitalizing action, the force produces a mechanical action in the muscles, or a nervous action in the brain, or, in short, the *function* of whatever organ the matter we are tracing may have been incorporated with;—the

function being but another mode of operation of the same force which caused the nutrition. And thus, supposing the action to have been a muscular exertion, say the lifting of a weight, we shall have traced the force, which came from the inorganic world at first, in the form of the sun's rays, and was embodied in the substance of the plant, back again into the inorganic world in the form of motion. * * * The plant yields up its life to nourish the animal body, as that body, so nourished, in its activity yields up *its* life to impart force to the world around. * * * Every giving off of force has for its necessary effect the storing up of force in equal amount elsewhere. The two halves of this process cannot be divided."* †

* Physiological Riddles. *Cornhill Magazine.*

† There is an admirable paper on "Vitality", illustrating this subject, in the "Reader" of October 29th, 1864, signed "J. T.", evidently Professor Tyndall. As the subject is of so much importance we make no apology for quoting at some length.

"In what sense, then, is the sun to be regarded as the origin of the energy derivable from plants and animals? Let us try to give an intelligible answer to this question. Water may be raised from the sea-level to a high elevation, and then permitted to descend. In descending it may be made to assume various forms—to fall in cascades, to spurt in fountains, to boil in eddies, or to flow tranquilly along a uniform bed. It may, moreover, be caused to set complex machinery in motion, to turn millstones, throw shuttles, work saws and hammers, and drive piles. But every form of power here indicated would be derived from the original power expended in raising the water to the height from which it fell. There is no energy *generated* by the machinery; the work performed by the water in descending is merely the parcelling out and distribution of the work expended in raising it. In precisely this sense is all the energy of plants and animals the parcelling out and distribution of a power originally exerted by the sun. In the case of the water, the source of the power consists in the forcible separation of a quantity of the liquid from the lowest level of the earth's surface and its elevation to a higher position, the power thus expended being returned by the water in its descent. In the case of vital phenomena, the source of power consists in the forcible separation of the

Thus we see that not a peculiar agent, called Life, but a peculiar mode of operation is required to produce the special results we call vital forces, and as Life is thus the mere correlate of Physical forces, so Mind is the correlate of

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atoms of chemical compounds by the sun—of the carbon and hydrogen, for example, of the carbonic acid and water diffused throughout the atmosphere, from the oxygen with which they are combined. This separation is effected in the leaves of plants by solar energy. The constituents of the carbonic acid and water are there torn asunder in spite of their mutual attraction, the carbon and hydrogen are stored up in the wood, and the oxygen is set free in the air. When the wood is burned the oxygen recombines with the carbon, and the heat then given out is of the precise amount drawn from the sun to effect the previous "reduction" of the carbonic acid. The reunion of the carbon with the oxygen is similar to the reunion of our falling water with the earth from which it had been separated. We name the one action 'gravity' and the other 'chemical affinity'; but these different names must not mislead us regarding the qualitative identity of the two forces. They are both *attraction*, and, to the intellect, the falling of carbon atoms against oxygen atoms is not more difficult of conception than the falling of water to the earth.

"The building up of the vegetable then is effected by the sun through the reduction of chemical compounds. *All the phenomena of animal life are more or less complicated reversals of these processes of reduction.* We eat the vegetable, and we breathe the oxygen of the air, and in our bodies the oxygen which had been *lifted* from the carbon and hydrogen by the action of the sun again falls towards them, producing animal heat and developing animal forms. Through the most complicated phenomena of vitality this law runs:—the vegetable is produced by the lifting, the animal by the falling of a weight. But the question is not exhausted here. The water which we used in our first illustration produces all the motion displayed in its descent, but the *form* of the motion depends on the character of the machinery interposed in the path of the water. And thus the primary action of the sun's rays is qualified by the atoms and molecules among which their energy is distributed. Molecular forces determine the *form* which the solar energy will assume. In the one case this energy is so conditioned by its atomic machinery as to result in the formation of a cabbage; in another case it is so conditioned as to result in the formation of an oak. So also as

Vital forces. "That no idea or feeling arises, save as a result of some physical force expended in producing it, is fast becoming a common-place of science; and whoever duly weighs the evidence will see, that nothing but an over-

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regards the reunion of the carbon and the oxygen—the *form* of their reunion is determined by the molecular machinery through which the combining energy acts. In one case the action may result in the formation of a man, while in another it may result in the formation of a grasshopper.

"But whence comes the power on the part of the molecules to compel the solar energy to take determinate forms? The matter of the animal body is that of inorganic nature. There is no substance in the animal tissues which is not primarily derived from the rocks, the water, and the air. Are the forces of organic matter, then, different in kind from those of inorganic matter? All the philosophy of the present day negatives the question. It is the compounding in the organic world of forces that belong equally to the inorganic that constitutes the mystery and the miracle of vitality. Every portion of every animal body may be reduced to purely inorganic matter. A perfect reversal of this process of reduction would carry us from the inorganic to the organic; and such a reversal is at least conceivable. The tendency, indeed, of modern science is to break down the wall of partition between organic and inorganic, and to reduce both to the operation of forces which are the same in kind, but whose combinations differ in complexity.

"The mode in which these combinations have been brought about is a perfectly legitimate subject of scientific speculation; and in this we will here so far indulge as to ask a single speculative question. It is generally supposed that our earth once belonged to the sun, from which it was detached in a molten condition. Hence arises the question 'Did that incandescent world contain latent within itself the elements of life?' Or, supposing a planet carved from our present sun, and set spinning round him at the distance of our earth, would one of the consequences of its refrigeration be the development of organic forms? *Structural* forces certainly lie latent in the molten mass, whether or not those forces reach to the extent of forming a plant or an animal. All the marvels of crystalline force, all those wonderful branching frost-ferns which cover our window-panes on a winter morning—the exquisite molecular architecture which is now known to belong to the ice of our frozen lakes—all this 'constructiveness' lies latent in an amorphous

whelming bias in favour of a pre-conceived theory, can explain its non-acceptance. How this metamorphosis takes place—how a force existing as emotion, heat, or light, can become a mode of consciousness —how it is possible for aerial vibrations to generate the sensation we call sound, or for the forces liberated by chemical changes in the brain to give rise to motion—these are mysteries which it is impossible to fathom. But they are not profounder mysteries than the transformation of the physical forces into each other. They are not more completely beyond our comprehension than the natures of Mind and Matter. They have simply the same insolubility as all other ultimate questions. We can learn nothing more than that here is one of the uniformities in the order of phenomena." *

The peculiar mode of operation which force assumes, whether as mechanical force or motion, heat, magnetism, or feeling, emotion, or thought, depends, as we have said, upon organization or structure, that is, upon the arrangement of

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drop of water, and comes into play when the water is sufficiently cooled. And who will set limits to the possible play of molecular forces in the cooling of a planet?

"In discussing these questions it is impossible to avoid taking side-glances at the phenomena of intellect and will. Are *they*, by natural evolution, capable of being developed from incandescent matter? Whether they are or not, we do not seem to possess the rudiments of an organ which could enable us to comprehend the change; we are utterly incompetent to take the step from the phenomena of physics to those of consciousness. And, even granting the validity of the above explanation, the questions still remain, 'Who or what made the sun and gave his rays such power? Who or what bestowed upon the ultimate particles of matter the forces whose interaction, combined with the energy of the solar rays, produces plants and animals?' Science does not know: the mystery, though pushed back, remains as deep as ever."

* First Principles, by *Herbert Spencer*, p. 280.

permanent centres of force. The Natural Philosopher is constantly coming near to this fact, without seeing its full significance. Thus Liebig says, "Isomorphism, or the quality of form of many chemical compounds having a different composition, tends to prove that matter consists of atoms, the mere *arrangement* of which produces all the properties of bodies. But when we find that a *different arrangement* of the *same* elements gives rise to various physical and chemical properties, and a *similar arrangement* of *different* elements produces properties very much the same, may we not inquire whether some of those bodies which we regard as elements, may not be merely modifications of the same substance, whether they are not the same matter in different states of arrangement?" * All we have to consider is Force as it passes through the living structure of the human body, in its various modes of operation.

The peculiarities of structure which modify the form and action of force in the human body depend principally upon the stock, or race, from which the individual is descended. Among animals almost any form and quality of the species can be produced by crossing, but whether these changes can be said to be improvements upon the original type is another thing. Certainly mongrels among dogs and horses are not considered to be any improvement, and the same may almost invariably be said of mixed races of men; the higher type loses what the inferior gains. The mixing of English and Hindoo blood often results in feebleness of brain bordering on fatuity or insanity. The modern Mexican — a mixture of the Spaniard and the native Indian, is an inferior race, &c. We are familiar with this influence of stock in what is called budding and grafting in trees. A bud of one tree introduced into the

* Chemical Lectures, p. 54.

bark of another retains all the peculiarities of its original parentage, and a small branch of one tree transferred to another retains all the specialities that distinguish its fruit, although dependent entirely upon the root, stock, and circulatory system of another tree. Although we can trace no difference of structure between the graft and the branch to which it is attached, no doubt it is there that the difference lies, it is upon that difference of arrangement that the modification of the vital force depends. That the new branch should retain all the specialities of its parent stock under such circumstances is both wonderful and instructive, for the same kind of budding and grafting is constantly going on in the intermarriages of human beings, although the fruit individuals bear in consequence passes almost unnoticed. There are certain broadly-marked constitutional qualities, however, which have not escaped notice. These have been called by Phrenologists the Temperaments. "There are four temperaments," we are told by Mr. George Combe, "accompanied by different degrees of strength and activity in the brain — the *lymphatic*, the *sanguine*, the *bilious*, and the *nervous*. The temperaments are supposed to depend upor the constitution of particular systems of the body: the brain and nerves being predominantly active from constitutional causes, seem to produce the nervous temperament; the lungs, heart, and blood-vessels being constitutionally predominant, to give rise to the sanguine; the muscular and fibrous system to the bilious; and the glands and assimilating organs to the lymphatic." * These differences and their combinations are very obviously marked and indicate great differences in the bodily and mental characters of individuals. There is a very wide field, however, open for observation beyond; the

* System of Phrenology, p. 50.

bilious or fibrous temperament, for instance, is said to give endurance, but it is by no means sufficient to account for the great power of endurance of bodily fatigue that distinguished such men as Napoleon Buonaparte; the nervous temperament is supposed to give great mental activity, but this does not account for the kind of memory said to be possessed by Sir Walter Scott and others, by which they were enabled to remember almost all they read. These and many similar powers probably depend upon some peculiar quality or structure of body and brain yet unobserved.

The Brain is the organ of mind, that is, it is in the brain and nervous system that the correlation or change of force takes place which distinguishes thought and feeling from heat, electricity, magnetism, &c., and we have the equivalent of that force again in muscular action, heat, electricity, &c.

The brain has a peculiar structure fitting it for its peculiar electrical and galvanic operations; thus, Professor Ehrenberg asserts that by means of the microscope he has discovered the fibres of the encephalon, spinal chord, and nerves, to be tubular, *i. e.*, that they do not consist of solid fibres, but of parallel or fasciculated tubes, dilated at intervals or jointed, and from one-ninety-sixth to one-three-thousandth parts of a line in diameter. Also, that they contain a perfectly transparent tenacious fluid, never visibly globular, the *liquor nervens*, which differs from the nervens medulla as the chyle does from blood. * †

* Human Physiology, p. 466. *Dr. Elliotson.*

† To what extent the more recent researches of Dr. Lionel Beale, as given in his paper on "the Paths of Nerve-currents", in the Proceedings of the Royal Society, vol. xiii., p. 386, confirm those of Ehrenberg, I am not able to say,—as I have not the book at hand. But Mr. Bain tells us that "for every fibre coming up from the senses, and every fibre going out to the limbs and moving organs there must

The dependance of the mind upon the bodily organization, and upon the force derived from the food acting through it, now needs no proof. The mind like the body has its several ages—it is childish in childhood, strong in manhood, weak in sickness, frenzied in madness, and doting in old age. It sympathises with digestion, and changes with each change in the blood. If the circulation is rapid it quickens thought, so that in fever we have delirium, and from excess of alcohol delirium tremens. With excess of carbonic acid the action ceases altogether, and with excess of oxygen (nitrous oxygen or laughing gas) the action is greatly increased. If the purifying organs are out of order we have serious mental depression, and if we abstract heat or give chloroform, first mental action and then vitality ceases altogether; but mental action first.

The dependence of the thinking power upon the food requires no proof, as thinking ceases altogether if food is too long withheld; but close observation shows that not only do alcohol, opium, and hashish* act upon the mind in the mode

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be at least 10,000, perhaps 100,000 traversing the brain, involving a great and rapid multiplication in the progress through the cerebral substance.—*The Fortnightly Review*, January, 1866.

* Besides the various effects which are common to all the principal narcotics, each has characteristics of its own. Hashish produces real catalepsy, and exaggerates rather than prevents the report of the external senses as to external objects; the thorn-apple, on the other hand, causes truly spectral illusions, and enables the Indian to converse with the spirit of his ancestors. The Siberian fungus gives insensibility to pain without interfering with consciousness. The common buff-ball stops all muscular action, and leaves the perceptive powers untouched. Cocculus indicus makes the body drunk, without affecting the mind. Coca has the wonderful power of sustaining muscular strength in the absence of food, and of preventing the wasting of the tissues of the body during the greatest and most prolonged exertion. The effects of the

with which we are familiar, but all kinds of food affect the mind differently, causing difference in action. But if the food acts upon the mind, so does the mind upon the food; "When the pneumo-gastric or chief nerve of the stomach is tied or cut through, and its end separated so as to interrupt the flow of nervous energy towards that organ, digestion is either entirely arrested or greatly impaired. *

But the brain and nervous system dominate in all parts of the system, and influence both its action and form. The brain is nourished by the heart, and if it ceased for one instant to send its blood to the brain, Sensibility would cease; and the heart equally depends for motive power upon the brain. "Powerful mental shocks momently arrest the heart, and sometimes arrest it for ever. That which a powerful current will do applied to a pneumogastric nerve, will be done by a profound agitation of grief or joy—truly called a heart-shaking influence. The agitation of the great centres of thought is communicated to the spinal chord, and from it to the nerves which issue to different parts of the body; the limbs are violently moved, the glands are excited to increased activity, the tears flow, the facial muscles contract, the chest expands, laughter or sobs, dances of delight and shouts of joy, these and the manifold expressions of an agitated emotion are the after results—the first effect is an arrest, more or less fugitive, followod

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different narcotics are not only peculiar, but often opposed. Opium and Hashish, common in most of their effects, are opposite in this, that the former diminishes sensibility to external impressions, whereas the latter almost infinitely increases it. Betel is even an antidote to opium, as tea is to alcohol. Tobacco suspends mental activity; opium and hashish increase it a thousand fold.—*National Review*, p. 94, Jan., 1858.

* *Dr. A. Combe* on Digestion and Dietetics, p. 77.

by an increase of the heart's action. If the organism be vigorous, the effect of a powerful emotion is a sudden paleness, indicating a momentary arrest of the heart. This may be but for an instant: the heart pauses, and the lungs pause with it—'the breath is taken away.' This is succeeded by an energetic palpitation; the lungs expand, the blood rushes to the face and brain with increased force. Should the organism be sickly or highly sensitive, the arrest is of longer duration, and fainting, more or less prolonged, is the result. In a very sensitive or very sickly organization the arrest is final. The shock of joy and the shock of grief have both been known to kill."*

The Brain and Nervous System influence not only the functions, but the growth of the whole body, regulating the form both of the muscles and bones—of expression and action, and thus physiognomy and chirognomy are legitimate sciences.†

But it is a limited quantity of force that is derived from the food, and the mode of its action depends upon its distribution over the body, and the functions it has there to perform. This is regulated, as we have seen, greatly by the Temperaments. While digestion is going on the powers of thinking and feeling are proportionately decreased; so also great bodily exercise and great mental activity are incompatible. Again, the great activity of one portion of the brain decreases the energy of another—a predominating intellect weakens feeling, and an active propensity the moral sentiments. This distribution of force explains many hitherto

* The Heart and the Brain, by G. H. Lewes.—*The Fortnightly Review.*

† See Psychonomy of the Hand, according to MM. D'Arpantigny and Desborralles, by Richard Beamish, F.R.S. London, F. Pitman, 20, Paternoster Row.

mysterious physiological phenomena. In the nomad tribes and the agricultural population, where great muscular out-door exercise is required, and the vital system consequently greatly predominates, the vis medicatrix, or natural healing power, is much stronger than in people of sedentary and studious habits, and the one class recovers from accidents that would be death to the other. So also studious habits or strong feelings impair vital power. The sexual feeling is generally the strongest in the system and absorbs the largest amount of force, and when it comes into too early activity, it stops the growth of the body, and a large amativeness is generally attended with deficient locomotive or muscular power. The emasculated London cats grow to greater size than their unmutilated brethren in the country, and geldings and oxen have much more working power, that is, enduring muscular force, than stallions and bulls. When the important vital action,—the renovation of the body by putting in new tissue, is going on, the action of the Mind ceases altogether, and what we call sleep—more or less perfect, supervenes.

But the Brain, as the organ of Mind, is not a single organ, but a congeries or bundle of organs, manifesting a plurality of faculties, with force in proportion to the size and quality of the organ.

Mind as a force, as a function or power of Brain, should be studied as other forces, in its manifestations—in its attributes—by what it does.

Examined in this way, Dr. Gall discovered that a strong verbal memory was always accompanied by a prominent eye, which prominence he found to depend upon the large size of a convolution of the brain, lying at the back of the eye. Pursuing his investigations he found that the special talents of the musician, the sculptor, the artist, the mathema-

tician, the calculator, the metaphysician, &c., were dependent upon different parts of the brain, and he and his followers, after long and repeated observation, have come to the knowledge of what faculties and feelings and what parts of the brain are mutually connected.

As all organizations differ, and that which is true of one mind, therefore, can only be relatively true of another, reflection upon the consciousness which such organization supplies, cannot alone be the true method of investigating mind, it can be pursued only in conjunction with external observation.

Following this method Phrenologists have established the following chart of our Intellectual Faculties:—

INTELLECTUAL FACULTIES, *which perceive existence.*

Individuality—Takes cognizance of existence and simple facts.

Form—Renders men observant of Form.

Size—Renders men observant of dimensions, and aids perspective.

Weight—Communicates the perception of momentum, weight, resistance, and aids equilibrium.

Colouring—Gives perception of colour.

INTELLECTUAL FACULTIES, *which perceive the relations of external objects.*

Locality—Gives the idea of space and relative position.

Number—Gives the talent for calculation.

Order—Communicates the love of physical arrangement.

Eventuality—Takes cognizance of occurrences and events.

Time—Gives rise to the perception of duration.

Tune—The sense of melody arises from it.

Language—Gives a facility in acquiring a knowledge of arbitrary signs to express thoughts—readiness in the use of them; and a power of inventing them.

REFLECTIVE FACULTIES, *which compare, judge, and discriminate.*

Comparison—Gives the power of discovering analogies, resemblances, and differences.

Causality—Traces the dependencies of phenomena, and the relations of cause and effect.

The External Senses of Feeling or Touch, Taste, Smell, Hearing, and Sight, are necessary to connect these faculties with the external world, and to bring them into activity.

The above phrenological organs furnish what are called by metaphysicians the *à priori* forms of thought. The raw force, if I may use the expression, taken in with the food at one part of the machine, is by the action of external force upon these organs, manufactured into the beautiful phantasmagoria of the external world.

SECTION I.

THE PSYCHOLOGY OF PHRENOLOGY.

"We are such stuff,
As dreams are made of, and our little life
Is rounded by a sleep."—*Shakspeare.*

"*Omne quod cognoscitur non secundum sui vim, sed secundum cognoscentium potius comprehenditur facultatem.*"—"All that is known is comprehended, not according to its own force, but according rather to the faculty of those knowing."—*Boethius.*

"For man's sense is falsely asserted to be the standard of things. On the contrary all the perceptions, both of the sense and of the mind, have reference to Man, and not to the universe."—*Bacon*, Nov. Org., Aph. 41.

By careful observation of the action of the primitive faculties we are able to determine most of those psychological questions upon which metaphysical philosophers are still disputing, as Mill on Hamilton, Herbert Spencer on Mill, &c.

The facts observed by the cerebral physiologists or phrenologists, however at present ignored and repudiated, furnish the test of the truth of these various conflicting systems. The Intellectual Faculties supply us with ideas, which ideas are only slight feelings or sensations, differing from our other feelings only in intensity.

A perception of ideas and feelings pass through the mind, or rather constitute the mind; upon this succession we reflect or are conscious, and the only objects of knowledge are these ideas and feelings. We are conscious of nothing but these changes, and we never really advance one step beyond ourselves, or can *know* any kind of existence but those perceptions that lie in that narrow compass.

We *infer*, however, that these ideas are connected with the brain, that the brain is in connection with the senses, and that the senses are acted upon by something external.

But it is ideas only of which we are conscious, and it is these only therefore we can be said to know; of this "something external" we know nothing, and by what name we call it therefore signifies little. Matter and Force are the names we give to this non-ego. The properties of matter which are supposed to distinguish it from force, are, as we shall see, mere forms of thought, "clusters of sensations"; correlated force.

The combination of forces which compose our own bodies, certain centres or reservoirs of which constitute the reality of the external world, clearly exist independently of perception, and are not mere abstractions, and if we disconnect the percipient from these external forces perception ceases. The organs of the Brain, through which the correlation of vital force to mental takes place, are of two kinds; those which are acted upon by external causes, through the medium of the senses, and the ideas belonging to which, therefore are

modified by the sense; and those faculties which act upon these ideas when so furnished by the first class. They have been divided into ideas of Simple and Relative Perception.

All the knowledge we have therefore of an external world is of its action through the medium of the senses upon only a few of the mental faculties, and which perceptive faculties alone would be quite insufficient to give us the idea of nature as we now conceive of it. The world, as it appears to us—as it exists in the region of our consciousness, is created in our own minds by the action of the faculties of Relative Perception and of Reflection upon the comparatively few ideas furnished by the faculties of Simple Perception.

Our ideas of things result from the relation between the object or cause, the sense, and the three classes of intellectual faculties, and the vain effort to untie this untieable synthesis has caused most of the errors of the metaphysician.

"What we term the properties of an object, are the powers it exerts of producing sensations in our consciousness." * The object acts upon the sense, and the sense upon the perceptive faculties of Form, Size, Weight, Colour, &c., and we have ideas of shapes and sizes and colours, of extension, of weight, of solidity, hardness, strength, &c., and these we call the properties of matter. The idea of extension and solidity, which is supposed peculiarly to distinguish matter, is derived from the faculties of form, size, and colour, which give the shape, and weight, the sense of resistance. Individuality unites these qualities into one, and gives the idea of the individual or substratum or noumenon upon which they are supposed to depend. "The name 'rose' is the mark of the sensation of colour, a sensation of shape, a sensation of touch, a sensation of smell, all in conjunction

* *J. S. Mill.*

(an action of the senses and intellectual faculties combined). * * * Of those names (such as rose) which denote clusters of sensation, it is obvious that some include a greater some a less, number of sensations. * * * We not only give names to clusters of sensations, but to clusters of clusters, that is to a number of minor clusters united into a greater cluster. Thus we give the name 'wood' to a particular cluster of sensations, the name canvas to another, the name rope to another. To these clusters and many others, joined together in one great cluster, we give the name ship. * * * And again, in using the names tree, horse, man, the names of what I call objects, I am referring only to my own sensations (and to other people's sensations); in fact, therefore, only naming a certain number of sensations, regarded as in a particular state of combination; that is, in concomitance." * Accordingly, we name only our own sensation or idea, but this idea is compounded equally of the object, the sense, and the intellectual faculties, each of which we know can exist separately. Thus the noise which we say we hear in the street, is a sensation really in our own head, although the cause of the sensation is in the street and each has a separate and distinct existence. The cause in the street may affect other people in the same way, and have numberless other effects, while the sensation is a correlate of physical forces, proceeding from or put in motion in the street, which may again become physical force and take its place in the external world. The ego and the non-ego thus pass and repass into each other and are constantly changing places.

INDIVIDUALITY.—It is the form of thought peculiar to the organ of Individuality that gives oneness or unity to

* *James Mill.*

these clusters of sensations. We individualize all our own parts and functions, and call it our body; we do the same with reference to the succession of our ideas, and call it our mind.

IDENTITY.—The feeling of Personal Identity which we attach to this evanescent "cluster of ideas" which we call body and mind, results from a primitive mental faculty, or instinct, connected with its special organ in the brain. This is evidenced by the organ sometimes becoming diseased, when the feeling of Identity—the "I" of consciousness, becomes lost, or double, or otherwise deranged.

BELIEF.—Each intellectual faculty and feeling supplies us with an instinct or intuition, and it is in the action of these faculties, in the intuitions supplied by them, that mankind necessarily believe. They furnish our fundamental truths. Faith or belief is not an action of the intellectual faculties, but a sentiment or feeling, and it is as easy to believe in one order of nature, or set of sequences, as in another, until experience or the intellect has determined what are permanent or invariable. Of course we can believe only in what we understand; when we are said to believe in the incomprehensible, we believe only in the testimony, or in so much only as we do understand.

CONSCIOUSNESS, AND ITS RELIABILITY.—And now comes the question: are our Instincts or Intuitions worthy of belief? These intuitions, resulting from the action of our primitive faculties, constitute our Consciousness;—is the verdict of consciousness to be accepted without appeal, or can we reject its testimony? First, we must examine what is consciousness, and what is the nature of its verdict. James Mill says, "To have a feeling is to be conscious; and to be conscious is to have a feeling;" and J. S. Mill says, "To feel and not to know that we feel is an impossi-

bility." Now the brutes have feelings, but there is no evidence that they are conscious of them; they feel, but do not know that they feel. They have consciousness, but are not conscious; for consciousness is used by most writers to mean sensibility or feeling; but to be conscious is to reflect on this sensibility or feeling. The brute when it chews the cud has a succession of slightly pleasurable feelings, the aggregate of which constitute a mild kind of happiness. It cannot be said to be conscious of this, but there is not less happiness because it does not reflect upon it. The faculties by which we know and feel, and those by which we know that we know and feel, are different, and one class—the reflective faculties—judges of the trustworthiness of the other. But there is no more a distinct act of consciousness attending every act of mind, than there is a distinct act of Will attending every act of body. Nature consists of "what perceives and what is perceived," but this is merely one class of mental faculty acting upon another—that is, reflection on consciousness. "What we perceive under the condition of contact or touch, say the Berkelians, are sensations only, and not the causes of sensations." Now the cause is certainly contained in the sensation perceived, which is the resultant equally of the cause or object, the sense, and the mental faculty, that is, the sensation is the correlate or exact equivalent of the force without and the nervous force within.

Belief in an External World.—The generality of mankind believe in an External World as it appears to them, as something without and entirely independent of themselves; they know nothing of consciousness and of sensations. They understand nothing and believe nothing about the "objects of knowledge being ideas," they believe only in things which are hot or cold, rough or smooth, hard or soft, coloured, &c. They have "an instantaneous and irresistible

conviction of outward objects," but they know nothing of "Permanent Possibilities of Sensation." They believe in material objects, and not in modifications of our sensibility, or the Relativity of our Knowledge. It is the non-ego, and not the mind perceiving, in which we first believe, and this conviction is not slowly acquired, but is instinctive or intuitional—the result of our primitive faculties.* It is doubt

* "What do mankind in general believe? They believe that the material world is exactly and in every respect the world which our senses report to us as external to ourselves. They believe that the rocks, the hills, the trees, the stars, that we all see, are not mere hieroglyphics of a something different from themselves and from us, but are really what is there. That outer vastness of space in which orbs are shining and wheeling is no mere representation or visionary allegory of something; it is the thing itself. This is, and always has been, the popular belief of mankind in general. All mankind may therefore be described, generally, as Natural Realists. But, strange to say, Natural Realism has been the system of but one or two modern philosophers—among whom Reid is named as a type. Nay, more, among these philosophers it is not the popular form of the belief that is entertained. Mankind in general suppose sweetness, shrillness, colour, &c., to be qualities inherently belonging to the objects to which they are attributed, while the philosophers who are Natural Realists admit that at least these so-called 'secondary qualities' of objects have no proper outness, but are only physiological affections,—affections of the organs of taste, hearing, sight, &c., produced by particular objects. Thus the Natural Realism of philosophers is itself a considerable remove from the Natural Realism of the crude popular belief. It does not, with the crude popular belief, call the whole apparent world, of sights, sounds, tastes, tacts, and odours the real world that would be there whether man were there or not; true, it descries in that apparent world a block or core, if I may so say, which would have to be thought of as really existing, even if there were swept away all that consists in our rich physiological interactions with it.

"According to this system (Constructive Idealism) we do not perceive the real external world immediately, but only mediately—that is, the objects which we take as the things actually perceived are not the real objects at all, but only vicarious assurances, representatives, or nuntii of real unknown objects. The hills, the rocks, the trees, the stars, all the choir of heaven and earth, are not, in any of their qualities, primary,

that is acquired, and we ask ourselves, Are these intuitions to be relied on? For as Fichte says, speaking of a tree and things external, "there is in fact nothing there, but only a manifestation of Power from something that is *not* I." Kant also observes "that there is an illusion inherent in our constitutions; that we cannot help conceiving as belonging to Things themselves, attributes with which they are only clothed by the laws of our sensitive and intellectual nature." To affirm so much, however, is not to reject the testimony of consciousness; for when one class of faculties—the reasoning faculties, tests the testimony of another class, any resulting contradiction *is* the testimony of consciousness.

"The action of the intellectual faculties in imparting knowledge, is much more simple in its character than the infinite variety of ideas would at first induce us to sup-

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secondary, or whatever we choose to call them, the actual existence out of us, but only the addresses of a 'something', to our physiology, or eductions by our physiology out of a 'something.' They are all Thoughts or Ideas, with only this peculiarity involved in them, that they will not rest in themselves, but compel a reference to objects out of self, with which, by some arrangement or other, they stand in relation. Difficult as this system may be to understand, and violently as it wrenches the popular common sense, it is yet the system into which the great majority of philosophers in all ages and countries hitherto are seen, more or less distinctly, to have been carried by their speculations. While the Natural Realists among philosophers have been very few, and even these have been Realists in a sense unintelligible to the popular mind, quite a host of philosophers have been Constructive Idealists. These might be farther subdivided according to particular variations in the form of their Idealism. Thus, there have been many Constructive Idealists who have regarded the objects rising to the mind in external perception, and taken to be representative of real unknown objects, as something more than modifications of the mind itself—as having their origin without. Among these have been reckoned Mallebranche, Berkeley, Clarke, Sir Isaac Newton, Tucker, and possibly Locke."—Recent British Philosophy, p. 68, et seq. *Professor Masson.*

pose. Thus we perceive qualities of form, size, colour, &c., and we attach these qualities to individual existences: we perceive the number, arrangement and relative position of such existences, and conceive of them as existing in *space;* we have ideas also of motion and active phenomena, and conceive of their existence in *time:* we trace also resemblances and differences, and relations of antecedence and consequence, and distinguish between invariable antecedents called causes, and such as are not permanent. Now some of the faculties that produce this mental action have direct relation to external objects, and others have relation only to the ideas furnished by them; so that part of our ideas only being furnished by external causes, and part by the action of the mental faculties upon these ideas, we cannot say that all our knowledge comes through the senses. Certain impressions received from without are by the mind itself worked up into a picture which we suppose to belong, or to have its prototype, in the external world, but which is, in fact, manufactured in the mind, and exists only in minds similarly constituted." *

Now what say our Reasoning powers of a world thus created? Contrary to the impressions supplied by Individuality, they tell us that there are no such things as individuals.† We find a world of effects, no causes—a succession of persistent forces:—

> "Nothing in this world is single,
> All things by a law divine
> In one another's being mingle."

The solidified gases which constitute man's bodily indivi-

* Philosophy of Necessity, p. 192.

† As we have said, every correlation or change of force creates a new existence or individuality, but it is part only of the great whole, and could have no existence separately.

duality are in constant flux and change with all around,—and his mind is a succession of separate correlated forces or ideas. As Hume says, "'Tis still true, that every distinct perception, which enters into the composition of the mind, is a distinct existence, and is different, and distinguishable, and separable from every other perception, either contemporary or successive." If there be any individuality here, it belongs to every separate thought; but this individuality is absorbed, as we shall find, in the One Substance, the only Unity.

Extension and Space.—But the external world is supposed to be extended; but what is Extension? It results from the joint action of the organs of Form, Size, and Weight, that is, it is a compound idea. As Hume says, "The very idea of extension is copied from nothing but an impression, and consequently must perfectly agree to it." But he also says, "Can any one conceive a passion of a yard in length, a foot in breadth, and an inch in thickness? Thought therefore and extension are qualities wholly incompatible, and never can incorporate together into one subject." The same must be said of Space, so far as the idea of it is based upon Extension. But is not our idea of Space derived from the existence of other beings, of things without ourselves whose nature or essence is thought and force? The idea of extension is excluded from thought and force. The ego and non-ego must occupy different positions, and it is this that gives us the idea of Space. It is the form of thought furnished by the organ of locality, joined, perhaps, to the idea of extension.

The Distinction between Primary and Secondary Qualities not Tenable.—The distinction which metaphysicians make between the Primary and Secondary Qualities of bodies is untenable; the external cause of colour is equally existent with those which give the ideas of solidity and

extension, and equally existent whether the percipient be present or not. Mr. J. S. Mill, however, says, "The sensations answering to the Secondary Qualities are only occasional, those to the Primary, constant. The Secondary, moreover, vary with different persons, and with the primary sensibility of our organs: the Primary, when perceived at all, are, as far as we know, the same to all persons and at all times." Now the fact is, that the strength of these perceptions is exactly in proportion to the size of the organs with which they are connected. People are met with who cannot distinguish one colour from another, and others are equally blind as to forms and sizes, and who could no more be taught to draw than a person with a small organ of colour could paint, or one with a deficient organ of Tune could be taught music. Mr. Mill, however, elsewhere says truly, "How do we know that magnitude is not exclusively a property of our sensations—of the states of subjective consciousness which objects produce in us? (It certainly is quite as much so as colour.) Or, he continues, if this supposition displeases, how do we know that magnitude is not, as Kant considered it, a form of our minds, an attribute with which the laws of thought invest every conception that we can form, but to which there may be something analagous in the Noumenon, the Thing in itself?" Kant's *categories* are his mode of arriving by Reflection on consciousness at the list of Intellectual Faculties or modes of thought which Gall and his followers have arrived at by observation, and they correspond, more correctly than in any other system, to the faculties of Simple and Relative Perception and Reasoning Powers. Our ideas of Relative Perception are not derived from experience; they are innate ideas or intuitions not derived from without, and have therefore no objective reality. These faculties act upon those which perceive existence, give to their modes of

thought symmetry and order; each adds its part, the peculiar form it is its province to create, and the picture is painted in our consciousness, which we call the external world.

Relativity of our Knowledge. — We know then only how *we* are affected by things external; we know only the world which such affections create in us; what effect the same causes may have acting on other beings, differently constituted, it is impossible to say, neither can we tell what worlds so created lie *without* the sphere of our consciousness,—and we cannot be too modest in our ignorance.

The Will. — The Will is the *trigger* of the mind. Upon the "last dictate of the understanding" it lets off the accumulated mental force in the direction of the object or purpose aimed at. The strength of the Will is in proportion to the force to be discharged, which force depends upon the size and quality of the organs of the brain in which the determination originates. The Will has an organ of its own, lying, according to Mr. Atkinson, behind the "Ego" or "I" of consciousness and close to Firmness; thus we get its characteristic expression "I will", and its excess or abuse "wilfulness", and when joined to large Firmness it is determined or persistent Will. When Combativeness governs the Will, the force is generally discharged outwardly; when Cautiousness or Secretiveness prevail, inwardly; often then disturbing the balance of other vital and mental forces. The Will no more lets off itself than the trigger of a gun does: it is generally pulled by the stronger motive, as understanding or mere feeling may prevail.

SECTION II.

THE PERSISTENCE OF FORCE.

"Human Liberty of which all boast, consists solely in this, that man is conscious of his will, and unconscious of the causes by which it is determined."—*Spinoza.*

But if the generality of mankind have deceived themselves in believing in the real existence of an external world as it appears to them, and their intellectual faith is untenable, so is their moral belief equally unsound and fallacious. They believe in Free Will, that is in the power of originating volitions—of an absolute commencement of action in themselves—whereas in nature there is no beginning, merely pre-existent and persistent force and its correlates. All tendencies, all volition and action, are manifestations of effects. "For each manifestation of force can be interpreted only as the effect of some antecedent force: no matter whether it be an inorganic action, an animal movement, a thought or feeling." —First Principles, by *Herbert Spencer.* We know nothing of cause but as the immediate antecedent in the great chain of events going back to eternity, and centring in the One only originating and efficient cause of all things. It is easy to see how this error on the Freedom of the Will originates. The Will, is governed by the last dictate of the understanding, or of our impelling instincts—our propensities and sentiments; and we are conscious that our volitions originate in ourselves. By ourselves we mean the aggregate of all our mental powers. Now we are conscious of the action of our mental powers, but not of the external forces in which

they originate and upon which they depend; hence arises the delusion.* Again, we believe we are free because we can do as we please, but what we please to do depends upon our natural powers, which of course are derived, as we did not endow ourselves with them.†

* "It is true that, in common language, the *will* is spoken of as the first cause of conscious thoughts and acts, but no act of will (that is, of mental energizing) can occur without *its* necessary co-existents and antecedents—that is, its causes; and such as these are, so will the act of will be. There is, in fact, no more a spontaneous act of will than there is spontaneous generation. Strictly such an act is a creation and belongs only to creative power."—Mind and Brain, p. 275. *Dr. Laycock.*

† The *Spectator* in an article on Science and Miracle, January 27, 1866, says, "It is probably true indeed that in some sense the physical forces of the Universe are an invariable quantity, which only alter their forms and not their sum total. If I move my arm, the motion, says the physiologist, is only the exact equivalent of a certain amount of heat which has disappeared and taken the form of that motion. If I do not move it, the heat remains for use in some other way. In either case the stock of force is unchanged. This is the conviction of almost all scientific men and is probably true. But whether the stock of physical force is constant or not, the certainty that human will can change its direction and application—can transfer it from one channel to another—is just the same. And what that really means, if Will be ever free and uncaused, though of course not unconditioned,—which is, we take it, as ultimate and *scientific* a certainty as any in the Universe,—is no less than this,—that a strictly supernatural power alters the order and constitution of nature,—takes a stock of physical force lying in a reservoir here and transfers it to a stream of effort there,—in short, that the supernatural can change the order and constitution of the natural,—in its essence *pure miracle*, though miracle of human, and not of divine origin." When the writer says that the Will is free but not "unconditioned" we might suppose that he means what we do,—that we can all do as we please *subject* to the laws of our own being and the circumstances in which we are placed; but how that can be "conditioned" and yet "uncaused" it is difficult to say. Sir William Hamilton who invented the word, says (Discussions, p. 8,) he means by Conditioned, *determined thought*. How can that be uncaused then, or "free", which is "determined"? How this is to be reconciled we are told by Sir William Hamilton when he comes to explain the Philosophy of the

Upon this assumed Freedom a whole system of error and superstition has been raised, but it is time now that Ethics were put upon the same footing as all other departments of science. The airs that man has given himself, and his assumption of superiority over all his brethren of the sentient

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Conditioned "Things there are, he tells us (Discussions, p. 624,) which may, nay *must*, be true, of which the understanding is wholly unable to construe to itself the possibility." "The Conditioned is the mean between the two extremes—two unconditionates, exclusive of each other, neither of which can be conceded as possible, but of which, on the principles of contradiction and excluded middle, one must be admitted as necessary." (Ibid. p. 15.) Of the two irreconcileable propositions—Necessity and Free Will, the exigencies of the Spectator's creed require that he should accept the latter, although "his understanding may be wholly unable to construe to itself the possibility." The principles of all men of Science equally require that they should accept the former. How, therefore, the Spectator can assume that half the phenomena in the Universe—those dependent on Volition or Will, are *uncaused*, is a scientific certainty, it is difficult to say. Science, on the contrary, determines that every effect has a cause,—an invariable antecedent, which is always equal, in the same circumstances, to produce the same effect. But an effect without a cause is to produce something from nothing, and this is constantly being repeated in every act of volition; a fact of which the "understanding is wholly unable to construe to itself the possibility." but it is the more to be believed by a Hamiltonian I suppose in consequence. It would indeed be a miracle, as the Spectator affirms! The power or cause, we are told, that "changes the order and constitution of the natural" is super-natural, but that which determines this power to act is nothing, or *no cause!* To say that the Will determines *itself* is no way of escape from the difficulty, as there must be a cause why it determines to act in one way rather than in another. In fact a free will is an absurdity, if not an impossibility, for as long as it remains free, that is, undetermined by some motive or cause, it must be perfectly passive and useless or rather *no will at all*, but merely a conflicting state of mind:—the mind may deliberate, but while it deliberates there is no will. How can a man will that about which he is undecided or uncertain—and when will is thus determined and prepared for action how can it be free? If free it is not *will*, if

creation are a little ridiculous viewed in this light of the persistence of force.

As we are obliged to admit the Relativity of our Knowledge, and we *know things* only as they affect us intellectually, so, morally, we judge of *actions* only as they affect us. As, however, all actions are the necessary result of pre-existent force, they are all morally alike *in themselves*—right and

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determined it is not *free*. "Assurance only breeds resolve." But free wiith most libertarians, means self-determined, not uncaused, as with the *Spectator*, but *self* in this case, means all the attributes and powers we have derived from Nature and the action upon them of the then existing circumstances. I am not surprised that "free will" has been consigned to the region of the supernatural, for there is nothing free in nature, all there is determined according to calculable law. It is not very long since the most ordinary physical effects—the causes not being evident or understood—were supposed to be supernatural and each nation had its own peculiar way of propitiating the unknown Agent: now, in civilized countries, the supernatural is retained only in the department of mind, where the same ignorance exists as formerly in physics, and people try to avert a moral eclipse by observances and noises differing in kind only from that clashing of pots and pans still made by certain African tribes to keep off an eclipse of the moon. The *Spectator* says that every accurate thinker will see at once, that free will, Providence, and Miracles do not differ in *principle* at all, but are only more or less startling results of the same *facts*." In this, I believe, every "accurate thinker" among the Necessitarians will be disposed perfectly to agree with him.

In the *Spectator* of the following week (February 3,) we have another writer on the same subject in a notice of Dr. Travis and Sir William Hamilton. Dr. Travis in "Moral Freedom Reconciled with Causation", lays down the rather startling proposition that acts may be *self*-determined while they are *caused* by something else, a position rather difficult to reconcile with the ordinary use of logic. Although, says the Dr., we cannot control the affections acting upon our organization at any particular moment, we may indeffinitely increase or diminish the force of any one, by *dwelling or refusing to dwell* upon the thoughts adapted to keep it before our minds. By this spontaneous power, says Dr. Travis, man can gradually mould his character, and is therefore

wrong, virtue and vice, having no existence but as they affect the wellbeing of the sentient creation. Truth, justice, and wisdom are only relations to finite things, and cannot therefore be infinite or absolute in their own nature.

In the natural world we have strong likes and antipathies, and we call some things nice and others nasty, as they affect us pleasurably or the reverse, but on examination we find

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a free agent, not in the sense of being able to withdraw himself from the law of causality, but because these acts of attention are one of the causes by which his character at any particular instant is formed. Now, as the Dr. admits that there is "a cause for dwelling or refusing to dwell" and that the *spontaneous* power is under causality, the difference between him and the necessitarians is evidently a distinction without a difference. "To make Dr. Travis's position thoroughly defensible, (says E. V. N.,) we require to show that there is some internal principle of action belonging to our minds, which accounts for our acts of attention without recourse to any external motive. We think that such a principle may be proved to exist, by the fact that *what the mind takes to pieces it has always first put together*, that the reflections of thought always relate to previous constructions of the imagination. Our space forbids our doing more than state this principle, which, simple as it may appear, nevertheless casts a marvellous light on many of the obscurest questions of metaphysics, not least on this question of the freedom of the will. Construction implies selection and arrangement. Now these are essentially free acts, because they involve the power of rejection. The bird chooses and combines the materials for its nest according to an idea supplied by its own mind, throwing aside those unsuitable to its purpose. The range of selection may be limited, but within these limits its choice is free. Now in man this constructive power is unlimited. His imagination determines alike ends and means, under the guidance of principles admitting the widest scope, ideas of utility, beauty, harmony, unity, &c. If the will which sways such a faculty is not free, what does freedom mean?" What indeed! I should say the absence of any possibility of either reason or science, both of which are built on "law." The very words selection, and arrangement, and rejection, imply a reason for their exercise, that is a *governing* power to the will.—The bird even has its own reasons for what he does,

them all composed of the same simple elements of oxygen, hydrogen, and carbon; and the same simple forces, or their correlates, acting through different parts of the brain, produce all the phenomena of the moral world. If we love the rose and avoid assafœtida it is not from any supposed free will in the rose to smell sweet and look beautiful, but because its attributes affect us pleasurably. It is the same in the moral world, we judge of things as they affect us, and of people by their attributes. We put the human rose in our bosom, and we avoid the ugly and disagreeable person as we would assafœtida, and for the same reason. We cannot love that which is disagreeable because we know it did not make itself, and the merit we ascribe both to things and persons is according to qualities or attributes without reference to the fact that all qualities are derived. Upon these affections and antipathies, upon our likes and dislikes, our moral systems have been formed,—calling that good which affects us pleasurably, and that evil which affects us painfully. It is true we have called things by very high sounding names, and have gone up to Heaven and down to Hell to aid us in force of expression, but the truth of this simple position has not been in the least affected, it has

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limited we are told, while man's constructive power is unlimited. It may have "the widest scope" but unless it is infinite it cannot be unlimited. It seems that according to E. V. N.'s new principle, of which I am sorry he cannot tell us more, the will sways the determining power, not the determining power the will. It does not matter whether it is an "internal principle of action," or "external motive," that governs the will, and the acts dependent upon it, so that it is governed. Reasonable motive ought to govern the will, and the nearer we approach the madman and the idiot the nearer we get to freedom; not that any one, unless it be the *Spectator*, supposes even their acts or volitions to be uncaused.

only been obscured by thus putting words in the place of things. Language is a most imperfect instrument for the expression of ideas, even with the most philosophical; with the many the names are a part of the things themselves; and as things were named when they were imperfectly known, errors are retained and perpetuated from generation to generation. "All moral rules are derived originally from utility, but the pleasures and pains, or likes and antipathies on which they are based are transmitted to offspring and thus become intuitions, similar to the feelings with which the kitten regards a dog; it sets up its back and spits at it directly it opens its eyes; the cow also from the same cause, from its having been the custom years ago to bait her forefathers, keeps making imaginary tosses of the dog, whenever she sees one; and the bull himself is still made furious by the sight of a red colour, although the feeling may have been derived ages ago in the bull-fights of Spain. In this way are mixed the tendencies of actions and the feelings with which in a long course of time we intuitively come to regard them, and their original source is thus sometimes lost. What is called the Intuitive School of Moralists—bases its conclusions partly on utility, and partly on such internal convictions, for which no reason can be assigned, except a certain feeling on the subject, and which usually takes the shape of 'all men think,' 'we cannot help feeling,' &c. To recognize however, the obligations of morality is simply to recognize the conditions on which it is desirable men should live, and the authority is enforced by pains and penalties which all are forced to attend to whether the obligations are recognized and acknowledged or not.

"It is often said that it is impossible to speak definitely of the objects of creation, that happiness is not a sufficiently worthy object, but that development seems more the end and

aim of the Creator than happiness. But what is the use of 'development' unless attended by consciousness, and that a pleasurable consciousness? a painful consciousness would be worse than nothing. World on world in infinite beauty would be the same as none without beings conscious of their existence, and unless that beauty gave pleasure—a happy consciousness,—it would be useless. Were a universe developed in all possible power and beauty and but one little fly conscious of its existence, that little fly would be of vastly more importance than the universe. Beings might be 'developed' in infinite number, size, and power, but of what use would their existence be if they were not happy, or at least a source of happiness? Pain checks development, and all legitimate development is attended with pleasure, and, in fact, we can see no good in development unless it produces happiness. We cannot see or even understand any other purpose in creation: to be without consciousness is the same as not being; and consciouness that was neither pleasurable nor painful would be no consciousness, for there is no negation or state of indifference, no sensation, or feeling, or idea, attending either the intellect or sentiments that is not slightly either one or the other. Certainly pain would not be worth living for, and happiness is the only thing left. People speak of pleasure with contempt, because by it is usually meant something carnal and resulting from the lower feelings, but happiness *is simply the aggregate of pleasurable sensation from whatever source derived:* again, you hear people decry happiness as poor and paltry, as something scarcely worth having, and speak of blessedness as the end to be attained; but by blessedness they evidently mean a refined kind of happiness, composed principally of the religious and æsthetic feelings. We hear much also in the present day of 'Law, Order, and Unity;' but

law, order and unity, that serve no purpose, are no evidence of wisdom of design.' * * * The obligation, then, that a man is under to act in one way rather than in another, is owing to its tendency to happiness or to the avoidance of pain, and Morality may be defined as the 'the science which teaches men to live together in the most happy manner possible.'—(*Helvetius.*)" * Bentham says, "No man ever had, can, or could have a motive differing from the pursuit of pleasure or the avoidance of pain."

J. S. Mill says, "A volition is a moral effect, which follows the corresponding moral causes as certainly and invariably as physical effects follow their physical causes." To present these moral causes then is the object of the moralist. "To prove that the immoral action is a miscalculation of self-interest; to show how erroneous an estimate the vicious man makes of pains and pleasures, is the purpose of the intelligent moralist."—*Bentham.* Man's freedom consists in being able to do as he pleases, which is all-sufficient; the object then must be to present such motives as will make him please to do that which will be most for the lasting interest of himself and society.

MORAL RESPONSIBILITY.—But if no action of our lives in the then state of our minds, and the circumstances in which we were placed, could have been different, what becomes of our Accountability or Responsibility? It consists in the consequences of our actions, which are pleasurable or painful as they are right or wrong, that is, as they tend to benefit or injure ourselves or society. It is for the moralist then to guard, and if necessary to increase, these pains and pleasures, and as man necessarily seeks that which is pleasurable and avoids that which is painful, the interests of

* Philosophy of Necessity, p. 87 to 89-90.

morality are sufficiently assured. But if all actions are the same, *per se*, and could not possibly have been otherwise under the circumstances, what have we to preach about? What becomes of sin and iniquity, &c.? All that may be safely buried, and all we have to do in morals as in physics, is to show the consequences of our actions. The laws of morality are as fixed, and determinate, and unvarying, as are those that keep the planets in their sphere.

The common and erroneous idea of Responsibilty—of man's being an accountable agent—is the rightfulness of inflicting punishment, that is, of apportioning a certain amount of suffering to a certain amount of sin, which he is supposed to have *deserved* because he could have done differently; but as this is not the case—as he could *not* have acted differently, all responsibility in this sense would be unjust, and as such actions are already past and could not be recalled, it would be as useless as unjust. The pains and penalties, or punishments, attending our actions, are for our good; to show us when we have done wrong, that is, done that which will injure us; and to prevent our doing it again; and we are so punished whether our actions are voluntary or not, that is, whether they are what is called free, or merely accidental. Whether we fall into the fire or put ourselves in voluntarily, the pain is the same, the object being to make us get out again as soon as possible and thus avert the consequences of being burned. It is the same in other penalties, whether the pains are those of conscience or merely bodily. Forgiveness of sins then, or to be relieved from that punishment which is for our good, would be simply doing us an injury,—and not to forgive, if no good comes from punishment, would be mere vengeance. The myriads of human beings whom, *it is said*, God has "fore-ordained," that is, designed beforehand, to be punished to all eternity, "to the praise of his glorious

justice," as the Westminster Confession has it*, may consistently with that justice be safely released. Moral Responsibility, so much contended for, is merely the supposed *right* to take *revenge* for injuries done to us.

* See also the sermon of Jonathan Edwards, the unanswerable champion of Philosophical Necessity, on the "Justice of God in the damnation of Sinners," and the diary of Mr. Carey on the "pleasure" and "sweetness" he had experienced in reading that sermon.

Surely Free Will would be a most undesirable gift if accompanied by such possible consequences; surely God could never make his creatures "free" thus to injure themselves irretrievably! Infinite power and benevolence and eternal punishments are contradictions. But men are better than their creeds, they do not realize or really believe this horrid dogma; if they did it would put a stop to all action in this world —who could go about his daily work with such a possible doom hanging over him? or who but a selfish brute beast, acting upon mere brute instinct, would dare to bring children into the world whose possible and even probable fate was endless torment. To me it appears the blackest libel on the name of the Creator that Hell itself could invent, and wherever we find that the doctrine is received in any seriousness, it has, as we might expect, the most brutalizing tendency. Mr. Lecky, in his History of Rationalism, shows how completely this effect was produced in Scotland in the sixteenth century, in the torturing and burning of supposed witches, and in persecution generally. He says:— "The Reformed clergy all over Scotland applauded and stimulated the persecution. The ascendancy they had obtained was boundless; and in this respect their power was entirely undisputed. One word from them might have arrested the tortures, but that word was never spoken. Their conduct implies not merely a mental aberration, but also a callousness of feeling which has rarely been attained in a long career of vice. Yet these were men who had often shown, in the most trying circumstances, the highest and the most heroic virtues. They were men whose courage had never flinched when persecution was raging around—men who had never paltered with their consciences to attain the favour of a king—men whose self-devotion and zeal in their sacred calling had seldom been surpassed—men who, in all the private relations of life, were doubtless amiable and affectionate. It is not on them that our blame should fall: it is on the system that made them what they were. They were but illustrations of the great truth, that when men have come to regard a certain class of their fellow creatures

As motives govern our volitions, we praise or blame, reward or punish, as motives to induce one line of conduct rather than another. A man who sets up his free will and refuses to be *governed* by motives is either a madman or a fool, and his actions are not the less caused. If a man could refuse to be governed by the strongest motive, all moral influences, and praise and blame, would be useless, and all reasoning upon his conduct impossible, for we should never be able to predict what he would do from what he had done. We judge of *acts* by their tendency; but as all mental action originates in motives, it is by motives that *character* must be judged, and an act is moral, not because it is free, but because it arises in moral motives.

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as doomed by the Almighty to eternal and excruciating agonies, and when their theology directs their minds with intense and realizing earnestness to the contemplation of such agonies, the result will be an indifference to the suffering of those whom they deem the enemies of their God, as absolute as it is perhaps possible for human nature to attain." Of course under such a dogma, if only half believed, intolerance and persecution become the highest duty, and all human sympathy must be made to stand aside. The Spaniards, with their Inquisition, and the Scotch, only showed that they were more earnest in their belief than other nations who professed to hold the same faith. Mr. Lecky says, "If men believe with an intense and untiring faith that their own view of a disputed question is true beyond all possibility of mistake—if they further believe that those who adopt other views will be doomed by the Almighty to an eternity of misery, which with the same moral desperation, but with a different belief, they would have escaped,—these men will, sooner or later, persecute to the extent of their power. If you speak to them of the physical and moral sufferings which persecution produces, or of the sincerity and unselfish heroism of its victims, they will reply that such arguments rest altogether on the inadequacy of your realization of the doctrine they believe—what suffering that men can inflict can be comparable to the eternal misery of all who embrace the doctrine of the heretic? what claim can human virtues have to our forbearance, if the Almighty punishes the mere profession of error as a crime of the deepest turpitude?"

CHAPTER III.

UPON THAT WHICH UNDERLIES ALL PHENOMENA.

"And what if all of animated nature
Be but organic heaps diversely framed,
That tremble into thought, as over them sweeps,
Plastic and vast, one intellectual breeze,
At once the soul of each, and God of all?"

Coleridge.

"Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it."—*Ecclesiastes.*

"In all phenomena the more closely they are investigated the more we are convinced that, humanly speaking, neither matter nor force can be created or annihilated, and that an essential cause is unattainable.—Causation is the will, Creation the act of God."—*W. R. Grove.* Correlation of Physical Forces.

We should have no grounds for supposing that matter existed if matter did not exert force, and the popular idea is, that matter could be separated from this force, or from its manifestations or *accidents*, and that the laws which govern matter are external to itself. But, as we have seen, it is most probable that the force, or manifestations, or *accidents*, or laws, are all that really exists.

Our faculties make us acquainted with qualities or attributes without ourselves, and we assume that these must be qualities or attributes of *something*, and we have called it Matter; we have feelings and ideas, and we equally assume that they also must belong to something, and we call it

Mind; but there is in reality nothing to which these mental and physical attributes belong, they exist *per se* as force and its correlates. THERE IS NOTHING UNDERLYING PHENOMENA—PHENOMENA ARE CORRELATES OF FORCE, AND FORCE IS ALL. When we speak of Qualities, we indicate only how we are affected by Force external; vital force is the correlate of this physical force; and ideas and feelings are the correlate of vital force, not existing *in* anything, but each idea or feeling existing separately; and when it ceases to exist as an idea or feeling, it merely takes some other form, and is still persistent. What form it may possibly take we shall speculate upon in another chapter. Hume says, "Since all our perceptions are different from each other, and from everything else in the universe, they are also distinct and separable, and may be considered as separably existent, and may exist separately, and have no need of anything else to support their existence." And again, "We have no perfect idea of anything but a perception. A substance is entirely different from a perception. We have therefore no idea of a substance. Inhesion in something is supposed to be requisite to support the existence of our perceptions. Nothing appears requisite to support the existence of our perceptions. We have therefore no idea of inhesion. What possibility, then, of answering that question, *Whether perceptions inhere in a material or immaterial substance*, when we do not so much as understand the meaning of the question?* It would appear then, that that which underlies phenomena, and the phenomena—the noumenon and the phenomenon—the non-ego and the ego—in their Inmost Nature are the same; that is, "Mind and Matter are only phenomenal modifications of the same common substance," viz., of force. This is the true doctrine of

* A Treatise of Human Nature, vol. i., p. 311, et. seq.

"Absolute Identity," taught in another form by Schelling, Hegel, and Cousin. "There is no fact," says Fichte, "no Tree there, but only a manifestation of Power from something that is *not I*,"—that is, a certain amount of force was received into the system, and, meeting other forces from without, was changed into that compound idea called a tree, and having done that, would pass into some other form or modification. There is not, however, an Absolute Identity between the external power and the idea of the tree, since to complete the idea other powers are supplied from within, or from the ego. The thing known and the mind knowing are one in quality or essence, but not in quantity.

We find then but one thing in the world,—Force; and what is that? Force and Power are the same, and Power we cannot separate from that source of all power,—from God,—Power is God. We say the power of God, as if it could be separated from Him, or delegated; but this is clearly inconceivable. The one only thing we find anywhere is God.

The fundamental principle in the doctrine of Spinoza is the simplicity of the Universe, and the unity of that substance, in which he supposes both thought and matter to inhere. He says, "Whatever we discover externally by sensation; whatever we feel internally by reflection; all these are nothing but modifications of that one simple and necessarily existent being, and are not possessed of any separate and distinct existence."* "There is but one infinite Substance, and that is God. Whatever is, is in God; and without Him nothing can be conceived. He is the universal Being of which all things are the manifestations. * * * Extension and Thought are the objective and subjective, of which God is the Identity. Every *thing* is a mode of God's attribute of Extension; every *thought*, wish, or feeling, a mode

* Hume on Human Nature, vol. i., p. 319.

of his attribute of Thought. * * * God is the one 'idea immanens'—the One and All."*

The one infinite Substance and the "Force" of our modern Scientific conceptions are identical, and the question is, what do we and can we actually know of it? First, then, Science shows its Unity. "The simplest germination of a lichen is," says Lewes, "if we apprehend it rightly, directly linked with the grandest astronomical phenomena; nor could an infusory animalcule be annihilated without altering the equilibrium of the universe. Plato had some forecast of this when he taught that the world was a great animal; and others, since Plato, when they considered the universe the manifestation of some transcendent life, with which every separate individual life was related, as parts are to the whole." Emerson says, "Every thing in nature contains all the powers of nature; everything is made of one hidden stuff. The true doctrine of Omnipresence is, that God re-appears in all his parts, in every moss and cobweb; thus the Universe is alive."

The Rev. J. White Mailler, M.A., says, "When we view the world as one universal effect, we are at once led to the contemplation of a universal Divine Agency. Does not the Infinite act on every atom? God never delegates his power; He cannot transfer divinity to a substance: there is no power therefore separate from Himself. In Him all things have their being."†

Science, then, proves the Unity of Force; throughout the Universe, as far as our observation extends, every atom is pulling at every other atom; it also equally shows that it is not what we call dead, passive, or blind force, but universally active and intelligent, that is, it partakes of the attributes which

* Lewes' History of Philosophy, vol. iii., p. 146.
† The Philosophy of the Bible, pp. 35 and 40.

we ascribe only to mind. If the One simple, homogeneous substance or force did not partake of the nature of mind, what could *at first* have originated change in it? whereas we now know it to be the cause of all things, and that all these changes tend to definite purposes. We are accustomed only to acribe Intelligence to sensitive beings, whereas every atom is equally intelligent and tending towards a given purpose*, and one is no more an independent agency than the other, for all things that *begin to be*, whether in mind or matter, must have a cause why they begin to be, and they are not therefore self-existent, but the foundation of their existence must be *without* themselves, and the intelligence shown in either mind or atom is no part of either, but is something separate and beyond. There is nothing in nature exercising an independent agency. A cause must be uncaused; if produced as all things around us by the persistence of force, it is an effect. There can be only one cause, therefore, and all the rest are passive results.

All things in nature being thus derived, the original from which they are derived must exist somewhere.

This is what we call the Great First Cause.

"The meaning of a First Cause is, (says Mill,) that all other things exist, and are what they are by reason of it

* "There lies all the difficulties about these atoms. These same 'relations' in which they stand to one another are anything but simple ones. They involve all the 'ologies' and all the 'ometries,' and in these days we know something of what that implies. Their movements, their interchanges, their 'hates and loves,' their 'attractions and repulsions,' their 'correlations,' their what not, are all determined on the very instant. There is no hesitation, no blundering, no trial and error. * * * The *presence* of MIND is what solves the whole difficulty; so far, at least, as it brings it within the sphere of our own consciousness, and into conformity with our own experience of *what action is*."—*Sir J. F. W. Herschel.*

and of its properties, but that it is not itself made to exist, nor to be what it is, by anything else. It does not depend for its existence or attributes, on other things: there is nothing upon the existence of which its own is conditional: it exists absolutely." *

But there are those who say that there is no First Cause, but that the chain of causation goes back to all eternity—an infinite non-commencement. They assert that qualities and properties and attributes are *inherent*, that they have *always* existed, and they see no evidence of purpose or design in creation, but think that in the infinite concourse and commingling of atoms or forces in infinite time and space, the present order of things has arisen; everything inharmonious having a natural and necessary tendency to destroy itself, and only that which is good and harmonious being permanent or having power to continue in existence at all. But even supposing qualities to be inherent, and laws, or the longest observed order of facts, to be necessary and permanent, still it is difficult to see how anything but chance could result from the joint action of one set of laws upon another, if force were blind. It is with results, and not with the primary laws or qualities that we have to do. Sir John Herschel tells us, that "among all the *possible combinations* of the fifty or sixty elements which chemistry points to as existing on this earth, that some have never yet been formed" and who can say, when such combination does take place what the result will be? It may take a million chances to effect one purpose—an almost infinite series to bring about one reciprocity, and then one more turn of the *necessary* screw—one adverse combination, might take us back to chaos. "No one law determines anything that we see happening or done around us. It is

* Mill on Hamilton, p. 36.

always the result of differing or opposing forces nicely balanced against each other. The least disturbance of the proportion in which any one of them is allowed to tell, produces a total change in the effect. The more we know of nature, the more intricate do such combinations appear to be. The existence of laws, therefore, is not the end of our physical knowledge. What we always reach at last in the course of every physical inquiry, is the recognition, not of individual laws, but of some definite relation to each other, in which different laws are placed, so as to bring about a particular result. But this is, in other words, the principle of adjustment, and adjustment has no meaning except as the instrument and the result of purpose. * * * The motion of the earth might be exactly what it is, every fact in respect to our planetary position might remain unchanged, yet the seasons would return in vain if our own atmosphere were altered in any one of the elements of its composition, or if any one of the laws regulating its action were other than it is. Under a thinner air even the torrid zone might be wrapped in eternal snow. Under a denser air, and one with different refracting powers, the earth and all that is therein might be burnt up. * * * Then, the relations in which these inorganic compounds stand to the chemistry of life, constitute another vast series in which the principle of adjustment has applications infinite in number, and as infinite in beauty. How delicate these relations are, and how tremendous are the issues depending on their management, may be conceived from a single fact. The same elements combined in one proportion are sometimes a nutritious food or a grateful stimulant, soothing and sustaining the powers of life; whilst, combined in another proportion, they may be a deadly poison, paralysing the heart and carrying agony along every nerve and fibre of

the animal frame. This is no mere theoretical possibility. It is actually the relation in which two well-known substances stand to each other — Tea and Strychnia. The active principle of these two substances, "Theine" and "Strychnine," are identical so far as their elements are concerned, and differ from each other only in the proportions in which they are combined. Such is the power of numbers in the laboratory of Nature! What havoc in this world, so full of life, would be made by blind chance gambling with such powers as these!"* It is impossible to conceive that inherent forces working blindly could produce the unity of purpose we everywhere see, or if by a million chances to one they did, what is to secure its permanence? Were properties *inherent*, then it would be impossible to escape the conviction that there is a higher force controlling their individual tendencies; but recent science shows that there is nothing inherent: the very name itself implies that such forces are inherited or derived. The force, or rather "form" in an acorn, by which it can only become an oak, or the difference between an acorn and the seed of a scarlet runner or a gourd, is, as we have seen, dependent upon organization, which is derived from the parent stock. Even what we call properties, and which are assumed to be inherent, are, as we have seen, formed in the mind itself, the result of organization. The law of the Persistence of Force and the law of Evolution are the same. Every existing state has grown out of the preceding, and all its forces have been used up in present phenomena, the change from physical to sentient and mental greatly increasing with each succeeding age; as Oersted says, "Everything that exists depends upon the past, prepares the future, and is related to the whole."

* The Reign of Law. By the Duke of Argyle.—*Good Words.*

Comte is of opinion that, when properly converted to the positive mode of thought, "mankind will cease to refer the constitution of Nature to an intelligent will and Supreme Governor of the world;" on the contrary, Science finds only a universe of effects,—nothing is what it is in itself, everything is derived; the Universal Cause is everywhere without, not inherent, and what we see the Vital Force is to the Acorn, we may suppose God is to the Universe.

Oersted says, "The world is governed by an eternal reason, which makes known to us its actions by unalterable laws."

It is true the Laws of Nature are unalterable, but is the connection between each cause and effect a necessary one, or dependent only upon the volition of the Eternal Reason? Those who believe in inherent properties believe also in an indissoluble necessary connection. But Hume is supposed to have clearly shown that there is no proof whatever of any necessary connection; but that all we know and can speak of is the invariableness; and J. S. Mill says, "What experience makes known, is the fact of the invariable sequence between every event and some special combination of antecedent conditions, in such sort that wherever and whenever that union of antecedents exists, the event does not fail to occur. Any *must* in this case, any necessity, other than the unconditional universality of the fact, we know nothing of." And again, "Whether it *must* do so, I acknowlege myself to be entirely ignorant, be the phenomenon moral or physical; and I condemn, accordingly, the word Necessity as applied to either case. All I know is, that it always *does*."* But if we can show *why* it always does; that the connection is a moral rather than a physical one; then I think the higher probability is that such invariable connection has been established to answer a special purpose, and is not necessary, but in other

* Examination of Sir William Hamilton's Philosophy, pp. 500, 501.

circumstances might be dissolved. All the purposes in creation evidently point to one object—the production of the largest amount of sensitive existence. The whole surface of the earth is one net-work of nerves, so that, as in the human body, so in the body of the world, you can scarcely insert the point of a needle where there is no sentience. Life is always preserved at a high pressure. "There is no exception to the rule," says Darwin, "that every organic being naturally increases at so high a rate, that if not destroyed, this earth would soon be covered by the progeny of a single pair." Without respect to individuals, the object seems to be to keep the greatest number possible in the best possible state for enjoyment:—

> "So careful of the type she seems,
> So careless of the single life."

Now the enjoyment, and indeed we may say the existence of this mass of life, depends upon the uniformity of nature's laws. The exercise of the highest reasoning power in man, equally with the lowest instinct of the brute, depends upon the order of nature to-day being as yesterday; upon the being able to calculate what will be from what has been; upon the delicate relationship between instinct and object being sustained. It has been said "That the testimony of consciousness must be believed, because to disbelieve it, would be to impute mendacity and perfidy to the Creator," but Locke truly observes, "How short soever our knowledge may be of a universal or perfect comprehension of whatever is, it yet secures our great concernments," and that "God has given us assurance enough as to the existence of things without us; since by their different application we can produce in ourselves both pleasure and pain." In fact in whatever way the world is created within us, and however far short our

consciousness may come of absolute truth, our relation to the outer world is quite sufficient to guide us to the objects of our desires, upon the gratification of which our happiness depends; our consciousness is therefore no deception, but all that is necessary, and all that it was intended to be; but if after attaining that knowledge of the "order of nature," upon which our safety and wellbeing depended, that order were changed, or altered, or interfered with, by what is called Free Will, or a special Providence, that would certainly be a breach of faith. Whether then the connection between cause and effect in the order of nature be a necessary one, or mere invariable antecedence and consequence, it is certainly desirable for all the purposes of life that such connection should be unaltered and unalterable,—it is therefore most probably established and maintained by the Will of the Creator;—based upon the volition of the Absolute.

We find, then, but one infinite Substance, and that is the same with the Force or Power we see everywhere around us. We find only Force changing into Life, and Life into Sentience—a great aggregated pleasurable Consciousness guarded by pain. Death and Birth are the great waste and reproductive system of this great Sentient body, and the one is as necessary as the other, as Death may be said to be the Parent of Life.* Advancing Science shows that the Cosmos, both sentient and insentient, is one and indivisible, and viewed in this light, as a whole it is ever progressing towards increasing happiness. By the Natural law of Progress, called "Natural Selection," the weak and bad and ugly are constantly making room for the strong and good and beautiful. Pleasure is the rule, pain the exception, and the aggregate of

* "There is no death in the concrete, what passes away passes away into its own self—only the passing away passes away. The consciousness abides—the essential being Is."—*Hegel.*

pleasurable sensation constitutes happiness, and this taken as a whole must be sufficient completely to obliterate the pain, which man calls evil.*

Thus the warp and woof of the Mind of God may be made up of the totality of the individual threads of consciousness, extending through the countless worlds of which this is a mere speck—a grain of sand. "The phenomenal is the life of the Absolute." I am not disposed, therefore, to join men of science in their Altar to "The Unknown and Unknowable God," because I cannot separate God from

* Man in judging of the purposes of creation and of what he calls evil, confines his strictures either to himself individually, or at the widest range to that of the human race. In both he errs, he must take in the whole of sentient existence. Theodore Parker supplies an admirable illustration of this limitation of our view. Thus, "An oak tree in the woods appears quite perfect. The leaves are coiled up and spoiled by the leaf-roller; cut to pieces by the tailor beetle; eaten by the hay-moth and the polyphemus, the slug, caterpillar, and her numerous kindred; the twigs are sucked by the white-lined tree-hopper, or cut off by the oak-pruner; large limbs are broken down by the seventeen-year locust; the horn-bug, the curculio, and the timber-beetle, eat up its wood; the gadfly punctures leaf and bark, converting the forces of the tree to that insect's use; the grub lies in the young acorn; fly-catchers are on its leaves: a spider weaves its web from twig to twig; caterpillars of various denominations gnaw its tender shoots; the creeper and the wood-pecker bore through the bark; squirrels, striped, flying, red, and grey, have gnawed into its limbs, and made their nests; the toad has a hole in a flaw in its base; the fox has cut asunder its fibrous roots in digging his burrow; the bear dwells in its trunk, which worms, emmets, bees, and countless insects have helped to hollow: ice and the winds of winter have broken off full many a bough. How imperfect and incomplete the oak tree looks, so broken, gnarled, and grim! . . . But it has served its complicated purpose; . . . no doubt the good God is quite content with His oak, and says: 'Well done, good and faithful servant!'

"We commonly look on the world as the carpenter and millwright on that crooked oak: and because it does not serve our turn completely, we think it an imperfect world."

Nature, but believe that what we can learn of one, we know also of the other: I would simply transfer our Theology, as distinguished from Religion, from the Pulpit to the Lecture-room. Our Priests must be one with our men of science, our Prophets are the Poets: their Inspiration tells us truly that:—

> "All are but parts of one stupendous whole,
> Whose body nature is, and God the soul."
>
> "These as they change, Almighty Father, these,
> Are but the varied God."
>
> * * * * * *
>
> "But wandering oft, *with brute unconscious gaze*,
> Man marks not thee," &c.

To him who thus "sees God in clouds and hears him in the wind," who cannot separate Him from one atom of the living universe of which he is the author and supporter, the orthodox, but ignorant disparagement of this beautiful world, appears impious, libellous, and above all things ungrateful.

On this subject the ancient Hindoo and Greek mind arrived at the same results. They came to the conclusion, as we learn from the profound and condensed work of Dr. J. W. Draper, that the world is a manifestation of God, emanating from Him, and being re-absorbed into Him again; they held also, that the soul is immortal, but as it issued from the Deity so would it be re-absorbed. "As a drop of water pursues a devious course in the cloud, in the rain, in the river, a part of a plant, or a part of an animal, but sooner or later inevitably finds its way back to the sea from which it came, so the soul, however various its fortunes may have been, sinks back at last into the Divinity from which it emanated." A little rivulet of force has been taken from the general ocean to turn our little mill; it again hastens

back to regain its source, again and again to be raised by the Great Sun to go its round as before. Man's early intuitions made him feel that everything was the work of the Great Spirit; now his intuitions, generally so right at first, are obscured by secondary causes which he calls science and laws of nature; and thus "Nature, which is the Time-vesture of God, and reveals Him to the wise, hides Him from the foolish."*

* The following letter from Mr. H. G. Atkinson, F.G.S., which I have permission to insert, may I think interest many of my readers:—

"I have been deep into the mystery of things this morning—comparing Plato with the Kabbalah. One thing occurs to me as fundamental to almost all religious schemes and principles of faith, including the modern spiritualists, that the form of the faith or creed is little more than a mere reflex of the course of nature as we observe it about us and within us. At one time we have a God representing the first principles of things, as a man—or an architect framing the universe—and Father of all mankind. And again, the Great Frst Cause is proclaimed to be a profound mystery and hidden secret. The unknown and unknowable of philosophers and men of science—and the En Soph of the Kabbalah, and inconceivable Trinity in Unity of the Christian—representing the secret subtle source or principle of action and formative power in nature. And even could we discover the nature of God, says Plato, it would be impossible to explain it; and yet he tells you that God is mind acting upon matter, somewhat after the manner of a watchmaker making a watch—the intractible nature of the material being the origin of evil; with arguments for the immortality of the soul, not very logically convincing. But in the Kabbalah we have the original cause without mind, representing insensible matter, from out of which mind develops. Now these different ideas do but reflect the form and nature of things about us. The fact and process of observed natural action either in respect to our own nature or the nature without us, and in a roundabout way we have simply emanations falling back again upon their source, and as in the Kabbalah and with the Buddhist, a longing for peace in rest and eternal sleep—a re-absorption, and in fact annihilation as the end most devoutly to be wished; in fact the getting quit of ourselves as a very good riddance to bad rubbish, and which is actually the sum and substance of the pervading idea of the Buddhist religion. And the notion forcibly presents itself to my mind, that it is the tendency under an

The highest minds seem everywhere to have come, by very different roads, very much to similar conclusions: thus Schelling says, "The world is but a balancing of contending powers within the sphere of the absolute." The Ego in Fechte's system is a finite Ego—it is the human soul. In Schiller's it is the Absolute—the Infinite—the all which Spinoza called Substance; and this Absolute manifests itself in two forms: in the form of the Ego and in the form of the Non-Ego—as Nature and as Mind. The Ego produces the Non-Ego, but not by its own force, not out of its own nature; it is the universal Nature which works within us and which produces from out of us; it is the universal Nature which here is conscious of itself. Men are but the innumerable individual eyes with which the Infinite World-spirit beholds himself.* Schiller says "Nature is an infinitely

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ignorance of real causes and the sources of particular effects, to mistake—(as in the belief in ghosts and spirits,—extraneous or sympathetic) the effects for causes, and hence we have the affections ascribed to the heart, and called heart to this day; whilst the actor upon the stage still puts his hand to his heart as a natural action in the expression of the warmth of his affections, though no such action is ever observed in real life. Plato plants 'the irascible passions which originate in pride and resentment,' in the breast, because under their action sensations are experienced in that region; 'the love of pleasure or concupiscent part of the soul,' he seats in the belly and inferior parts of the body, taking the means for the origin or 'final cause', &c.; but in placing the reasoning and judging powers in the head as 'a firm citadel, and of which the senses are its guides and servants,' he was right, because every man is sensible of the fact now verified by so many other tests and reasons; and without being misled by the sympathy with other parts of the system. To collect, analyse, and record all such specious notions and speculative anticipations—misleading illusions of long ages of error, before the true principles of a real science burst upon us, is extremely interesting and profoundly instructive."

* Lewes's Biographical History of Philosophy, vol. iv., p. 189.

divided God," and again, "The Divine One has dispersed itself into innumerable sensible substances, as a white beam of light is decomposed by the prism into seven coloured rays. And a divine being would be evolved from the union of all these substances, as the seven coloured rays dissolve again into the clear-light beam. The existing form of nature is the optic glass, and all the activities of spirit are only an infinite colour-play of that simple divine ray. Should it ever please the Almighty to shatter this prism, then the barrier between himself and the world would fall to ruin; all spirits would disappear into one infinite spirit, all accords would melt into one harmony, all streams would rest in one ocean. The attraction of the elements gave to nature its material form. The attraction of spirits, multiplied and continued to infinity, must finally lead to the abolition of the separation, or (may I utter it,) create God."*

The Universe, according to Hegel, is a thought, a beat, a pulse, of the Absolute Mind. * * * In the minutest act of our mind is the same secret—logical, physical, metaphysical—as in the entire Universe.† And again, "Being underlies all modes and forms of being," and in creation, "Being—Becomes." Emerson says, "Everything in nature contains all the powers of nature; everything is made of one hidden stuff. The true doctrine of Omnipresence is, that God reappears in all his parts in every moss and cobweb; thus the universe is alive."‡ Theodore Parker says, "If God be Infinite, then he must be imminent, perfectly and totally present in Nature and in Spirit. Thus there is no point in space, no atom of matter, but God is there; no point of spirit, no atom of soul, but God is there. And yet finite matter and finite

* Philosophical Letter, p. 40.

† Masson's Recent British Philosophy, p. 279.

‡ Essay on Compensation.

spirit do not exhaust God. He transcends the world of matter and of spirit; and in virtue of that transcendence continually makes the world of matter fairer, and the world of spirit wiser. So there is really a progress in the manifestation of God, not a progress in God the manifesting." Professor Ferrier, of St. Andrew's, says, "All absolute existences are contingent *except one;* in other words, there is One, but only one, Absolute Existence which is strictly *necessary;* and that existence is a supreme and infinite and everlasting Mind in synthesis with all things."*

Carlyle also:—"This fair universe, in the meanest province thereof, is in very deed the star-domed City of God; through every star, through every grass-blade, and most through every living soul, the glory of a present God still beams: But Nature, which is the Time-vesture of God, and reveals Him to the wise, hides Him from the foolish."†

The Christian doctrine is, that "In Him (God) we live and move and have our being." That God is all in all, and the Devil something besides, is only the *unanswerable* logic of the pulpit.‡

* Institutes of Metaphysics: The Theory of Knowing and Being.

† Sartor Resartus, p. 274.

‡ We are told repeatedly by those who support this influence or personage that we are not to rest in second causes, and yet they make the Devil the "Origin of Evil" and not his Maker. The fact is that a Being who is always in pursuit of pain, that is, of evil, who, with above ordinary intelligence, is always systematically acting in opposition to his own interest, is an impossibility. We know of no creature who is not seeking the greatest *apparent* good, in the "pursuit of pleasure or the avoidance of pain." God is the Great First Cause—the Author of all things, and if He could have made a world like this earth, with all the happiness it now contains, without pain, no doubt he would have done so. We must limit either His Goodness or His Power, and we prefer the latter, as it is not derogatory to the character of God that he cannot perform impossibilities. He could not make that not to have

The Duke of Argyle, in the admirable paper on the Reign of Law, from which we have already quoted, says:—"Science, in the modern doctrine of the Conservation of Energy, and Convertibility of Forces, is already getting something like a firm hold of the idea that all kinds of force are but forms and manifestations of some one central Force, issuing from some one fountain-head of power. Sir John Herschel has not hesitated to say that 'it is but reasonable to regard the force of gravitation as the direct or indirect result of a consciousness and a will existing somewhere.' And even if we cannot assume that force, in all its forms, is due to the direct working of the Creator, at least let us not think or speak of the forces of nature as if they were independent of, or even separate from, His Power. * * * Nothing is more remarkable in the present state of physical research than what may be called the transcendental character of its results. And what is transcendentalism but the tendency to trace up all things to the relation in which they stand to abstract ideas? And what is this but to bring all physical phenomena nearer and nearer into relation with the phenomena of mind? The old speculations of philosophy which cut the ground from materialism by showing how little we know of matter, are now being daily reinforced by the subtle analysis of the physiologist, the chemist, and the electrician. Under that analysis matter dissolves and disappears, surviving only as the phenomena of Force; which again is seen converging along all its lines to some common centre—sloping through darkness up to God." * * * Creation by Law—Evolution by Law—

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been, which has been, or the half equal to the whole, or give finite beings infinite attributes, which is the same thing. Limited intelligence therefore must be always liable to error, and we cannot conceive of a more effectual check to error than pain.

Development by Law, or as including all these kindred ideas, the Reign of Law, is nothing but the Reign of Creative Force, directed by Creative Knowledge, worked under the control of Creative Power, and in fulfilment of Creative Purpose."

Mr. R. S. Wyld, in a paper read before the Royal Society of Edinburgh, says, "Recent discoveries have established that heat is mechanical force, the two being mutually convertible without loss. The attraction of gravity and chemical attractions and repulsions are all the same physical force, and the entire external world is nothing but a manifestation of it,—a simple and grand conception, and one which enters alike the domain of physics, of speculative philosophy, and of theology, and which in all of these sciences is equally important. It represents the external world and its Creator as possessed of one immaterial and *spiritual* essence—power and intelligence being the attributes of the Creator, and *power subordinate and sustained the characteristic of the Creation*." *

Bishop Berkeley holds that Deity inspires or causes the various mental sensations, and that there is no external world; Mr. Wyld that there is no such thing as matter, but that the world is a manifestation of Divine power—exhibited in space—so that the outer world has a real existence. For myself, I am not able to see how it is possible to separate the power of God from God himself; this conception may suit the exigencies of an ethical creed not based on Law, but as mind and matter are only the phenomenal modifications of the same common substance, so God and the power of God are equally inseparable, and I know nothing of *power subordinate and sustained* as something

* On the World as a Dynamical and Immaterial World.—*Proceedings of the Royal Society of Edinburgh*, vol. v., 1864–5. No. 67, p. 387.

separate from the Creator Himself. I can arrive at no other conclusion but that God and Nature—the Creator and the Creation—are One and Indivisible.

And need we fear to accept this conclusion? If we have God manifest in the flesh, surely the Universe in its Unity and Beauty is a not less worthy representation of the Absolute. "All we see is but the vesture of God, and what we call laws of Nature are attributes of Deity."* We feel that:—

"The awful shadow of some unseen Power
Floats tho' unseen among us."—*Shelley.*

"And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man:
A motion and a spirit that impels
All thinking things, all objects of all thought,
And rolls through all things."—*Wordsworth.*

"There lives and works
A soul in all things, and that soul is God."—*Cowper.*

"Earth, ocean, air, beloved brotherhood!
If our great Mother have imbued my soul
With aught of natural piety to feel
Your love, and recompense the boon with mine;
If dewy morn, and odorous noon, and even,
With sunset and its gorgeous ministers,
And solemn midnight's tingling silentness;
If autumn's hollow sighs in the sere wood,
And winter robing with pure snow and crowns
Of starry ice the grey grass and bare boughs

* Philosophy of Necessity, p. 445.

If spring's voluptuous pantings when she breathes
Her first sweet kisses, have been dear to me;
no bright bird, insect, or gentle beast,
I consciously have injured, but still loved
And cherished these my kindred;—then forgive
This boast, beloved brethren, and withdraw
No portion of your wonted favour now!"—*Shelley*.

"Neither is it only to the Old Pantheism, and nothing more, that we have been destined to return after all; but surely to something much higher:—something higher, in degree at least, if not in kind, than that to which the purest wisdom of antiquity was able to attain. For the self-knowledge which we may now say that *our* whole of Nature has gained of itself, is that it is the farthest possible from being entitled to claim absolutely for itself the proud name of the *Whole of Things!*—That is to say, the utmost that man is enabled to embrace even in his vaguest conceptions, is immeasurably inferior to the actual *tò pân*. Outside and beyond that which is the Whole *to us*, is always the unknown and unknowable that belongs to God only. The clear separation of the ideas,—the Whole that is *our's*, and the Whole that is *not* our's, but that includes our's as a part,—is our great gain over those highest minds of antiquity that may still have been dimly conscious of it. That Deity which was the Pan in the highest form to the philosophic world in general, has become to us subordinate to the still higher conception of the Divine Mystery that never *can* be unveiled to men.

"And the lower domain of Pantheism,—that which *we* call *lower* because it is accessible, though to them it was the *higher* because they had yet no means of estimating the degrees of remoteness:—this present belief which has come again to agree with that of Old, in recognizing that through the entirety of the Universe exists the whole of Deity that we can either know or conceive,—has at the same time the advantage over it, by all that the ages of experience have added. It is a Pantheism which contains within itself the rich contents of all the Religions and all the Philosophies the world has hitherto possessed; and yet farther, having the power now seen to be contained in it, the blessed necessity, of going on to make more and better!—Say we are returned to a parallel condition with that of the world in the time of Xenophanes;—what is there other than reason for rejoicing if we have also before us, in prophetic anticipation, a parallel repetition to be undergone, on a higher stage, of that succession of reigning mythologies whose early phase has

imprinted so much of permanent delight in 'immortal song'!—Nay, is it not actual experience, and of a lovely sort, that instantly the mind recurs to the recognition of this Religion of Universal Nature, it seems instinctively to feel the living return of all the '*liebliches Geschlecht*' of the '*Götter Griechenlands!*'—Schiller was false to those inner breathings of true and present Deity which were the soul of his poetry, when he could lament for the '*entgötterte Natur!*' The old cry of the elder deities, the dispossessed genii of mountain, stream, and wood, that sent forth their plaintive wail when the triumphant personality of the lord of creation asserted itself in its first engrossing egoism:—the cry which the followers of the newly-incarnate Christ exulted in as the woe of departing demons, when it mourned 'Ai, the great Pan is dead!'—comes back to our ears with a sense of beauty altogether new, now that we are no longer obliged to pervert its music by transposing it into the mythic representation of fact for which Christian Realism has taken it. Knowing, now, that the great Pan is *not* dead, and can never die;—and seeing that what that Christian Realism took for fact was fancy, and that what it took for fancy was fact;—we listen to the far-subdued plaint as pouring itself from the genuine pang of ancient severed faith, torn from that which was truly substance of its substance:—a reverberating moan that has never hushed, sighing along the ages, a night-wind through primæval pines, until its exquisite discord in a minor key is now once more resolving itself into the full harmony of an universal religion!

"And attuned to the spirit of religion such as this, has it not been always that a Wordsworth, an Emerson, and every true poet-nature has loved to stroll back into the world's early pastime, and see, forgetting all its store of grown-up acquisitions, 'what wisdom to the berries went'; silencing with 'pleasant fancies' the over-inquisitive self-ism that asks

'What influence me preferred
Elect to dreams thus beautiful?'

Ungratefully-contemned Nature!—what happy return of innocent child-like truth,—the lovely opposite of childish conceit,—is it to feel how far superior is her own naturalness to that which we had esteemed *super*-natural, only because we were slow to believe how much greater Nature could be in herself than that which we had imagined! In this sense, truly farthest from us be the notion of passing out of the range of the supernatural, and sitting down contented with the mere actual and present!—Only, into our heaven, not alone the 'faithful dog', but this little daisy, budding into spring-life, must bear us company!"—"Thoughts in aid of Faith," by *Sara S. Hennell.*

CHAPTER IV.

SPECULATIONS ON SPIRITUALISM AND OTHER ABNORMAL CONDITIONS OF MIND.

"The perfect observer in any department of science, will have his eyes as it were opened, that they may be struck at once by any occurrence, which, *according to received theories ought not to happen*, for these are the facts which serve as clues to new discoveries."—*Sir J. Herschel.*

"He who ventures to treat, *a priori*, a fact as absurd, wants prudence. He has not reflected on the numerous errors he would have committed in regard to many modern discoveries."—*Arago.*

"With regard to the miracle question, I can only say that the word 'impossible' is not to my mind applicable to matters of philosophy. That 'the possibilities of nature are infinite' is an aphorism with which I am wont to worry my friends. And if John Smith tells me to-morrow that by a word he can make a stone fall upwards, or cause the *Record* to speak with decency and fairness, or (say) the Bishop of Oxford, I may not think it worth while to go into the question, the value of John Smith's critical faculty being unknown to me, while the general course of experience is terribly against him, but I will not declare what he says to be *a priori* impossible. But if my friend Professor Tyndall should make either or both of the same assertions, I should feel bound at least to suspend my judgment until such time as the matter could be fully investigated."—*Professor Huxley.*

"In the last number of the *Spectator* (February 10, 1866), Professor Huxley has paid me the great compliment of stating that were I to tell him to-morrow that I could by a word cause a stone to fall upwards, he would feel bound to suspend his judgment until such time as the matter could be fully investigated. It is not often that I find myself unable to reciprocate the sentiments of my eminent friend. But on the present

occasion I feel bound to say, that were he to confide to me the statement of his ability to reverse by a word the action of gravity, my judgment regarding him would find mournful expression in the line:—

'O what a noble mind is here o'erthrown.'" *

Professor Tyndall.

The Correlation of Force in Living Structures.

WHETHER the egg came before the chicken, or the chicken before the egg; whether organization depends upon life, or life upon organization, is still under dispute. What took place "In the beginning" it is difficult to say, but at the present time there seems to be a mutual dependence of organization upon life and life upon organization. Life—the vital spark, is, as far as we know, in all cases hereditary—for I hold the "spontaneous generation" theory to be at present "not proven." Life is transmitted from parent to offspring, and that offspring is dependent upon organization for the peculiar vital forces it displays; and with the organization perishes the life, at least in that form. As we have seen, however, the vital spark may lie dormant in

* It will be seen that I look upon Huxley's as by far the more philosophical position. We see a stone "fall upwards" when projected by a word or volition, or nervous force, from the arm. Now is it certain that mental force, a correlate of physical, can act upon the stone through no other medium but the nerves and muscles of the arm? Huxley says, "let me see it, that's all"; Tyndall says, "I won't look, the man's mad that asks me." Has gravitation then no correlate like the other forces? We find whole seas ascending from their basins, and descending again with a force sufficient to turn all the machinery in the world. In the following pages I wish it to be distinctly understood that personally I cannot vouch for the truth of what are called the spiritual manifestations; I have *seen* enough to induce me to believe they *may* be true, and the testimony of such men as Professor de Morgan, and many others equally honest, if not equally competent, I hold to be sufficient to warrant full investigation, and to "speculate" as I have done on their cause.

the seed for thousands of years until quickened into growth by heat and moisture; whether the same thing can take place in animals—as for instance in the toad said to be found alive in the red sandstone, is very problematical. Force, passing through the organization of the human body, accomplishes a great variety of work, according to the peculiarity of the structure through which it passes; and that which it does unconsciously through the stomach, liver, lungs, heart, circulation, muscles, &c., is quite as wonderful, and attended with quite as much intelligence as that which passes consciously through the brain. The perfection with which the different functions of the body are performed depends upon the condition of its organ. "The highest degree of organization giving the highest degree of thought." If the structure is impaired, disease takes place, and what is called the *vis medicatrix natura*, is probably nothing but the strong tendency that all vital structure has to assume its natural form or type.

The usual inlets to the mind for the forces without, are said to be the five senses of Sight, Hearing, Smell, Taste, and Feeling; but the whole body is an inlet to the mind, and we have besides a sense of temperature, of pleasure and pain, and a muscular sense.* The bat, and somnambules

* See "Man's Nature and Development," p. 97, et sec., by H. G. Atkinson, F.G.S., and Harriet Martineau. I consider this work the most valuable contribution towards Psychology based on Physiology which we have had since Gall and Spurzheim's works on Cerebral Physiology, or Phrenology. Professor Gregory, in the Preface to his work on Mesmerism says "The reader will find, in the work recently published by Mr. Atkinson and Miss Martineau, many striking facts connected with animal magnetism, which is one of the subjects treated of. Mr. Atkinson's observations on the functions of different parts of the brain as exhibited in the magnetic sleep are of the highest value, from that gentleman's great experience and intimate knowledge of the

and mesmerised people see without eyes; that is, the same force of light is conveyed to the brain through a different medium. Heat and electricity pervade the whole nervous system, and light, heat, and electricity, are but differing conditions of the same force or influence, and this seeing without eyes therefore may be accounted for. Dr. Howe, in his education of Laura Bridgman, showed how possible it was to reach the mind through other than its ordinary inlets. The sense of pleasure and pain must be distinguished from the feeling that attends the propensities and sentiments and other mental faculties and sensations. Mr. Atkinson, very properly, I think, gives them their separate organs in the brain. In accordance with this we find that as each organ can manifest only a limited amount of force according to its peculiar function, so only a certain amount of pain can at one time be endured. I know a lady who lately had eight teeth taken out at a sitting; after the first three she says she felt very little pain; and martyrs at the stake and criminals on the rack fortunately could only feel a limited amount of pain. Pain and Pleasure are transformed force—mental correlates; and Mr. Atkinson in mesmerising found that he could hold pain as it were, in the hollow of his hand; he could transfer it from another body to his own, and from one person to another, and "sleepers" who were so insensible that you might cut off their limbs without their knowledge, would feel instantly any pain inflicted on the mesmeriser.

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subject. I should have made use of them but his work did not appear until the whole of the first part of mine was written." I have received several communications from Mr. Atkinson relating to the subjects of this work, while it has been going through the press, which I think are valuable, and which I have given in the Appendix.

Matter and Spirit the same in Essence.

As we have seen, external force, acting upon our peculiar organization, produces the phantom which we call the world: how, then, can spirit be *more ethereal* than this external force? or how can ghosts be more ghosts than what we call *gross material matter?* Spirits, therefore, if they exist, cannot be more ethereal; they may, however, be unseen, or we may be unconscious of their existence, because they may have no relation to our senses.

Time and Space.

That Time and Space are only "modes of thought," and can have no objective existence, or rather that the reality cannot accord with our conception, is evident from the fact that, according to our idea, the half of either Time or Space is as great as the whole; thus we have the infinite divisibility of atoms, and a past, as long as a future eternity.* We know

* Professor Tyndall tells us that, "Though we are compelled to think of space as unbounded, there is no mental necessity to compel us to think of it either as filled or as empty; whether it is filled or empty must be decided by experiment and *observation*." ("Constitution of the Universe."—*Fortnightly Review.*) Now this may be very true, still we must admit that the ground would take some time to get over: he, in fact must be a fast traveller who could go over infinite space in less than infinite time; particularly, if as the Professor tells us, the luminous ether—the interstellar medium, although infinitely more attenuated than any gas, has definite mechanical properties—those of a solid rather than a gas, "resembling jelly rather than air." We are told that we are by no means to consider this as a vague or fanciful conception on the part of scientific men, for that of its reality most of them are as convinced as they are of the existence of the sun and planets. Now although this "jelly" may be necessary to the exigencies of the vibratory theory with respect to light and heat, it must be evident that it renders the "observation" as to whether unbounded

only of thought, and of the force its correlate or equivalent; and can a thought be a mile long or a yard square? What,

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space is *filled* or not, still more difficult. I do not think that the term infinite or boundless can be used in any other sense than as exceeding the bounds of our knowledge; whenever it is attempted to be used otherwise our first philosophers immediately fall into contradictions and absurdities. Righteousness, Holiness, Purity, Goodness, have only a relative existence, that is, can exist only in relation to finite things, how then can they be infinite? In fact Infinite Goodness and Infinite Wisdom are contradictions,—for goodness must be good to something, and knowledge must be of something, that is of some limited thing. Suppose there to have been a time when these *things* did not exist, these attributes could not have existed either. According to J. S. Mill there is no incorrectness of speech in the phrase Infinite Power—but in speaking of Knowledge, absolute is the proper word and not infinite. The highest degree of knowledge that can be spoken of with a meaning only amounts to knowing all that there is to be known: when that point is reached, knowledge has attained its utmost limit. So of goodness or justice: they cannot be more than perfect. To which the learned critic (Mansel I am told,) in the *Contemporary Review* replies, "Surely whatever Divine Power can do, Divine Knowledge can know as possible to be done. The one therefore must be as infinite as the other." Quite so, none of these attributes can be more than relative manifestations and therefore finite, for as the writer says, "Will Mr. Mill have the kindness to tell us what he means by goodness and knowledge 'out of all relation,' *i. e.*, a goodness and knowledge related to no object on which they can be exercised; a goodness that is good to nothing, knowledge which knows nothing?" As attributes then must be finite, that is, can be exercised only in relation to finite objects, God is without attributes, that is, Pure Being. But that which has no attributes and nothing, to finite capacity is the same thing. The object then of the Hegelian Philosophy is to show how this nothing could become something; nothing however meaning not non-existence, but existence independent of sense or phenomena. "Being underlies all modes or forms of being." God creates, that is, Being becomes, and the fundamental principle of Hegelism is said to be "That God awoke to consciousness, and acquired a will, in the consciousness and will of man."

But "what can we reason, but from what we know" on this or on any other subject. And what do we know? Perhaps as much as

then, is distance? and can it apply to thought and feeling, that is, to what we call spirit? and need there be space, therefore, necessarily separating mind from mind?

The Correlation of the Vital and Mental Forces.

We are told, on what I believe to be good authority, that:—"Generally speaking, the average amount of daily

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this:—the world was without form and void, that is nebulous, and as the force or heat concentrated, it gradually took first the inorganic and then the special living forms that now lie deep buried in the earth's crust, and with each stratum or layer, was a fresh correlation of mind or sentiency—an evolution, which covering the whole earth with a network of nerves, and passing again and again through different forms was refined and spiritualized till after countless ages it culminated in man, and "God became conscious in Humanity." But with respect to man, the highest intelligence here:—

"Think you this mould of hopes and fears
Could find no statelier than his peers
In yonder hundred million spheres?

This truth within thy mind rehearse,
That in a boundless universe
Is boundless better, boundless worse."—*Tennyson.*

"Go to! You know nor this nor that;
Man has no measuring rod
For Nature, Force, and Law, and what
The best of men call God.

For law, and life, and all the course
Of lovely, shifting Nature,
Are but the play of one wise Force,
Which Moses called Creator.

Think on your knees: 'tis better so,
Than without wings to soar;
What sharp-eyed Logic thinks to know
We find when we adore.

"*J. S. B.*

"College, Edinburgh."

food necessary for healthy men is estimated at twelve ounces of beef, twenty ounces of bread, with about half-an-ounce of butter. These articles contain a force capable, if applied by a machine, of raising fourteen million pounds weight to a height of one foot; that is, the oxidation of the elements contained in them would give rise to an amount of heat equivalent to that effect. But in the human body, though it far surpasses all machines, in economy of force, the utmost amount of power attainable from them is not more than equivalent to three-and-a-half millions of pounds raised to the height of a foot; and an average day's labour does not exceed two millions of pounds thus raised. The difference is mainly due, doubtless, to the number of internal actions which are carried on in the living body; such as the circulation, the movements of respiration, and the production of animal heat. These consume a great part of the force of the food, and leave only a remainder to be disposed of in muscular exertion."*

Of course there must be great difference of opinion, not only as to the *amount* of force generated by the food, but also as to the mode of its expenditure. Thus we have Dr. Carpenter, supported by Helmholtz and Joule, differing from Professor Playfair, and the Professor differing from the above writer in the *Cornhill*, and we are prepared to receive the latter statement, therefore, only as a very wide approximation. But the question is, since force is indestructible, how is this force—immense in every estimate—expended? It will be found, I think, that thinking and feeling absorb a larger portion than the vital powers, and the vital than the merely muscular. In a notice of Dr. Playfair's book on "Food and Work," in the *Reader* of June 3, 1865, the writer says with

* *Cornhill Magazine*, September, 1861.

reference to the distribution of this force:—"In the steam-engine there are only two forces to be considered, the mechanical and the thermal. In man's body there are many different forces, but the study of them is rendered in one sense easy, and in another difficult, by the fact that, however varied they may be within the economy, they pass away into the external world in two phases only, the same phases in which they leave the steam-engine—viz., heat and movement. We speak of mental or cerebral force, of plastic or organic force, we look in upon the forces that go whirling round in our bodies, threading a devious path amid countless changes, working through most intricate machinery; but there are only two ways in which their effects can be measured by one standing without. They either produce muscular movements, or increase the temperature of the body. Intense mental effort cannot by itself be measured by the physiologist. The slight muscular movements through which it strives to express itself, are in no way to be thought of as gauging its intensity. Its only true measure is the amount of heat produced by that combustion of cerebral tissue, which is the condition of its development. So, also, the true measure of the force concerned in the fashioning of a hand, or of any other piece of wonderful organic work, is that heat which is the outcome of all the molecular processes busied therein. We may, if we like, divide the work of the body into various kinds. We may speak of the *opus mechanicum*, the muscular labour or useful work; of the *opus mentale*, or brain work; of the *opus mechanicum internum*, or inner muscular work, such as the heart's beat, the breath's play, the intestinal roll, and the arterial grasp; of the *opus vitale*, or chemical and fashioning work; of the *opus calorificum*, or the labour of keeping the body warm. Yet all these issue from the body as two kinds of work only, the *opus mechanicum*, the amount of foot-pounds

a man can lift in a hard day's work, and the *opus calorificum*, the quantity of ice his body will cause to melt during the same time."

I believe this will prove to be a very inadequate account of the way in which the force received into the body again passes from it. The body is a system of solidified gases, or concentrated forces, (for particulars, see them as bottled up separately at the Kensington Museum,) in constant flux—influx and efflux—with everything around. No mention is here made of the electricity which is constantly flowing from the body in quantities more or less, as the nervous or other temperaments predominate in its structure. Nothing is said of the Odyle, to Reichenbach's sensitives visibly streaming from the extremities, and other parts of the body; or of the nervous force, composed perhaps of both the above, and which constitutes the peculiar strength of the magnetiser.

But the most elaborate apparatus in the body is that for the production of mental force. Here no doubt is the expenditure of the greater part of the fourteen million pounds lifting force that enters through the food, and the great question is what becomes of it? The writer above truly says, "Intense mental effort cannot by itself be measured by the physiologist," and yet in this direction lies the future course of a psychology based on physiology. And also Herbert Spencer—"Those modes of the unknowable which we call motion, heat, light, chemical affinity, &c., are alike transformable into each other, and into those modes of the unknowable which we distinguish as sensation, emotion, thought: these, in their turns, being directly or indirectly re-transformable into the original shapes." Exactly, "re-transformable!"—but when, where, and how? What becomes of every thought, as it is turned out of its "form" or mould in the brain? We know it is the exact equivalent of the physical force expended in producing it, and

sometimes, to our cost, if we make a man angry, we get its exact equivalent in physical force again: but where it takes the form of muscular motion or of heat, is, I think, the exception, not the rule. Many facts now point to an atmosphere, or reservoir of thought, the result of cerebration, into which the thought and feeling generated by the brain is continuously passing. The brains and nervous systems of the whole sensitive existence are increasing and intensifying this mental atmosphere. The question is, does force exist more commonly as physical force or as mental? Does thought passing from us become free thought, or does it join some odylic or other medium? and does each separate thought retain its identity, that is, the form impressed upon it by our organization; or does it change its form, lose its consciousness, and thus no longer be thought and feeling? The Manifestationists, we are told by Professor Masson, hold the doctrine, "which, if developed, would assert nothing less than the phenomenal recoverability within the Cosmos of all sentiency that had ever belonged to it."* It is the general belief that force cannot exist by itself, but must belong to something else—must be the force *of* something; but I think I have previously shown that this belief is untenable. Bacon says: —"The magnetic or attractive energy allows of interposed media without destruction, and, be the medium what it may, the energy is not impeded. But if that energy or action has nothing to do with the interposed body, it follows that there is, at an actual time and in an actual place, an energy or natural action subsisting without body; since it subsists neither in the terminal nor in the intermediate bodies. Wherefore magnetic action may serve as an Instance of Divorce in relation to corporeal nature and natural action.

* Recent British Philosophy, p. 297.

To this may be added, by way of corollary, the following important result: that a proof thus be had, even by the mere philosopher of sense, of the existence of separate and incorporeal entities and substances. For if natural energy and action emanating from a body can exist, at a time and in a place, entirely without body, it is pretty clear that it may originally emanate from an incorporeal substance. For a corporeal nature seems just as much required for supporting and conveying as for exciting or generating natural action."*

We have no difficulty in conceiving of electricity as existing freely throughout space; but thought or mind, and electricity, are the same force in different forms or modes of manifestation. Electricity, although apparently in existence everywhere, only manifests itself to us through some kind of machine or body, so free thought can only manifest itself to us through some kind of organization. We know that physical force everywhere is in direct communication; that the remotest star is influencing our earth and our earth it; that every centre of force or body is acting upon every other body. It is not less so in the force which we call mind. Mind is in connection with all other mind.

There are certain individuals and nomadic tribes, in whom the vital system so predominates and the vital powers are so strong that they may literally be cut in two—lose legs and arms and life not be destroyed; and there are others in whom the nervous system so predominates that thought and feeling are generated so rapidly and in such quantities that there is no time for their re-correlation or re-transformation through the bodily organization, and they flow over into the general reservoir of mind. Nervous force may also be made to overflow into other bodily systems. To

* Novum Organon, Lib. xi., Aph. 37.

what extent, and in what way conscious thought and feeling, nervous force, electricity, and odyle, differ from each other or are necessary to each other, has not, I think, been correctly determined.

The interesting experiments of Dubois Raymond demonstrate the difference between nervous force and electricity, but Matteucci shewed that nervous force is capable of being transformed into electricity, under the influence of a peculiar structure, as illustrated in electrical fishes. Raymond's instruments may correctly measure the rate of the current along the nerve, but such experiments only show forcibly how much requires to be done. It is a step only in the right direction. When our philosophers, like Tyndall, pay the same attention to vital and mental forces as they now do to physical, we may hope to advance rapidly.

I know that it is the general belief, even of the spiritualists, that mind cannot exist apart from organization, but if force can exist apart from body, mind, which is only another form of force, may do so also. Thought and feeling are transformed force and cannot cease to exist, and the question is when it passes from us, in what form does it exist? Does it retain consciousness, that is, remain thought and feeling? In sleep what becomes of it? There I think it takes another form and is added to the vital force, as I have said before; but under a slight pressure on the brain, or temporary stoppage of the action of the heart, what becomes of it then? It is impossible to say what mind may be out of the body, as nothing can be known to us but in its action upon us—that is relatively—mind therefore cannot be known to us but in connection with organization, that is, our own organization. Sentiency is known to us only in connection with the brain and nervous system, and consciousness is reflection upon this sentiency, and is known to us only in

connection with the highest intelligence here,—that is, Man. That some kind of feeble sentiency attends the vitality of plants I think is very probable. We cannot go further down, for although every atom acts intelligently, that is, towards a given purpose, the consciousness is *of* it, not *in* it.

When I speak then of a "thought" atmosphere, a "mental" atmosphere, or a "general" mind, I mean either mind or sentiency, or that condition of force which immediately precedes mind or consciousness, and which must exist in the brain, when from a slight pressure upon it, consciousness ceases.

To the transference of nervous force, and even mental states with it, from one body to another, and to the union of individual mind with the mental atmosphere, are owing I think it will be found, all the varied phenomena of somnambulism, mesmerism, and clairvoyance, and of what is called spiritualism.

The Senses are considered to be the only inlets of the world without to the mind within, but they are also the regulators by which no more of the influx of the general mind is admitted than is good for our conduct and happiness in common life, in the sphere of duties in which we are placed. A Somnambule is enabled to do without the senses, and in a state of trance or mesmerism the barrier between individual and general mind seems partially broken down.

The Conditions attending Influx or Inspiration.

The bodily conditions requisite to induce this state seem to be that the "meddling senses" should be laid asleep, and that all other parts of the body should have as little to do as possible. Prayer and fasting and solitude are particularly efficacious to this end. In solitude the senses are quiet, and under long and continued fasting the vital system having

little to do, becomes partially absorbed in the nervous, and prayer induces a concentration of mental action on subjects that have no direct connection with the body.

The bodily conditions we are considering predominate much more in some races than in others—in the Eastern and sunny, than in the Western and more Northerly. Among the Hindoos they are most prevalent. The Hindoos are much better subjects for mesmerism than Europeans, and the arts of Divination and Magic, which are based on this partial breaking down of the barrier between general and individual mind, have always been much more in practice. To be absorbed in universal Being is the great aim of the religious fanatic in India, and many succeed in becoming partially so, even in the body. "The one infallible diagnostic of Buddhism is a belief in the infinite capacity of the human intellect. * * * The idea of Deified man *is there;* but this loses itself in another, that there is in man, in humanity, a certain Divine Intelligence, which at different times and in different places manifests itself more or less completely." * * * The natural eye takes account only of appearances; it requires the severest discipline for a man to behold the Reality. * * * Wisdom is viewed as wholly social and experimental in one; internal and mystical in the second; strangely mixed with what is superhuman and eternal in the third." *

The Buddhist Priest by the aid of irdhi is represented as being able to listen to all sounds, and know all thoughts, and see all former births, and watch the course of all transmigrations, and learn the cause of all causes. The next stage—the great desideratum, is, that having been subject to

* The Religions of the World and their Relation to Christianity, pp. 76, 85, 93, by Rev. F. D. Maurice.

birth, decay, sorrow, weeping, grief, discontent, and vexation —the consummation of the whole series of births and deaths is now attained, and that is, to pass again into "Nothingness." * This doctrine originated some 623 years before the Chiristian Era, and yet we might almost suppose that the doctrine of eternal torments had cast its shadow before.

Important news travels faster in India by Mental Telegraph than by the Electric Telegraph. The results of important battles have been known days before the intelligence could arrive by the ordinary or official means. The source of these tidings cannot be traced; the natives say "it is in the air," and there has often been a generally uneasy feeling pervading mens' minds preceding ill news, when nothing definite has been known.

The weakening of the vital force by disease, or partial paralysis, often intensifies the mind and sustains it in fuller action.

Bacon tells us that "when the mind is withdrawn and collected within itself, and not diffused into the organs of the body, is the state which is most susceptible of divine influxions."

In trance, and seeing in the crystal, and under hypnotism and mesmerism, "The mind is withdrawn and collected within itself, and not diffused into the organs of the body," and it is thus intensified, and the barriers between it and other minds, and between it and the general mind, are partially broken down. "The internal faculties appear to be loosened from the sense, and to receive impressions direct from without." †

* The Legends and Theories of the Buddhists, by R. Spencer Hardy.

† "Each sense faculty is adapted to receive the peculiar influence or impression to which it relates: but the instrumentality or intervention of the external sense does not seem always requisite. The internal

Of course any influx of mind can only act in and through the human faculties, and cannot overstep the limits of their power or function, that is, it can give no kind of knowledge

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faculties seem to be loosened from the sense, and to receive impressions direct from without; to be open to conditions to which the senses were not fitted. It does not seem to be any strain upon reason to suppose this. Few can give any account of the process by which they came at many of their conclusions. *Clairvoyance* or prophecy is no greater step from our ordinary condition than seeing would be to a blind person, who would say, 'I could only take up Nature bit by bit before, and put these bits together, and then form but a very imperfect conception: but now I recognize all at once; the distant, as well as that which is near.' You set free the inner faculties, and open 'the eye of the mind' to the outward influences of a grosser sense; and knowledge flows in unobstructed. You are as one who was blind, but can now see. The new sense and the old are equally intelligible, and both inexplicable. You cannot explain a process where there is none. The imperfect sense, the blind have a process to explain: but in clear-seeing there is no process but the fact."—*Man's Nature and Development*, p. 276.

Mr. Atkinson also says, "I think it is worthy of remark what Bacon has suggested, that we might receive other and fuller information from external objects had we other senses fitted to receive the impressions, and I think this may be demonstrated to be true, and hence if the inner sense can be brought in relation to the whole truth by shutting up the ordinary sense media and by mesmeric action, &c., enabling such inner powers to be brought in direct contact with the entire fact, a deeper insight would be attained, as seems to be the case, and men acquire a more intuitive perception and clairvoyant character, under such irregular and abnormal conditions. And certainly things do become often, as it were, reversed under unusual conditions; a dog attaining the instinct to seek the medicine it requires when sick; the stem of a tree throwing out root, the root developing into flowers, and so on. The instances are innumerable and the laws of the normal action would be brought to light by such irregular actions and transformations under unusual conditions, just as the irregular or exceptional phenomena of the planets have given a knowledge of the laws of their motion—the rule proved in the exception."

which it is not their province to bestow. What is the limit of that power when the organs are very large or very much excited has by no means been determined. What is the power that enabled Sir Isaac Newton and George Bidder to make their algebraic, geometric, and arithmetical calculations, giving at a glance results that it took long to work out on paper? What peculiar constitution of the organ of Locality is it that guides the carrier pigeon on its homeward progress, or the blind seal that found its long way home, or dogs that have come home from abroad, without, as far as we know, consulting any of the finger posts? What is it in the more excitable brain of woman that enables her, on a first interview, often to read character correctly, and which in the larger organs of such men as Shakspeare and Scott has enabled them to read the natural language of the mind, and paint character so correctly without any principle or knowledge of mental Science? Again, we have the action of the organ of Wonder or Faith. The senses call the Perceptive faculties into action, and Wonder gives a sense of reality—a belief in the real objective existence of something corresponding to the ideas which they furnish. In the abnormal or greatly excited state of this organ, a reflex action takes place; Wonder itself calls the Perceptive faculties into play, and figures are produced which appear just as real as when the action on the Perceptives comes through the senses. Many ghosts may be accounted for in this way. The Æsthetic faculties also when isolated from worldly cares and passions or when naturally predominant, or unusually active or excited, seem to bring the mind into direct union with nature.

Heat and electricity are constantly passing off from the body; so is mind. We influence every one and every thing about us, and are influenced by them. We photograph our

mental states on all the rooms we inhabit.* We have probably some organ that takes cognizance of such "emanations," and which places us *en rapport* with the general mind. What Mr. Atkinson calls the "Eye of the Mind" may exercise some such function.† This faculty is supposed to bear the same relation to the internal action of the mind, as the mind itself does to external objects or forces. It sees at a glance, and generalizes the action of all the mental faculties, and is therefore the highest of all our powers. As the Perceptive faculties, aided by the Senses, take cognizance of body or the action of physical forces, this takes cognizance of Spiritual or Mental forces. It is a sort of inner sense, through whose medium we may be put in communication with mind without ourselves as well as the mind within. This organ, if existing at all, which I think highly probable, seems but very partially

* A madman may be detected by the smell, and the diseased condition of his mind influences even healthy brains injuriously. With respect to *bodily* emanations we must remember that a bloodhound will follow a man over fifty or even one hundred miles of country—what would these emanations have been if confined to a single room! These emanations also have a distinctive character, for a dog seeking his master knows if he has been in a room although fifty other men may be there.

† "Beneath the central organ of Comparison, lying under Benevolence, is what has been termed by a somnambule the 'Eye of the Mind'. This seems to be power of judgment:—we might call it the Intuitive faculty; for it is this which is chiefly concerned in clairvoyance. * * * This faculty, this mental eye, seems to receive the results of the doings of the other faculties, and to be, properly speaking, perhaps the mind sense, joining as it does with the Conscious power. Here seems to be the organ of the suggestive faculty of Genius. This seems to be the true Mind power, or intellect. It seems to split off into the senses, as light divides off into colours, or sound into notes, but to contain within itself the power of mind concentrated, when cut off from the ordinary character of sense and reason. Then all time seems to become as one duration; space seems as nothing; all passions and desires become hushed; truth becomes an insight, or *through-sight;* and life a law."—*Man's Nature and Development*, p. 76. (See also Appendix A.)

developed in the bulk of mankind, and its action is altogether misconstrued in those in whom it is fully developed. In our blindness and ignorance we have but one term for such powers —"imagination—all imagination—overstrained imagination," &c., as we call the action of our higher feelings, sentimental. The ordinary habits and intercourse of the world, where all are absorbed in mere externals—ordinary sense and perception, and little carking cares and animal impulses, give but little chance for the growth and activity of such an inner sense, and it is not surprising that its promptings should be misunderstood and misinterpreted. Of course we can know only what our faculties tell us, and we can sympathize only with what we have feelings to sympathize with; our strongest feelings induce us to protect and take care of our own bodies; we have feelings also that make us a part of the body of Society; we have feelings that place us in relation to the beauties and harmony of Creation; and we have this faculty that places us in relation to the general mind or spirit. Mr. Atkinson says, Clairvoyants call it the "Eye of the Mind," Spiritualists call it "The Spiritual Eye," it is the principal source of Influx or Inspiration, and probably places us in the same relation to the Universal Spirit as our other faculties do to our fellow creatures.

By the general mind I mean the general mind of humanity, or perhaps I ought to say of the whole of sensitive existence, —for I have not seen evidence of any knowledge that can be said to be superhuman.

To say that force is everywhere connected, atom with atom, and world with world, is to say that mind, its correlate, is everywhere connected—is one and indivisible; but what we can see in the great mirror of mind when in union with it, remains to be investigated: so far as that investigation has proceeded, I think what we can see in no case exceeds the

combined intellectual power of the whole human mind. Whatever has been, or is, in the human mind, or which our natural powers can reach, that we can see, and that only. What we can see cannot exceed the power of the instrument. The prescriptions by clairvoyants for the cure of disease in Mesmer's time were always in accordance with the fashionable modes of cure of that time; and Andrew Jackson Davis, and other Seers, although often reaching the highest rounds in philosophy, never go past what has been already known, or what human faculty can teach or comprehend. They can read the mind of the age, but they rarely if ever anticipate scientific discovery. They give us, as in Davis's case, what the *Edinburgh Review* (October, 1865), calls "a mad jumble of Spinozaism, Fourierism, Saint Simonianism, Swedenborgianism, and Rationalism," and although here may be found the most important psychological truths and the most advanced social science, yet there is so much nonsense mixed with sense that observation and experience is as much required to sift the true from the false in these revelations, as in any that come through the ordinary means of knowing. By union of mind with the general thought medium, and of mind with mind, that is seen which cannot be seen by the natural eye, both near and distant, time and space forming no impediments. *I have heard* a young girl, in the mesmeric state, minutely describe all that was seen by a person with whom she was *en rapport*, and in some cases more than was seen or could be seen, such as the initials in a watch which had not been opened, and also describe persons and scenes at a distance, which I afterwards discovered were correctly described, *beyond a possibility of doubt*. But Prevision! surely there are instances of prevision that are superhuman? Science enables us to anticipate the future; there is an established order of nature everywhere, and it is a correct calculation of cause and

effect that enables us to prophesy. It is the organ of causality that takes cognizance of this invariable sequence, and we have only to suppose that organ from large size or excitement, to be as abnormal in its action and power of calculation as the organ of number often is in arithmetical calculation, and we might see very far into the future. * Perhaps one of the most singular and best authenticated cases of preternatural mental power is that related by Zschokke of himself, in his Autobiography, pp. 169, 172. He says, "It has happened to me, sometimes on my first meeting with strangers, as I listened silently to their discourse, that their former life, with many trifling circumstances therewith connected, or frequently some particular scene in that life, has passed quite involuntarily, and, as it were, dream-like, yet perfectly distinct before me. * * * For a long time I held such visions as delusions of the fancy, and the more so as they showed me even the dress and motions of the actors, rooms, furniture, and other accessories. * * * I myself had less confidence than any one in this mental jugglery. So often as I revealed my visionary gifts to any new person, I regularly expected to hear the answer: 'It was not so.' I felt a secret shudder when my auditors replied that it was true, or when their astonishment

* "It is, however, admitted that this foresight does not extend to the influence of external circumstances by which the ordinary course of the phenomena may be interrupted. Thus, a patient may predict that on a certain day and at a certain hour he may have an epileptic fit, but in the mean time he may be accidentally killed or intentionally murdered. His predictions of the phenomena of his own disease are to be understood in the same sense as the prediction of the astronomer of the rise and fall of the tides in a particular port, that is, subject to the implied condition, that the natural course of things shall not be deranged by any external and irregular disturbing cause."—*Monthly Chronicle*, vol. i., p. 298. It would thus seem, as I have said, that the prevision does not exceed the preternatural power of the organ of causality. (See also Appendix B.)

betrayed my accuracy before they spoke. * * * I shall not say another word of this singular gift of vision, of which I cannot say it was ever of the slightest service; it manifested itself rarely, quite independently of my will, and several times in reference to persons whom I cared little to look through. Neither am I the only person in possession of this power." He met, he tells us, with an old Tyrolese, who *for some time after fixing his eyes upon him*, read him as he had read others. What has been called Socrates's Demon was an intuition of a similar kind, although quite different in its function, as by it Socrates was repeatedly made acquainted with events about to happen. He is said to have regarded it in very much the same light as Zschokke did; he was, however, an implicit believer in supernatural communications. We have previously said that whatever has been, or is, in the human mind, clairvoyants can recognize; but what should turn the attention and apparently confine the power to this one particular direction? Here in Zschockke's case, was a mental individuality—the whole of a man's previous existence, presented to him and retained in such perfect form that it could be recognized by a separate and indifferent person, and had its possessor not been still living, it might have been, and no doubt would have been, claimed as the soul of the departed "communicating."

What is Memory?

The consideration of the nature of memory may perhaps help to throw some light upon this question. It is a difficult subject this of Memory, of which we must not speak too confidently, and cannot speak too modestly. All the powers in nature could not make the acorn grow into anything else than an oak. Yet what can we *see* or recognize in the

small, soft, apparently homogeneous germ in the acorn that can give it this power of action and resistance? Life, and the entire character and direction of that life, depend upon structure, so do the forms of thought, and any subject or object of attention and interest acting upon the brain, photographs itself there, that is, it slightly alters its structure; and fresh mental force passing over these "moulds," turns out similar thoughts and feelings to those that formed them. This it is, joined to certain powers of Association, or automatic action of the brain, by which thoughts and feelings are blended and made to follow each other in a definite order, which possibly constitutes memory. It is probably these old photographs which Zschokke's "Eye of the Mind," or other organ which gives "the intuition of character," as he himself seemed to suppose, could read. The youthful brain is the most easily impressible, and the memory becomes bad and retains few impressions as the brain ossifies and its plastic power decreases in age; that part going first which came the earliest into activity—the memory for names, &c. On the other hand there is a tendency in nature to rebuild the early structure—to produce the original type on which a particular kind of memory depended, and the memory of youth returns.

Mr. A. Bain makes memory to depend on "specific growth;" he says, "For every act of memory, every exercise of bodily aptitude, every habit, recollection, train of ideas, there is a specific grouping, or co-ordination, of sensations and movements, by virtue of specific growths in the cell junctions, and of separate nervous growths for each new and separate acquisition." *

* The Intellect viewed Physiologically. — *Fortnightly Review*, February 1, 1866.

SPIRITUALISM.

Genuineness of the Phenomena.

But is the above hypothesis, and the normal and abnormal condition of mind described, sufficient to account for the phenomena of Spiritualism? Of such phenomena as are genuine I think they are. But are any of the alleged facts genuine; are not fraud and superstition and self-delusion sufficient to account for them all? Although a great deal may be accounted for in this way still a large residue remains of most important psychological phenomena. The spiritualists have a theory to support, for the good, as they suppose, of all mankind; we must not be surprised therefore if the facts require a little forcing to fit that theory, and if the theorists often think they see what they so strongly wish to see. For most of the alleged facts we may readily find the testimony of twelve honest witnesses, and we must not reject that testimony, because in ignorance of mental science, and the bodily conditions upon which it depends, such facts are used to support superstitions which are vanishing before the advancing light of the age. The strength of intolerance and bigotry is generally in proportion to ignorance, but I do not think any candid person, after examination, can resist the testimony in favour of the facts themselves. The article in the *Cornhill Magazine*, "Stranger than Fiction," is rightly attributed I believe to Robert Bell, and Dr. Gully, of Malvern, says of it, "I can state with the greatest positiveness that the record made in that article is, in every particular correct," and "that no sleight-of-hand, or other artistic contrivance produced what we heard or beheld." So it may be presumed that Dr. Gully was present on this occasion, and as Mr. Home is stated in

that account in the *Cornhill* to have floated about the room, over the heads of the persons present, witches riding about on broom-sticks may be "founded in fact" after all. The above statement of Dr. Gully's is to be found in "Incidents of my Life," by D. D. Home; of which book a "Friend" in the "Introductory Remarks," says, "whatever be the preconceptions of the reader regarding Mr. Home, he will scarcely fail after reading this volume, to acknowledge that the author writes as a man thoroughly in earnest, and who has himself no doubt of the phenomena that attend him." In this I most heartily concur; still Mr. Home may not be altogether free from the unconscious effort to make facts square to his theory, or, when "the spirits", on some important occasion, were not sufficiently demonstrative, from giving to them some little assistance.

Mr. T. Adolphus Trollope, writing from Florence to the *Athenæum*, March 21, 1863, says, "I have been present at very many 'sittings' of Mr. Home in England, many in my own house in Florence, some in the house of a friend in Florence. * * * I have seen and felt physical facts wholly and utterly inexplicable, as I believe, by any known and generally received physical laws. I unhesitatingly reject the theory which considers such facts to be produced by means familiar to the best professors of legerdemain. I have witnessed also very surprising and extraordinary metaphysical manifestations. But I cannot say that any of these have been such as wholly to exclude the possibility of their being deceptive,—and indeed, to use the honest word required by the circumstances, fraudulent.

"This is my testimony reduced to its briefest possible expression.

"If it be asked what impression, on the whole, has been left on my mind by all that I have witnessed in this matter, I

answer, one of perplexed doubt, shaping itself into only one conviction that deserves the name of an opinion, namely, that quite sufficient cause has been shown to demand further patient and careful inquiry from those who have the opportunity and the qualifications needed for prosecuting it; that the facts alleged and the number and character of the persons testifying to them are such that real seekers for truth cannot satisfy themselves by merely pooh-poohing them."

But the testimony most to be relied on for the reality of the phenomena is that of perhaps one of the most acute and hard-headed philosophers of this day, not a spiritualist but a Professor of Mathematics, Augustus de Morgan. In the admirable Preface to Mrs. de Morgan's book, "From Matter to Spirit", he says "I am perfectly convinced that I have both seen and heard, in a manner which would make unbelief impossible, things *called* spiritual which cannot be taken by a rational being to be capable of explanation by imposture, coincidence or mistake." He says "there has been a sudden and general recognition of the existence of phenomena which historical enquiry shows never to have been entirely unknown." The base of the spiritualist hypothesis he tells us is "that some intelligence, which is not that of any human beings clothed in flesh and blood, has a direct share in the phenomena." And again, "*My* state of mind which refers the whole either to unseen intelligence, or something which man has never had any conception of, proves me to be out of the pale of the Royal Society," (p. 27,) but, he says, "if these things be spirits, they show that pretenders, coxcombs, and liars are to found on the other side of the grave as well as on this."—(p. 44.) "When it comes to what is the cause of these phenomena, I find I cannot adopt any explanation which has yet been suggested. If I were bound to choose among things that I can conceive, I should say that

there is some sort of action of some combination of will, intellect, and physical power, which is not that of any of the human beings present. But thinking it very likely that the universe may contain a few agencies—say half-a-million—about which no man knows anything, I cannot but suspect that a small proportion of these agencies—say five thousand—may be severally competent to the production of all the phenomena, or may be quite up to the task among them. The physical explanations which I have seen are easy, but miserably insufficient; the spiritual hypothesis is sufficient, but ponderously difficult." Of the possible existence of such occult forces Mr. W. R. Grove, writing however not on Spiritualism, but on Light, says, "The conviction that every transient gleam (of light) leaves its permanent impress on the world's history, also leaves the mind to ponder over the many possible agencies of which we of the present day may be as ignorant as the ancients were of the chemical character of light."*

Dr. Ashburner tells us (quoted in "An Exposition of Spiritualism," p. 290), that "A force which is a material agent, attended by or constituting a coloured light, emanates from the brain of man, when he thinks—that his will can direct its impingement—and that it is a motive power."† Mr. Atkinson also, in the same work, (p. 295,) says, "The so called spiritual manifestations arise from a force projected and directed by the unconscious sphere of the mind or soul": and before the occurrence of such manifestations he

* Correlation of Physical Force, p. 152.

† The Catholics tell us that the heads and countenances of Saints in their Church have shone out with a glorious brightness, as the face of an angel. No doubt the "auriole" was the odylic light of Reichenbach, or this coloured light of Dr. Ashburner, much more evident, even to "sensitives", in some persons than in others.

remarked, (Letters, p. 114,) "amongst matter to be inquired into are all cases of persons who cast off an influence which causes motion in surrounding objects," &c.*

Mr. D. D. Home's explanation is, "That the spirits accomplish what they do through our life-sphere, or atmosphere, which was permeated by our wills; and if the will was contrary the sphere was unfit for being acted upon," † consequently scepticism marred the forces at work. He tells us "One of his friends was converted from previous unbelief, by seeing a female hand, which was visible to all in the room, slowly forming in the air a few inches above the table, until it assumed all the apparent materiality of a real hand, (p. 132); but he tells us, spirits have great difficulty in presenting, and thus incarnating these hands out of the vital atmosphere of those present, and that their work was spoilt, and had to be recommenced, when they were interfered with."—(p. 77.)

We are also told in "Incidents in my Life," that Dr. Carpenter "thinks these phenomena are produced by 'unconscious cerebration,'" and Mr. J. D. Morell refers them to "reflex action of the mind"; we may presume, therefore, that both these gentlemen accept the genuineness of the phenomena,—and their explanation, taken jointly, with Dr. Ashburner's, does not much differ, probably, from my own, although they

* "Every fragment or material we can hold or see is a storehouse of force. In the case of certain compounds like gunpowder, we know how to unlock chemical forces of affinity and cohesion, and to obtain by a sudden expansion and re-arrangement of atoms, a mechanical power that rends the rock or propels the ball; but it is startling to think that the most quietly-behaved bodies we find on the globe, the granite frames of mountains, or the very dust particles on the road, are like sleeping lions, full of potential force, which they can give out the moment the balance of their affinities are disturbed."—"Physical Forces."—*The Intellectual Observer*, April, 1866.

† Incidents of my Life, p. 75.

might repudiate it. What I have called a mental or thought atmosphere is the result of cerebration, and as far as we know it is devoid of consciousness, until it becomes so as "reflected" in our own organizations. Conscious cerebration, or mind, as we have seen, is transformed force, received into the body in the food, and is, like all force, persistent or indestructible, and when it passes from us, it probably becomes unconscious cerebration, and joins other force of the same nature, and through its medium all brains are brought into union, so that what one brain is conscious of another may be, and what is in the mind of sentiency becomes common property. This "unconscious cerebration," the produce of the whole of sentient existence, may again become sentiency in animals and consciousness in man, and thus we have so much as is true in the doctrine of transmigration of souls. The light of the soul beams brightly for a time in our consciousness, but the rays although scattered never cease to exist, but form a gradually intensifying atmosphere of their own. As the individual constituents of our bodies take new forms, so no one particle of mind is lost.

Application of the Theory: Physical Force, Table Moving, Rapping, Levitation, &c.

Now let us see how the facts of Spiritualism accord with our Theory. Mrs. de Morgan's record of these facts in "From Matter to Spirit," is on the whole fair, and even philosophical, when not encumbered by old superstitions and an anthropological theology.

We have to account for physical force and intelligence supposed to be not that of any human beings present. With respect to physical force, gravitation and nervous force or "unconscious cerebration," are correlates, that is, trans-

formable, like heat and electricity, into each other, and, like heat and electricity, although quantitatively the same, they are qualitatively different, that is, they differ in their mode of action, and when a table becomes charged with the nervous force it seems to dispossess or change the character of gravitation, and it acts *less* as a downward attraction. The rising and moving of tables and other articles of furniture exactly accords in the mode of action with this loss of gravitation or weight. When intelligence appears, and this nervous force or "cerebration" acts more or less consciously under the power of the Will, we are told in the history of "Mary Jane"*, that the physical force ceases; as in the *animal* body it is changed in its form of manifestation. I say, more or less consciously, because the rapping is sometimes the effect of conscious but more often of unconscious cerebration. As an illustration of the conscious, Mrs. de Morgan says, "As each rap seemed to be shot through my arm, it was accompanied by a feeling like a slight blow or shock of electricity, and an aching pain," &c. "This experiment," she says, "seemed to prove that the nerves of the human body were necessary, if not for the production, at least for the propagation of the sounds."† Her maid Jane described the effect produced, as "first a throbbing, then a creaking, then a full-formed sound like a concussion of air, which she said passed through her arms like an electric shock" (p. 21.) I have not seen much of these phenomena, but what I once saw by a celebrated medium was of this character: he took my umbrella and held it at arm's length against the looking glass and the door and other things, and got three distinct throbbing pulsations, but he could not do

* Mary Jane; or Spiritualism Chemically Explained.

† From Matter to Spirit, p. 17.

the same with his own small stick till a gentleman took hold of his other hand. That the raps were always three, neither more nor less, showed, I inferred, that they were to some extent under the control of the will. That these raps are subjective, and not made by spirits, I think is evidenced by their attending only upon some people, and those of peculiar constitution, and that these people, as in Mr. Home's case, sometimes lose the power, and that for months together. The author of "Spiritualism Chemically Explained," says, "But now a further progressive phase took place; it was not necessary to sit at the table; if my wife lay on the sofa, the responsive taps would come apparently from behind the sofa; and even in bed, the conversation was carried on by Mary Jane, (the name he gave to the supposed cause of or instrument in these manifestations, as he did not believe in 'the spirits,') either by raps over our heads, or apparently on a chest of drawers close by the bed. One night, after we were in bed, I was talking with Mary Jane, and I perceived that my wife was getting sleepy, and it entered my mind to test whether the emanations continued during sleep, so I continued the conversation. By degrees, the responses became slower and fainter, and by the time I was convinced that my wife was fast asleep, they ceased altogether."—(p. 310.) Generally Mary Jane would rap anywhere she was asked to do.—(p. 319.) During his wife's illness, from whom he supposed Mary Jane to be an Odylic emanation, the manifestations were very feeble.—(p. 323.)

When we consider the power generated by the food in the body,—a power equal to raising fourteen millions of pounds one foot, the consumption of not half of which is at present accounted for; and considering the great number of purposes to which this power is applied, and the different forms it takes in the human body, we ought not to feel surprised

that individuals should possess this power of rapping. When we throw a stone the motion is owing to force derived from our bodies, which force is again given out as heat when the motion ceases,—the arm is merely the leverage by which the force is used. Why may not force be used, projected as this is by the Will, without such leverage? We are accustomed to a visible and tangible medium, and we confound this mere medium with the force itself. Professor Tyndall, in a correspondence on Science and Prayer, in the *Pall Mall Gazette*, (October, 1865,) says, "The external motion of your arm is derived immediately from a motion *within* your arm,—it *is* in fact this motion in another shape. While you were pushing your inkstand a certain amount of oxidation occurred in the muscles of your arm, which oxidation, under normal circumstances, produces a certain definite amount of heat. To move the inkstand, a certain quantity of that heat has been consumed which is the exact amount of the work done. You could do the same work with the same amount of heat from an ordinary fire. The force employed is the force of your food which is stored up in your muscles. The motor nerves pull the trigger and discharge the force. You have here a series of transformations of purely physical energy, with one critical point involved in the question, "what causes the motor nerves to pull the trigger? Is the cause physical or super-physical? Is it a sound or a gleam, or an external prick or purpose, or some internal uneasiness that stimulates the nerves to unlock the muscular force—or is it free will?" There can, I think, be no doubt as to the source of the force causing the rapping—the body lets off a series of percussion caps, it does not discharge the whole machine, and the question is through what medium out of the body this is effected, and what pulls the trigger? for it is evident that the rapping is not always voluntary, or under the control of

the will. Mr. Home declares that the manifestations that attend upon him are quite without his own control. They are sometimes voluntary, however, as Mary Jane would rap whenever she was asked,—and the power of the will, inside the body as well as outside, has yet to be ascertained. The *Spectator*, in the article we have already quoted, "Science and Miracle," says "almost every physiologist will admit the power which pure Will has over the nervous system,—that it can prolong consciousness and even life itself for certain short spaces, by the mere exertion of vehement purpose. Physicians tell you constantly that such and such a patient may no doubt, if it be sufficiently important, by a great effort command his mind sufficiently to settle his affairs, but that it will be at the expense of his animal force,—in short, that it will be a *free transfer of force* from the digestive and so to say vegetating part of his system, to that part of his physical constitution, his nervous system, which lies closest, as it were, to the will, (and which in fact is changed in form and becomes will). Nay, we have heard physicians say that patients, by a great effort of pure will, have, as they believe prolonged their own lives for a small space, that is, have imparted we suppose, through the excitement produced by the will on the nervous system and so downwards, a certain slight increase of capacity to assimilate food to the failing organic powers of the body. In other words, we conclude, just as the organism is failing to draw supplies of physical force from the outward world, its power of doing so may be slightly prolonged,—the outward world drained of a small amount of force it would otherwise have kept in stock, and the organism compelled to absorb it—by a pure volition. Can there be a clearer case of action of the supernatural on the natural, even granting that the sum total of physical force is not altered, but only its application

changed?" No doubt the will has all the power that physicians thus ascribe to it and more, but there is nothing in such power supernatural, as the *Spectator* supposes. "A pure volition" is the correlate or equivalent of so much physical force, and this change of vital or vegetative force to mental, and of mental back to vital, is seen to be one of the commonest facts in nature when once observed. There is always a sufficient mental force in reserve, if the will be strong enough to bring it into action, to act upon the vital, that is, the digestive and assimilative powers, and thus to gain new force for a time from the world without.

Intelligence.

Besides the "levitation" and rappings, the Spiritualist hypothesis assumes "the co-operation of an Intelligence which is not that of any human being," and Professor de Morgan's state of mind he says "refers the whole either to unseen intelligence or to something which man has never had any conception of." My own opinion is that there is an emanation from all brains, the result of both conscious and unconscious cerebration, forming, not spirits, but a mental or spiritual atmosphere, by means of which peculiar constitutions —mediums and others, are put *en rapport* with other brains or minds, so as to become conscious of whatever is going on there. I believe the intelligence which manifests itself in a "circle," which is not that of any person present, or as Mrs. de Morgan expresses it, "the elementary idea or truth sought to be conveyed, and which does not originate with the medium," is the simple result, upon an enlarged and more general state, of that "thought reading" which we see every day in clairvoyants. This spiritual atmosphere is also able to bring the mind into immediate contact, without the aid of the

senses, with whatever it pervades, so that people can see both near and distant what they could not see with ordinary eyesight. This is only another well known phase of Clairvoyance. Indeed Mrs. de Morgan tells us "that every wonderful effect produced by mesmerism has since found its explanation or its counterpart in spiritual phenomena."—(p. 49.) Again she says "It is indisputable that the medium is under mesmeric influence, but *what is that* influence? and in these cases whence does it proceed?"

To what extent, and under what conditions, through this atmosphere of cerebration, mind can act on mind, can only be matter of observation and experiment.

First we have to consider the conditions under which we can be put into contact or communication with this "atmosphere." The bodily constitutions requisite seem greatly to vary both in power and the mode of manifestation, and among what are called "mediums" there seems to be a power of both efflux and afflux, as we have the mesmeriser and the mesmerised—the giver and receiver. Some mediums have the power of intensifying the spiritual atmosphere, others of receiving whatever this atmosphere may contain. "Great exercise of mediumship," Mrs. de Morgan tells us, "is likely to exhaust the more delicate constitution of the nervous sanguine, (p. 4,) while great activity in the brains of those concerned interferes with the experiment," (p. 6,) the one state referring to the first class of mediums, the other to the latter. "The unseen power," we are told, "prefers a passive state to a positive action of the brain," (p. 39,) and our own force requires to be exhausted by physical effort, by illness, by watching, fasting, or prayer, before we can become the recipient of the new, and that thus the condition necessary for impression is one in the medium and the inspired prophet. "In such a case I have seen," says the

author of "From Matter to Spirit," "every limb thrown into strong convulsive action, as if the unseen influence must permeate every nerve and fibre before the power wielding it could obtain full control of the wires of the human electric telegraph."—(p. 276.) The ancient oracles were generally thrown into convulsions before they gave utterances, and convulsions often precede the trance,—a state particularly favourable to the influx of this spirit. This influx "is often disturbed by the entrance of a third person."—(p. 295.) The sun, the source, as we have seen, of all power, physical and mental, in the human body, "is always given in modern spiritual experience as the material outbirth of the Highest Power, the first remove from pure spirit."—(p. 298.)

As regards the nature of the Intelligence it appears to depend entirely upon the character of the brain from which it emanates, and upon the knowledge possessed by the mind with which the medium or other member of the circle may at the time be *en rapport*. There is ground also for rendering it highly probable that whatever knowledge man has once possessed, whatever discoveries he has once made, are preserved in the spirit atmosphere, or in some organizations with which this atmosphere is in union. Of course then the revelations we receive are various in proportion to the organizations through which they come to us, and the source from which they are received; and no wonder therefore that they are very conflicting. First as to the instruments through which we may receive them. The author of "Adam Bede" observes, "we do not hear that Memnon's statue gave forth its melody at all under the rushing of the mightiest wind, or in response to any other influence divine or human than certain short-lived sunbeams of morning; and we must learn to accommodate ourselves to the discovery that some of those cunningly-fashioned instruments called human souls have only

a very limited range of music, and will not vibrate in the least under a touch that fills others with tremulous rapture or quivering agony." * So also, although some, as we have seen, have superior power, the great majority of organizations under the influx of the spirit atmosphere have quite as limited a range, and they can reflect only so much of other minds as the peculiar structure of their own permits. Thus we are told by Mrs. de Morgan "that no *surname* could be given through Jane's mediumship," ("From Matter to Spirit," p. 21,) and that a similar limitation of faculty applies to every phase of mediumship. "We have reason, then, to believe," she says, "that the spirit or communicating power is cognizant of *all* the different forms in which truths may be conveyed through a variety of mediums, but that each medium is chosen for a special quality, which enables him to transmit the sentiment required."—(72.) "I would say then that the elementary idea or truth sought to be conveyed does not originate with the medium; the language, spelling, and form of expression are his or hers."—(31.) As to the mode of inspiration or influx, we are told that "Spirits take the place of an earthly mesmeriser."—(116.)

As touching the source from which "Intelligence" is derived, Mrs. de Morgan tells us, "Many considerations yet remained, and many experiments were still to be tried, before we could have full reason for believing that another intelligence was concerned, or, in other words, that an invisible being directed the operations of the telegraph wire, whose mechanism was in our own organisation."—(p. 33.) * * * "The instances already given, and which might be supported by hundreds besides, prove that their source is not to be found in the medium or in any other member of the circle. The

* Adam Bede, vol. i., p. 177.

communications are coherent and intelligible; often too, quite new to every person present. It seems then not a hasty assumption that they are the work of an intelligent unseen being, acting by means of a force similar to mesmerism upon the system of the medium."—(p. 96.) "The mesmeric force or fluid, or one whose effects on the system are precisely similar, but perhaps more refined, is that by which all the operations of mediumship are carried on, *and the source from which it immediately flows is an unseen and intelligent being, asserting itself to be a spirit, which has quitted the material earthly form.*"—(p. 100.)

May not then this force be an emanation from all brains, the medium increasing its density so as to allow others present to come into communion with it, and the intelligence, "new to every person present," that of some brain in the distance acting through this source upon the mind of the medium or others of the circle? A. J. Davis, the Seer, says, "My information is not derived from any persons that exist in the sphere into which my mind enters; but is the law of truth, emanating from the Great Positive Mind. * * * I pass from the body with a desire for a particular kind of information. This desire attracts the particular kind of truth of which I would be informed, separates it from all other things, and causes it to flow into the mind."*

The "Spirits" no more seem to agree among themselves in the disembodied state than they did while in the body, in fact they reflect every shade of opinion, and every creed in religion, and "Mary Jane" was quite as communicative when appealed to as Mary Jane, as when addressed as dear Spirit; she also played a good hand at whist, and dominoes with the faces turned down, and we are told that the more

* "Principles of Nature."

the room was inhabited during the day the stronger the power. It is found that the Mahomedan can "communicate" with Mahomed, and a Catholic with every Saint in the calendar; and the Archangel Raphael and St. Michael are quite as willing to hold converse as St. Paul; and friends living with friends and relatives departed, and even with those it has turned out were not departed; and we are told by Allen Kardic, (p. 376,) that even "if a person invoke a myth or allegorical person, he will get an answer in the name of that person." In fact, the "spirits" are more given to "personation" than our most corrupt electoral constituencies. What really seems to take place is, that the "communications" represent or reflect the mind of the medium, or of others present, or of absent persons with whom they most sympathise in feeling and idea, and with whom, from certain other natural causes, they are most *en rapport*. As A. J. Davis tells us, they desire a *particular kind* of information, and the desire attracts the particular kind, and causes it to flow into the mind, from some other mind in which such ideas are prominent. Thus we get "Scripture" *reflected* in every varying sect and denomination, and all its facts and allusions, and then reasoning in the usual vicious circle we find Scripture brought as a proof of the truth of those "reflections," and the "reflections" as evidences of the truth of revealed religion. In this way also Spiritualism is made use of as a means for retaining and supporting all the childish superstitions of the infancy of the race. We know that the world, and all of which we are conscious, is the manifestation of One Divine Power everywhere present—"of one great central force, whose origin is in the will of the Most High." We know that our likes and antipathies, our personal and social relations, and our ideas of good and evil, are purely subjective, and have no existence out of ourselves;

and yet all these feelings and prejudices, which are merely human relations, and have no existence *per se*, are carried by the "spirits" into their *upper* spheres, and we hear of "earth-clinging" and "earth-tending" spirits, and that matter is "gross" and spirit "pure"; and that the farther we get away from earth, the nearer we are to heaven, for that heaven is *above*, although, with reference to this earth and the movement on its axis, what is above one twelve hours is below the next. "Souls quite earthly," we are told by Mrs. de Morgan, "wrap themselves in the nerve-spirit, and *give thereby* the characteristic form to their spirit. By the aid of this substance, they can make themselves seen, heard, and felt by men."—("From Matter to Spirit," p. 135.)

Professor de Morgan tells us in his admirable Preface that "the worthy Priest, Jean Meslier, (the author of a book called 'Good Sense,' which had a considerable circulation in its day,) to whom there was no God, knew how the universe would have been fashioned if there had been one: he looked at the First Cause from an earlier point of view."—(Ibid, p. 35.) So the Spiritualists are not satisfied with what they see of God's work here, they think that in many things he was evidently in the wrong, and they have created *a very superior world indeed*, and called it heaven. Here the great sustaining and directing Power, of which the whole Universe, with its countless suns and systems, is but a manifestation, is represented as sitting upon a throne, with ministering angels, in the style of an Eastern monarch, with feelings and ideas not greatly differing. It is into this sphere, I presume, that Professor de Morgan finds it so "ponderously difficult" to enter with his wife and the "Spirits," and it is here certainly that Mrs. de Morgan, so candid and philosophical in her remarks, so correct generally in her observation, appears to lose herself, seeking a resting place for all her better feelings

and higher aspirations in company with the *female* mind in general. I agree with her, however, entirely in what follows: —"I have tried to show, that both by reasoning from the phenomena, and by the assertions of the unseen influences, we are led to conclude that the world of spirit is as the vitalizing and forming *soul* of which the outer world is the material husk. If this be so, it follows as a consequence that every object in creation outlies and typifies its animating cause in the world of spirit. And so every created thing represents some spirit power, each *power* being a modification of the one great central force, whose origin is in the will of the Most High." —(p. 298.)

But here the "animating cause" is said to be "spirit"— "a modification of the one great central force," not spirits, and in case of the natural birth, life and the "spirit" are always transmitted through organization; but there is no evidence of continued organization in the supposed birth into the spirit world. We find no evidence of any intelligent "object," or individuality "outlying and typifying its emanating cause," except the human body, and such *perhaps* as the human will may have the power of forming out of what I have called the mental, thought, or spirit atmosphere, the result of general cerebration. If also spirits existed, in the number they are supposed to do by spiritualists, in and around our atmosphere, would not the fact become evident to our men of science, by their action on light and other imponderables? It is true that we may ask the same with respect to our "cerebration" atmosphere; but the existence of such atmosphere is being made more and more evident through the "sensitives" of Baron Reichenbach and by mesmerisers generally.

It is true that the believers in the "Spirits" are greatly on the increase both in this country and America. The New

England Spiritualists' Association affirms that half the members of Congress and the State Legislatures, as well as half the scientific and literary men of America, are Spiritualists.* Probably far the greater number of these, having witnessed the phenomena, and finding that they cannot all be ascribed to fraud or self-delusion, believe in spirits, because they do not know to what else the power and intelligence manifested can be ascribed.

Investigators into Spiritual Manifestations who have rejected the Notion of Spirits.

But there are many investigators who discard the notion of spirits. Thus the author of "Mary Jane; or, Spiritualism Chemically Explained." He believes the influence to be an Odylic emanation from his wife, and entirely dependent upon her for its existence. He says, "I have seen a table move, totally alone; and a chair move, totally alone; move, just as you see a leaf carried along by the wind on a turnpike-road, and I have reasonable conversations with Mary Jane whenever I please;—but I have neither seen nor heard anything to convince me, in the slightest degree, that Mary Jane is the spirit of a deceased person. It is only a hitherto unexplained phenomenon of nature, which, until chemists and scientific men analyse, will be made use of to get money from the many."—(p. 301.) * * * "What, then, is this mysterious being? I will explain to you my version of it—premising that science has an immense, an enormous, and a most invaluable field for discovery in its researches into the nature of it; and that if ever it is taken up by scientific men in the manner it deserves to be, more light will be thrown on the generation and subsequent changes and progressive perfection

* Edinburgh Review, October, 1865.

of organic bodies of all sorts, and in the action of food and medicines, and very probably on the causes of the motions of the planetary bodies, than by any study that has hitherto occupied the scientific world."—(p. 325.) The writer then lays down sixteen propositions that he considers proved by the phenomena he has not only witnessed but apparently investigated. I need give only a few of these:—

4. "When these vapours (which Reichenbach calls Odylic,) emanate from certain persons, who appear to have phosphorus in excess in the system, they form a positively living, thinking, acting body of material vapour, able to move a heavy table, and to carry on a conversation, &c., &c., &c.

8. "That this Odylic being thinks and feels exactly as the persons from whose bodies it emanates: that it possesses all the senses—seeing, hearing, smelling, tasting, feeling, and thinking;—that it makes up for the muscular organs of speech, by either an electrical power of rapping, or by guiding the medium's hand, or by direct writing with pen and pencil.

9. "That its power of sight is electrical, for it can see under a domino, or what is in the adjoining room—in short, where the human eye cannot.

14. "That its conversations with different persons will be responsive to the affections, the sentiments, and the religious belief of each person it is talking with, although they are drawn from one common source—the Odylic vapour concentrated at, or with which the table is charged—and although those religious creeds are entirely at variance. And if asked for the name of the (pre-supposed) spirit, it will give the name either of the desired relative, or of some high authority (on religious matters) in the specific creed of the person making the enquiry.

15. "That, from various concurrent testimony, it appears fully proved that this Odylic vapour possesses the power of

taking the shape of hands, arms, dress, &c., and even of an entire person, dressed, &c.

16. "That, nevertheless, the high thought, philosophy, independence, conciseness, and deep reflection evinced by many of the answers and sentiments expressed by the Odylic fluid, point to its connection with a general thought atmosphere, as all-pervading as electricity, and which possibly is in itself, or is in intimate connection with, the principles of causation of the whole universe." *

But this Author is not the only person who has investigated these "modern spiritual manifestations," and who, seeing and believing the phenomena, yet does not believe in "the spirits." A Mr. William Robert Bertolacci has written a little book, called "Christian Spiritualism," in which he details his experiences. He seems to think that the time is come, or fast coming, when God is about "to pour out His Spirit on all flesh." He says, "It is thus that, at this time, when the resources of material science, in their all but miraculous nature and the astounding rapidity of their succession, seem to be drawing to a close, that the most widespread manifestations of an invisible power that have ever been heard of, are sent to this globe of ours, to show us that there still exists an order of things far surpassing the sphere of our temporal reason, and capable of subverting all the theories which we, in the vanity of our material science, have laid down as the 'laws of nature.'"

"Should we not consider these uncalled-for, spontaneous manifestations as forming, at least, a portion of those "signs of the times", which are immediately to precede the spiritual reign of Christ on earth?" †

* Mary Jane; or, Spiritualism Chemically Considered, p. 354.

† Christian Spiritualism, p. 86.

He rejects the intervention of "Souls of the departed," but ascribes most of the phenomena to our own occult spiritual power. This power he considers is to be developed by training, and he has used it in the education of his own family, in the extension and quickening of their natural powers. "After some trials," he says, "my young people were thrown into the magnetic sleep, and in that state could read in books with their eyes bandaged and well padded up—could see and hear things in far-distant places—were made insensible to pain, and deprived of their memory on being awakened, or retained a perfect recollection of all that had passed during their somnambulic state." * * * It was made known to us by the spirit, (not the spirits,) that this power to obstruct or retain the memory could be vastly extended; that the memory with the faculties of perception could be so strengthened as to make the education of our young people the easiest of all things—an amusement, a real recreation—instead of being, as it is now, a slow, tedious and fatiguing process." * * * The acquirements of the somnambulic condition could, with a little pains and perseverance, in the great majority of subjects, be transferred to their normal waking state." By this species of training, by the use of hypnotism, and the power of faith, the abnormal conditions of mesmerism were brought into common daily use, without, so far as I understand, injuring the health or weakening the natural faculties. We are told that whole pages can be retained in the memory by a process of instantaneous "*Psychotyping*," and the whole process of this kind of clairvoyant education is given at some length. I give only an illustration. "The students are also by the faculty they acquire for receiving inspiration, so perfectly identified with everything belonging to the places spoken of in their study of geography, that they feel as though they were on the

spot. So correct are the impressions made by the ubiquitous power of their souls on all the organs of the body in their temporarily perfected condition, that they appear to themselves to be, not where the lessons are going on, but in the very places therein referred to; seeing, hearing, and feeling all that they are required or desirous to see, hear, or feel."

But Mr. Bertolacci not only aided the development of our "latent spiritual faculties" by training and "initiation", but he alleviated pain and cured diseases by communion of the souls of the living. He tells us that "the most miraculous cures can be, and have been lately performed upon persons whose maladies had set at nought all medical science." This has been brought about by the "laying on of hands" or by a certain number of persons forming a chain round the sufferer. Of these cures he gives many instances both within his own family and upon persons without, whose faith in his "spirit of communion" was sufficiently strong. "It is manifest," he says, "that the souls of two or more persons can, during their life on earth, unite and form *one soul*—union is strength; and when that strength is constituted upon the conditions laid down by the Christian Doctrine, it becomes divine power, omnipotent in its principles, and without any limitation in its effects other than that imposed upon it at the time by the degree of the faith of its constituents."

"In consequence of the present degeneration and helpless state of that Church of Redemption,—primitively established by Jesus' direct disciples, but divided at the present day into all sorts of sects, and totally absorbed in vain forms,—every new demonstration of invisible forces is termed, improperly, *supernatural*, by a very great majority of those who witness them, and who, having sought for the cause of them in the erroneous philosophies of bygone ages, have adopted the

fallacious creed, that these things are produced by the intervention of the Souls of the departed, *to the exclusion of all participation in them* by our own occult spiritual power."—(p. 82.) "*The Communion of Saints*," he says, "although on the lips of Christians, has never lately been understood and appreciated, and therefore not in their hearts. They have been taught to understand that Saints are exclusively such persons as, having led a very pious and pure life on earth, are after their death, received *up* into a *local* heaven in the presence of God *infinite*, who, however, is there seated *on* a throne *surrounded on all sides* by angels, &c.—(p. 62.) Whereas the Apostles taught that they and their strict adherents and followers were Saints. "Our Saviour," he says, "told the Samaritan woman at the well of Sichar, that '*God is Spirit*,' (not *a* Spirit, which he shows from the Greek to be a misinterpretation), *and that what should be worshipped as God was the Spirit of Truth*. Among the teachings we have received in the inspired writings given to us by the spirit of our communions, has been the following: 'God is not an *extraneous*, individual, isolated Being, but the internal collective, and contiguous life and constitution of all things; not *a* heterogeneous force, but *the* intrinsic strength; not concrete, but abstract; not relative but absolute, as to the principle. I trust that what I have said will go some way towards dispelling, in my readers' minds, those narrow ideas of a materialistic education which leads them to look upon the Deity as of a 'nature distinct' from that of creation; a species of outward looker-on, instead of being, as He is, the intimate constitution, action, life, and intelligence of all things." Mr. Bertolacci admits that it is only by the most determined Will, of which strong faith is the main ingredient, that we can hope to attain to and to persevere in, the "*new life in the Spirit*." "I have, he says, had to arm

myself with the most undaunted determination,"—a Will and determination, I fear, to which very few at present will be found equal; but as I have said before, the power of Will, and of joint Wills, has yet to be tested.

History Confirms the Existence of the Phenomena.

But speaking of the phenomena to which we have adverted, Professor de Morgan tells us very truly, "that historical enquiry shows their existence never to have been entirely unknown."

Thus we have it on the best authority that the Brahmins exhibited before Apollonius of Tyara, who was born four years before Christ, most of the phenomena of modern spiritualism, such as the moving of furniture, levitation, &c., and Apollonius himself is reported to have performed many miracles, and to have wrought many cures. In the East, in his time, these things were Divination and Magic; in the west, especially during the middle ages, Witchcraft. The practice of Magic by the Magi or wise men of the East, was originally the development of the occult powers to which we have referred; it was a reference to a certain vital or spiritual sympathy in the universe, and the attracting of, or union with, these influences or invisible powers, by devotion, and religious rites. Taylor, in his Notes to Pausanias, observes:—"He whose intellectual eye is strong enough to perceive that all things sympathise with all, will be convinced that magic, cultivated by the ancient philosophers, is founded on a theory no less sublime than rational and true. Such a one will consider, as Plotinus observes, the nature of soul everywhere easy to be attracted, when a proper subject is at hand which is easily passive to its influence."

Mesmerism, clairvoyance, divination, and magic were also known to the Egyptians, and formed a considerable part of the mysteries of their Religion.

Of the truth of the prophecies and responses of the Oracles of Greece and the Roman Sybils, the testimony of the Historians is unanimous; the only question was how to account for them. Thus Rollin says, "admitting it to be true some oracles have been followed precisely by the events foretold, we may believe that God, to prevent the blind and sacrilegeous credulity of pagans, has sometimes admitted demons to have knowledge of things to come, and to foretel them distinctly enough. Which conduct of God, though very much above human comprehension, is frequently attested in the Holy Scripture." Dr. Rogers accounts for the oracles as the result of "local mundane emanations," acting upon the nervous system of the Pythia, and developing to a wonderful degree the *pre-sension*, or divining power of the brain, standing, as he affirms it did, in a general relation to all matter. He holds that the controlling action of mind being suspended, her brain became entirely subject to a specific mundane influence, which being reflected back upon the outer world, was called the oracle of the gods,—as in the modern medium it is called "communications from the invisible spirit world." * And Dr. Rogers has probably made a very good guess.

Plato and Pythagoras believed in a "Luciform ætherial vehicle," and Plato says "man does not participate in the divinely-inspired and true prophecy as a reasoning being, but alone when he is either deprived, during sleep, or through sickness, of the exercise of reason, or when by some inspiration, he cannot command himself."

* The Two Worlds, p. 26.

But it was at Alexandria, among the Neo-Platonists as they were called, that we had the fullest development of these phenomena. "We have here," says the Rev. Charles Kingsley, in his Exposition of the Alexandrian Philosophy, "the very phenomena which are puzzling us so now-a-days. They are all there, these modern puzzles, in those old books of the long bygone seekers for wisdom." The Neo-Platonists taught that the soul may in ecstacy attain to divine visions, see beyond the present, and predict the future. Plotinus, generally regarded as the founder of that school, says:— "You ask, how can we know the Infinite? I answer, not by reason. It is the office of reason to distinguish and define. The Infinite, therefore, cannot be ranked among its objects. You can only apprehend the Infinite by a faculty superior to reason, by entering into a state in which you are your finite self no longer, in which the Divine Essence is communicated to you. This is ecstacy. . . . . But this sublime condition is not of permanent duration. It is only now and then that we can enjoy this elevation (mercifully made possible for us) above the limits of the body and the world. I myself have realised it but three times as yet, and Porphyry hitherto not once. All that tends to purify and elevate the mind will assist you in this attainment, and facilitate the approach and recurrence of these happy intervals. There are then, different roads by which this end may be reached. The love of beauty which exalts the poet; that devotion to the One and that ascent of science which makes the ambition of the philosopher; and that love and those prayers by which some devout and ardent soul tends in its moral purity towards perfection. These are the great highways conducting to that height above the actual and the particular, where we stand in the immediate presence of the infinite, who shines out as from the deeps of the soul."

Iamblichus, or the writer of the treatise that bears his name, says:—"The pomp of emperors becomes as nothing in comparison with the glory that surrounds the heirophant. His nature is the instrument of Deity who fills and impels him. Men of this order do not employ in the elevation they experience, the waking senses as do others. They have no purpose of their own, no mastery over themselves. They speak wisdom they do not understand, and their faculties absorbed in a divine power become the utterance of a superior will. * * * Frequently, not merely the ordinary exercise of reason, but sensation and animal life would appear to have been suspended; and the subject of the afflatus has not felt the application of fire, has been pierced with spits, cut with knives, and not been sensible of pain. Yea, often, the more the body and the mind have been alike impeded by vigils and fasts, the more mentally imbecile and ignorant a youth may be who is brought under this influence, the more freely and unmixedly will the divine power be made manifest. So clearly are these wonders the work, not of human skill and wisdom, but of supernatural agency! Characteristics, such as these I have mentioned are the marks of the true inspiration."

Victor Hugo also bears his testimony on this subject—he says, "There is a time when the unknown reveals itself in a mysterious way to the spirit of man. A sudden rent in the veil of darkness will make manifest things hitherto unseen, and then close again upon the mysteries within. Such visions have occasionally the power to effect a transfiguration in those whom they visit. They convert a poor camel-driver into a Mahomet; a peasant girl tending her goats into a Joan of Arc. Solitude generates a certain amount of sublime exaltation. It is like the smoke arising from the burning bush.

"A mysterious lucidity of mind results, which converts the student into a seer, and the poet into a prophet: herein we find a key to the mysteries of Horeb, and Ebron, and Ombos; to the intoxication of Castalian laurels, the revelations of the month Busion. Hence too, we have Peleia at Dodona, Phemonoe at Delphos, Trophonius in Zebadea, Ezekiel on the Chebar, and Jerome in the Thebais.

"More frequently this visionary state overwhelms and stupifies its victim. There is such a thing as a divine besotedness. The Hindoo fakir bears about with him the burden of his vision, as the Cretin his gôitre. Luther holding converse with devils in his garret at Wittenburgh; Pascal shutting out the view of the infernal regions with the screen of his cabinet; the African Obi conversing with the white-faced god Bossum; are each and all the same phenomena, diversely interpreted by the minds in which they manifest themselves, according to their capacity and power. Luther and Pascal were grand, and are grand still; the Obi is simply a poor half-witted creature, &c.

* * * * * *

"Reverie, which is thought in its nebulous state, borders closely upon the land of sleep, by which it is bounded as by a natural frontier. The discovery of a new world, in the form of an atmosphere filled with transparent creatures, would be a beginning of a knowledge of the vast unknown. But beyond opens out the illimitable domain of the possible, teeming with yet other beings, and characterised by other phenomena. All this would be nothing supernatural, but merely the occult continuation of the infinite variety of creation."*

* Toilers of the Sea, v. i., c. 7.

The Manifestations in the Catholic Church.

It is in the history of the Catholic Church among its saints and martyrs that we find the most numerous illustrations and the fullest confirmation of the phenomena of modern spiritualism, but these were misunderstood and misinterpreted by the Church, as they are in the present day by spiritualists. By Protestants they have all been regarded as pious frauds. The study of the subject, however, as a branch of physiology will teach us to be more discriminating. The fact of persons being raised from the ground and borne through the air has been variously attested. "The fact is authentically attested of St. Ignatius of Loyola, St. Dominick, St. Dunstan, St. Francis of Assissium, St. Teresa, St. Cozetan, St. Bernard Ptolæmæi, St. Catharine of Ricci, and several others." Calmet remarks, among other instances which came under his own observation:—"I knew a nun, to whom it has often happened, in spite of herself, to see herself thus raised up in the air to a certain distance from the earth; it was neither from choice, nor from any wish to distinguish herself, since she was truly confused at it."*

With respect to what were thought to be miraculous cures, the testimony of the Church is overwhelming. Mr. Lecky, with Middleton, rejects the old Protestant theory, that "miracles became gradually fewer and fewer, till they at last entirely disappeared;" and accepts without reserve the statement of this intrepid writer in his "Free Inquiry," that as far as the Church historians can illustrate or throw light on anything, "there is not a single point in all history so constantly, explicitly, and unanimously affirmed by them all

* The Two Worlds, p. 58.

as the continual succession of these (miraculous) powers through all ages, from the earliest Father who first mentions them down to the time of the Reformation." So far from being "rare and exceptional phenomena," miracles were supposed to be of familiar and daily occurrence in the lives of the early and mediæval saints.* The *British Quarterly Review* for October, 1861, in an article on "Christianity and the true Civilizations," remarks:—"The frequent intervention of supernatural agencies in human affairs was an admitted fact in the faith of the Ancients, and hardly less so in the faith of the Middle Ages. To reject all credence of that nature is peculiar to modern times." Mr. Morison, in his "Life of Saint Bernard," observes:—"Miracles, ghostly apparitions, divine and demoniac interference with sublunary affairs, were matters which a man of the twelfth century would less readily doubt of than of his own existence. To disbelieve such phenomena would have been considered good *primâ facie* evidence of unsoundness of mind."

"Saint Bernard, the most marked representative and fitting type of that central period of the middle ages, had visions and revelations, in which future events were revealed to him, and which he predicted with the greatest particularity and accuracy." His healing power was most extraordinary. Herman, Bishop of Constance, and nine others, kept a diary of what they saw with their own eyes, during his progress through the Rhine country. "Many miracles," they say, "from this time shone forth, which, if we should pass over, the very stones would proclaim. . . . . The halt, the blind, the deaf, and dumb, were brought from all parts to be touched by Bernard."† We learn that Bernard himself became perplexed

* The Contemporary Review, p. 375.
† The Two Worlds, p. 53.

and uneasy at these wonders. He knew that they were not done by his own power, and disclaimed all merit in them. He said:—"I can't think what these miracles mean, or why God has thought fit to work them through such a one as I. I do not remember to have read, not even in Scripture, of anything more wonderful. Signs and wonders have been wrought by holy men and by deceivers. I feel conscious neither of holiness nor deceit. I know I have not those saintly merits which are illustrated by miracles. I trust, however, that I do not belong to the number of those who do wonderful things in the name of God, and yet are unknown to the Lord." *

But we are not dependent upon what are considered to be the fabulous ages of the Roman Catholic Church for an illustration of the curative power that belongs to some individuals. Mr. Valentine Greatrakes, a Protestant gentleman of the county of Waterford, born in 1628, a thoroughly sound Christian and good man, but no Saint, occupying a highly respectable place in society, showed a power quite equal to that related of St. Bernard. An account is given of this gentleman in *Chambers' Journal*, No. 314, and quoted in the Appendix to the Atkinson and Martineau's Letters; Mr. Atkinson having himself considerable mesmeric power in the same way. Mr. Greatrakes, after practising with great success at home, went to England for the purpose of curing the Viscountess Conway of an inveterate headache, in which he failed. But while residing at Ragley, with the Conway family, he cured many hundreds afflicted with various diseases. Lord Conway, in a letter to his brother, thus speaks of the healer:—"I must confess that, before his arrival, I did not believe the tenth part of those things which I have been an eye-witness of. * * * After all, I am far from thinking that his cures are all

* Ibid, p. 55.

miraculous. I believe it is by a *sanative virtue* and a *natural efficiency*, which extends not to all diseases, but is much more proper and effectual to some than to others, as he doth also despatch some with a great deal of ease, and others not without a great deal of pains."

He was invited by the King to London, whither he went, curing very many by the way. There the Royal Society, evidently then young and green, threw the light of their countenance and wisdom upon the matter, publishing some of the cures in their Transactions, and accounting for them as produced by "a sanative contagion in Mr. Greatrake's body, which had an antipathy to some particular diseases and not to others." The "sanative contagion" had an "antipathy" to diseases mostly connected with the nervous system, upon which Mind and Will are known to exercise most influence, the nervous fluid from one body being infused into another. We are told by a contemporary writer, Henry More, mentioned by Southey in his "Omneana," that Greatrakes was successful in "cancers, scrofula, deafness, king's evil, headache, epilepsy, fevers, (though quartan ones,) leprosy, palsy, tympany, lameness, numbness of limbs, stone, convulsions, ptysick, sciatica, ulcers, pains of the body, nay, blind and dumb in some measure, and I know not but he cured the gout."

Mr. Atkinson tells us that "Any change in the nervous condition affects others. I have told you," he says, "how distinctly I felt the commencement of the mesmeric condition in my patient, as of a slight electric shock; and I have been sensible of each change during the sleep, *and of the flowing away of disease*. When diseases are dying out, they influence others. It is even so with a common cold, which passes away to another. And so, likewise, the state of a dying person influences:—flies off, as it were; disturbs or influences the

universal medium, and thus reaches those in whom there was *rapport*, if they be in a fit condition to receive."* † It seems from Greatrake's case, that if we can take disease—a feat which is not denied—so also can we take health. ‡

* Man's Nature and Development, p. 279.

† The only ghosts that were considered to be "established" by the "Oxford Ghost Club"—a body formed expressly for the investigation of such suppositious phenomena, were those that appeared at death. The Brain contains a whole reservoir of correlated force called soul or spirit, and as the vital functions cease it must pass away through some other medium. "I have known," says Mr. Atkinson, "a dying child mesmerise a powerful man," (Letters, p. 278,) and from the numerous well-authenticated cases of people appearing to others at their deaths, it would seem that such force was able for a time at least, to retain some kind of identity and individuality and to impress it on others. The most modern ghost of this sort on record with which I am acquainted is the one seen by Dr. Pusey:—"I was," says the reverend doctor, "passing down a somewhat crowded street in Oxford, when I was surprised to perceive at my elbow a man whom I believed to be too ill at the time to leave his bed; he said 'Dr. Pusey, I have been burning in Hell the last hour for that lie I told you (it is supposed in the confessional).' I turned round," the doctor went on to say, "to ask an explanation, but the people pressed npon me, and I lost sight of the figure of the man who accosted me. In great surprise, I hastened to his residence and learnt at his door, that he had been dead about an hour." This anecdote was told to the Sisters in Osnaburg Street, and is taken from the as yet uncontradicted statement made by Miss Goodman, in her "Sisterhoods in the Church of England," p. 25. It is impossible that a man of the well-known character of Dr. Pusey, can have wholly invented this story. The "passing away" of the mental force of his acquaintance may have impressed itself on his mind, with even his last thought; or the ghost only may have been a reality, and the "Hell and Purgatory" the produce merely of a strong faith and imagination.—See Appendix C.

‡ Since this was written, that is, on May 7th, 1866, I attended a lecture at Saint Mary's Hall, Coventry, by a Mr. George Powell, who styles himself Practical Mesmerist, Phrenologist, and Medical Electrician. The lecturer, after a few preliminary remarks to show that vital power was transmissible, as in the well known case of young people sleeping with old ones, &c., &c., proceeded to mesmerise about twenty

Witchcraft.

Witchcraft is now generally believed to be entirely a delusion. But we must recollect that the belief was current throughout, not only Christendom, but the whole world, for many centuries. So late as 1664, two women were condemned at Suffolk, by Sir Matthew Hale, for witchcraft, on the ground—first, that Scripture had affirmed the reality of

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of the audience, all but one of whom he put to sleep immediately. He then selected six of the most sensitive to illustrate electro-biology, phreno-mesmerism, and mesmerism, in which he showed great power, and was completely successful, to the great amusement, delight, and wonder of the spectators. He then said that if there were any there suffering from pain he could probably dismiss it at once. Only one young gentleman came forward, who had been suffering from tooth ache, he said, all day; the pain was dismissed with a touch, and had certainly not returned when we left the room, probably an hour after. After the lecture, while I was waiting for Mr. Powell, in about a quarter of an hour, he cured two people of tooth ache, one of rheumatism and greatly relieved another, one lady of a pain and lameness in the foot, and another old lady of a bad head ache to which she was subject, and from which she had been suffering all day. I had no opportunity of ascertaining how far these cures were permanent, but Mr. Powell has since supplied me with a number of testimonials and letters of gratitude from persons who profess to have been cured of the most obstinate diseases, of the class mentioned above as cured by Mr. Greatrakes, and which, it was said, had previously resisted all medical treatment. Mr. Powell is a self-educated man, with a full development of the coronal region of the brain, a very large chest, and highly sanguine temperament. He discovered his power by accident, while staying at a farm-house and *pretending* to mesmerise a gentleman's knee for rheumatism. His bodily system seems to generate immense vital power, which he can transmit to others; and we must infer, I think, from these experiments that in most nervous cases it is the want of vital power in the part affected that causes the disease.

witchcraft; and secondly, that the wisdom of all nations had provided laws against persons accused of the crime. Sir Thomas Browne, the well-known author of the "Religio Medici," was called as a witness at the trial, and swore "that he was clearly of opinion that the persons were bewitched." Not only so, but More and Cudworth, both of them belonging to the enlightened band of Cambridge Platonists, strongly expressed their belief in the reality of witchcraft; and more than all, Joseph Glanvil, the author of the "Scepsis Scientifica," and the most daring theological thinker, perhaps, of his time, wrote a special defence of the decaying superstition, under the name of "Sadducismus Triumphatus," probably the ablest book ever published in its defence. So far as mere arguments were concerned, the divines seemed to have it all their own way. "The books in defence of the belief were not only far more numerous than the later works against it, but they also represented far more learning, dialectic skill, and even general ability." The mass of evidence seemed in favour of it. "Those who lived when the evidences of witchcraft existed in profusion, and attracted the attention of all classes and of all grades of intellect, must surely have been as competent judges as ourselves of the question, were it merely a question of evidence. . . . . It is, I think, difficult to examine the subject with impartiality without coming to the conclusion, that the historical evidence establishing the existence of witchcraft is so vast and varied, that it is impossible to disbelieve it without what, on other subjects, we should deem the most extraordinary rashness."* It is highly probable, indeed, that the people of those times were not such fools as we take them to be. Witchcraft appears to have been based upon the occult powers to which we have referred, and which were

* Lecky on Rationalism, from *The Contemporary Review*, part 3.

then as much misinterpreted as they are now and have always been. "The facts, misunderstood, were ridden by theories, and viewed in the light of a baneful superstition, compounded of Paganism, Judaism, and a corrupted Christianity."* The author of "Mary Jane" (p. 361) thus identifies witchcraft with the modern phenomena; he says:—"The female of all animals, as well as man, is so constituted for the purposes of gestation and lectation as to eliminate more liquids, and probably consequently more vapours—that hence more women are mediums than men. That old women, from their sedentary habits, probably secreted more phosphorus, or at least eliminated it in confined rooms, where it produced those effects which we witness, and so becoming conscious of a power which they understood nothing of the nature of, they used it to get a livelihood, and thus, poor things, from Moses's time downwards, got burnt as witches; and there is no doubt, that when they saw the extraordinary phenomena they could produce, and that the church, and the magistrates, and the judges, and the mob, all declared that they were witches and possessed by evil spirits, that the poor things really believed it—the wrong persons were burned, in my opinion." Still there was Scripture warrant for what was done, for we are told (Lev. xx. 27) that "a man also, or woman, that hath a familiar spirit, shall surely be put to death."

The Abnormal Mental Powers of the Founders of Sects, &c.

Abnormal powers attended many great and good men and founders of sects, some phase of such powers being more strongly developed in some cases than in others, giving the name to particular sects, such as Quakers, Shakers, Jumpers,

* The Two Worlds, p. 102.

Methodists, &c., according as the powers of efflux and influx first displayed themselves, and which were afterwards thought necessary and therefore took that form in the disciples. For the history of such cases, and of many others connected with this subject, I must refer the reader to the admirable compendium from which I have previously quoted, called "The Two Worlds, the Mental and the Spiritual," published by Pitman, Paternoster Row. This book shows great research and is admirably and candidly written, although in support of individual spirit manifestations; but I think the facts will better bear the interpretation that I have put upon them. I would especially call attention to the fact that all the manifestations, whether subjective or objective, reflected the opinions of either the district, country, or age, and were warm from the minds of persons living, and not from such as had passed into another sphere, where they might be supposed to have gained fresh knowledge. The only "spirit" with which the world can really be said to be familiar is one having a goat's head with the extremities of the satyr of the heathen mythology, and whether he, or *she* most probably, is a reflex of our own minds—"a foregone conclusion established and favoured by the then dominant theology," or a real objective existence, must be left for each person to determine for himself. The author of "The Two Worlds" says, "True Spiritualism is God in the Soul;"—in this at least I heartily agree with him. The same writer, speaking of Irving's time, says:—"Nor is the healing by spiritual power the only point of correspondence in the spiritual manifestations of Mr. Irving's time and of our own. In both periods we have spiritual utterances independent of the volition of the speaker, in the native, in foreign, and in unknown tongues; writing under spiritual influence and from spiritual dictation; sudden inward illumination and impression; and discernment

of thoughts, and answers to questions, both mental and oral. In the spiritual utterances then and now we find the same general character of virtue and piety, with occasional inconsistencies and discrepancies, and other indications of a 'varying origin'; evidencing that the same differences in character and state which we find among men in the natural world prevail also in the spiritual world." Irving himself, we are told by Mr. Baxter, regarded the manifestations as of "varying origin, that the utterances at one time might be of God, and at another time of Satan, even in the same person."

John Wesley's opinion of the manifestations that attended his church appear to have been very similar. The following is an extract from his Journal:—"I. God suddenly and strongly convinced many that they were lost sinners; the natural consequences whereof were sudden outcries and strong bodily convulsions. II. To strengthen and encourage them that believed, and to make his work more apparent, He favoured several of them with divine dreams, and others with trances or visions. III. In some of these instances, after a time, nature mixed with grace. IV. Satan likewise mimicked the work of God in order to discredit the whole work; and yet it is not wise to give up this part any more than to give up the whole. At first it was doubtless wholly from God. It is partly so at this day; and he will enable us to discern how far, in every case, the work is pure, and where it mixes or degenerates." This very correctly characterises what takes place at Revivals at the present time. It is a spirit circle on a large scale, and influx or inspiration, or what is "borne in" on the mind is the reflex of the public opinion present, often mixed with other occult powers.

One of the most peculiar outbreaks of this kind is what has been called, the "Preaching Epidemic," of Sweden, in 1842, described by Mary Howitt. Fortunately we have the

aid of a very sensible man in the investigation of this psychological phenomenon, who, if it was of divine origin as was generally supposed, was yet bent upon determining the conditions under which it took place. Dr. J. A. Butsch, bishop of Skara, in Westgöthland, reports to the archbishop of Upsala, on the subject. "The bishop was of opinion that it was a disease originally physical, but affecting the mind in a peculiar manner. He arrived at this conclusion by attentively studying the phenomenon itself. At all events, bodily sickness was an ingredient in it, as was proved from the fact that, although every one affected by it, in describing the commencement of their state, mentioned a spiritual excitement as its original cause, close examination proved that an internal bodily disorder, attended by pain, had preceded or accompanied this excitement. Besides, there were persons who, against their own wills, were affected by the quaking fits which were one of its most striking early outward symptoms, without any previous religious excitement; and these, when subjected to medical treatment, soon recovered. The bishop said that the effects corresponded very much with what he had heard and read respecting animal magnetism." The probability is that the internal bodily disorder was the "medium," or induced condition, by which the peculiar spiritual atmosphere entered their nervous systems.

The Constitution of the Medium.

We are told in the "Two Worlds" "that there are persons in some way peculiarly constituted, whose presence appears to furnish conditions requisite to enable Spirits to act upon Matter, or to manifest their agency in any way cognizable to man. In what this peculiarity consists, whether it be chemical, electrical, magnetic, odylic, or some combination of

these, or somewhat else, it would lead me too far from my present purpose to consider. At present, I would only point out the fact that the presence of one such person at least is necessary in every circle before any spiritual manifestation can be obtained. Such persons in past times have been variously called 'seers,' 'prophets,' 'revelators,' 'inspired persons,' 'gifted persons,' 'instruments,' &c. They are now called *Mediums*." If our author would say "to enable *spirit*," the result of cerebration, to act upon matter, and not "spirits," I should agree with him. My theory is that the medium, from peculiarity of constitution, intensifies the spirit atmosphere, so as to bring the other members of the circle into communion with it, * and that the manifestations are the often unconscious

* As a mere physical illustration of how spiritual force may be *en rapport* with some minds and not with others, let me mention an interesting experiment by Professor Tyndall. He says:—"Let me give you one other illustration of the influence of Synchronism on musical vibrations. Here are three small gas-flames inserted in three glass tubes of different lengths. Each of these flames can be caused to emit a musical note, the pitch of which is determined by the length of the tube surrounding the flame. The shorter the tube the higher the pitch. The flames are now silent within their respective tubes, but each of them can be caused to respond to a proper note sounded anywhere in this room. I have here an instrument called a syren, by which I can produce a powerful musical note. Beginning with a low pitch, and ascending gradually to a higher one, I finally reach the note of the flame in the longest tube. The moment it is reached, the flame bursts into song. I stop and re-excite the syren, to enable you to hear that its note and the flame's note are identical. But the other flames are still silent within their tubes. I urge the instrument on six higher notes; the second flame has now started, and the third alone remains. But a still higher note starts it also. Thus, as the sound of the syren rises gradually in pitch, it awakens every flame in passing, by striking it with a series of waves whose periods of recurrence are similar to its own." Lecture delivered in the Royal Institution, January 19th, 1866, on "The Relations of Radiant Heat to Chemical Constitution, Colour, and Texture."—*Fortnightly*, February 15.

reflex of their mental states, intensified by the influx from without. This influx or inspiration is poured out only through the organization or vessels present, and is mixed with what is found there. From predominating propensities and active passions we get devilish manifestations, and *vice versa* when the æsthetic, the religious, or the moral feelings predominate. But we not only have the reflex of the minds forming this circle, but often that of others not present with whom these are *en rapport* by means of the all pervading spirit atmosphere. Of course the difficulty here, and that which has necessitated the assumption of separate individual spirits, is the existence of *consciousness* and *will* without any of the persons present being conscious of exercising either. The difficulty, however, is not greater than in the unconsciousness that attends somnambules and the mesmeric states, and in the unconscious cerebration which regulates the great majority of all our actions supposed to be voluntary, and which originally were so. From having been drilled hard in Murray in my school days, I can now repeat the whole of my adverbs, prepositions, and conjunctions, while thinking of something else, in the same way that ladies will play polkas and quadrilles, or other familiar tunes, and carry on a conversation at the same time. The difficulty is merely with the Will, because we do not at present understand what is its power, or the nature and extent of its action. Physiologists tell us that although the action of the cerebral hemispheres and many other parts of the nervous system must be attended by sensibility and consciousness, still there must be a great generation of nervous force attended with no consciousness, and that the channels through which this discharges itself depends upon the nature and acquired tendencies of the organism. Can we say what is the Will power of Somnambules? It is Will power that has created and sustains the

Universe, and who shall say what may be the limit and amount that may be exercised by each individuality, or how this individual force may act when joined to others. But if there is a difficulty attending my explanation, that attending the theory of spirits that have passed away—the existence of disembodied sentient being,—is "ponderous" indeed.

The Spirits; their Abodes and Occupations.

We are told by Mrs. de Morgan that "Within the body is the soul, which passes away at the first change, death, and, animated by the spirit, becomes the body of the new life. * * The internal of the man, is the external of the spirit, and extending the principle from individuals to the mass, we find that the inner state of the material world forms the outer or phenomenal form of the spiritual sphere." * * * ("From Matter to Spirit," p. 268.) "Clairvoyants also assert," we are told, "that their perceptions resemble those of persons immediately after death, when the soul has become the body, and the entranced person holds converse with those dwellers in the spirit spheres with whom he is in harmony or affinity." * * * (Ibid, p. 269.) "Whatever the impressing spirit thinks, the medium sees, and the same idea may be conveyed by saying, that, as every thought or feeling in the earth-life leaves its impress on the soul, the soul, when it becomes the body of the spirit, has only to recall the memory of any particular condition to produce the appearance required." (p. 264.) Bacon thought that the spirit evolved from the body is the body of the mind; that as the body is to this spirit, so is this spirit to mind. * There seems considerable similarity between the two ideas, but Mrs. de

* Man's Nature and Development, p. 270.

Morgan goes considerably farther, and describes the whole process of the new birth into the spirit world, which persons whose spiritual eyes are opened have repeatedly witnessed. It has a marked resemblance to our birth into this world, some of the spirits of the departed generally attending as midwives; and we are told that sensitives can always distinguish these new-born spirits, and also that "a person whose spiritual eye is opened will always see the spirits with whom he is *en rapport*." (Ibid, p. 247.) However, the whole process of the "new birth" so much resembles the old that the "spirits" cannot be said to be more than the children of those from whom they had their birth on earth, and can no more be said to be the same people than the son can be said to be his own father. The Spirits so born are not called away, as we might expect, to inhabit other worlds in this illimitable universe, but remain in different *spheres* in close contiguity with this earth, the distance varying according as the spirit retains more or less of its gross, "earth-clinging tendencies:" the best among them, however, are not so far off but that for half-a-crown, paid to a medium, they may generally be summoned to "communicate," or to answer any questions that may be put to them, and from their replies we may justly conclude that they strictly limit themselves to the capacity of their questioners. The occupations of those "earth-tending spirits" who continue in close contiguity with this earth, do not seem always of the most dignified or desirable character. They are in attendance on former friends and relations,—at the elbow of the new husband or wife who is saying just the same things over again as were said on the former happy occasion; or they are putting good or evil thoughts into people's minds, or attending the tables of spiritualist circles, or waiting upon the sick or dying. And, as the soul-bodies of all who have existed are present, they must be rather thick upon the

ground, so that we may soon be again occupied with the questions that so much interested the middle ages, as to how many angels can stand upon the point of a needle at once, or, if a spirit were in *vacuo*, whether the void could truly be called perfect? Mr. Gully says, "spiritual bodies that have quitted fleshly bodies may be at work. I, for one, wish that it may be proved to be so; for a more solemn discovery than that of a means of communication between embodied and disembodied sentient beings cannot be imagined." The discovery, if it has been made, has certainly not yet been attended with all the solemnity that Mr. Gully anticipated; and as to the communication between the embodied and the disembodied, one can at least imagine many occasions in which it would not be thought desirable. It is probable that nothing in the world of mind worth retaining has ever been lost to the race: it has been preserved to us in improved organizations, by tradition, and by printing; and the intercourse we can all have with the minds of the great and good that have departed, in our libraries, furnishes a higher response than anything that has yet been got out of the tables.

The pictures which the less gross spirits give of "the future life" in their *higher* spheres, show such a world as poetical *young* ladies would have made this had they been consulted about it, full of flowers and green fields and glory; but when such pictures and other information cannot be received *literally* by such sensible, grown-up women as Mrs. de Morgan, they are accepted symbolically, that is, they are translated into a language of preconceived ideas.

But spiritualism, we are told, *proves* the existence of "a future state": it certainly may make people doubt, for the first time perhaps, whether *such* a future state is desirable. It is also said to prove the Immortality of the Soul; now, nothing is better proved than that all force or spirit is per-

sistent or indestructible; it is the form only that changes; and spiritualism furnishes no evidence that the form the spirit takes in the spirit world is more immutable than the one it had in this world. As to the spirit being born again into another world, the nature of spirit is that it is always being born again, and it is known to us only through such new births or changes. It is the question of identity only that remains, and each person must settle that for himself; only I would suggest that a spirit's knowledge of what took place in this world is no *proof* that it was in any way connected with the events, much less of its being identical with the person to whom they happened. The Immortality of the Soul, or to what extent our Identity may be retained in the future, as regards *proof*, is left by spiritualism exactly where it was. The tendency of opinion amongst men of science of the present day, however, is rather against the retention of Identity. They seem rather to agree with Dr. Louis Büchner, who says, "L'immortalité de la force indique, de la même manière que la permanence de la matière, un enchainement sans commencement ni fin de cause primitive et d'effet: l'eternité, la perpetuité et l'immortalité, non pas assurément de l'être pris isolément ou de l'individu, mais de la masse ou de tout l'ensemble. Plus la science naturelle avance dans ces recherches, plus elle apprend à connaitre que rien ne se crée et rien ne disparait, mais que tout reste dans un cercle eternel qui se subvient à luimême, dans lequel tout commencement est une fin et toute fin un nouveau commencement."*

The occult powers have been present in the world from the earliest ages, but the world has never yet been able to receive them. In the East—in India, they dictated the

* Science et Nature.

Vedas, they being the revelations of Seers who attained to inspiration in the Trance, in which state they were supposed to attain to inward sight and to communicate directly with God: the highest good, it was thought, to which man can attain on earth. They left a system of castes, based upon their religion, which stereotyped the then existing civilization. In Egypt the same powers were used to extend and confirm the authority of the priesthood, which authority, through Moses, who graduated in their colleges, has been handed down to the present day. In early Christendom among its Saints this power did God's work, among the Witches afterwards it did the Devil's; and now when it has again broken out under the form of modern "spiritual manifestations," the question is whose work is it doing? As to checking, as it is supposed to do, the materialistic tendencies of the age, — for one convert it makes ten scoffers, and as the power is not understood, it is fast assisting the over brain-work of the age to fill our mad-houses. Mediumship is but too often a form of disease, arising from a too unequal distribution of the force received into the body, the nervous system unduly predominating. The best subjects for spiritual manifestations are already bordering on madness, from exaltation of temperament or nervous susceptibility, and the "influx" or indeed the additional excitement about ghosts and devils and the spirits of departed friends is all that is required to push them over. Our greatest poet says: —

> "Great wits are to madness near allied:
> The lunatic, the lover, and the poet,
> Are of imagination all compact!"

And Plato says, "The greatest blessings we have spring from madness, when granted by Divine bounty:" probably alluding

to some of the higher forms of spiritual manifestation in his day. Accordingly we find that the lunatic asylums in America are overcharged with the victims of Spiritualism. In the *Times* of April 3rd, 1863, is the following:—"The *Courier* of Lyons states, that in one of the private lunatic asylums, in the neighbourhood of that city, there are not less than forty persons confined, labouring under mental aberration caused by spiritualism." And a month before, in the same paper, we had the following:—

"'*Demonosophy' in France.* The lunatic asylums of France have of late received large additions to their inmates from the admission of various patients whose maladies have been the result of the new-fangled doctrines of spiritualism, including the usual accompaniments of table-turning, mediums, rappings, and intercourse with demons." * A lady who signs herself "Comfort," in a letter to Mrs. Newton Crosland, given by Mrs. de Morgan, describes the process by which this kind of monomania—one form of this particular kind of insanity, takes place; she says, "I have many and many times started up and walked rapidly into the fresh air, using every power of my mind to withdraw myself from the inner into the external life; but in vain; a power far mightier than my own will had commenced its lovely, mysterious work within me, and was moulding my mind and body into that mystic organism for which we at the present day have no other term, or, perhaps, dare use no other, than medium of spirit. So many of these organisms are being developed at the present time that it is the bounden duty, especially of medical men, to calmly and philosophically investigate the phenomena." †

I think so indeed! Still if this power were understood and used instead of abused, it might do as much for the cure of

* Mary Jane, p. 347. † From Matter to Spirit, p. 285.

insanity, by supplying healthy brain-power, as it now does to drive people mad. Judge Edmonds, the American great spiritualist authority, writes:—"I know something of the disease of insanity. My professional and judicial life has compelled me to study it, and I have communed with many who died insane; and I am convinced that there are no means known among men that can do so much to cure and eradicate the disease as spiritual intercourse well understood and wisely guided." If "well understood and wisely guided," instead of "spiritual intercourse" we should use the "influx" of healthy cerebration, then I should quite agree with the Judge in its curative influence, especially in this disease.

The Rationale of the Spiritual Phenomena.

The spiritual hypothesis places us in very little better position with respect to mental science than we were with respect to physical science when every unknown cause was supposed to be some God or Spirit; we had gods of the winds, of the thunder, and of the sea, and smaller spirits for the streams, &c., and subject, not to any known law, but only to their caprice. But if we can lay these spirits, and discover the laws upon which these abnormal powers, and extraordinary phenomena are dependent, we may add the most useful chapter of all to the book of science. We have discovered the law of gravitation, and we now want a Newton in the department of mind. We want now to know the law, not of gravitation, but of Levitation, by which Brahmins, and Saints, and Mr. Home, and tables float. We want to know the exact conditions under which vital force becomes mental or conscious force, and of its re-correlation into unconsciousness in sleep or under pressure on the brain; or when it passes from the brain into the body through the nerves or directly into

space. Swedenborg tells us that "thought is presence;" but we want to know more definitely how mind is brought into the presence of mind, how brain acts upon brain, through an independent thought or spirit medium, and what is the result in increased power or otherwise by joining brain with brain; and what is the nature and extent of will power — automatic or unconscious, and conscious; under what conditions one passes into the other, and through what mediums will — conscious or unconscious, can act, and at what distances? What also is the healing power possessed by such men as Greatrakes and in a minor degree by modern mesmerists? These and many other things suggested by mesmerism, clairvoyance, and the "modern spiritual manifestations," apparently within the boundaries of our faculties, are now pressing for explanation and reduction to law, and when that is accomplished, or even investigated, the power of mind will be as greatly and rapidly increased as physical power has been by recent discoveries in steam and electricity. The author of "Spiritualism Chemically Considered" tells us that the "manifestations" increased with use, and decreased, till they entirely disappeared, when no longer attended to; and Mr. Bertolacci used the abnormal powers in his family by training and initiation. The investigation of these psychological phenomena on a physiological basis would show us the conditions on which the formation of a strong and healthy mind depends. The general health is dependent on ozone; where iodine is deficient we have cretinism, and where phosphorus is in excess, madness. Mr. Kyan tells us that "If the brain of a man has only one-and-a-half per cent. of phosphorus, he is an imbecile; if he has two to two-and-a-half per cent., he is of sound intellect; if three per cent., a degree of eccentricity; if four to four-and-a-half per cent., a madman." As certain elements in the soil are necessary to the growth of wheat, so certain ingredients in

the food, and even in the atmosphere, are necessary to thought. We want the physical facts bearing on the production of the human intellect. In the dry atmosphere of America the nervous system unduly predominates, and in England John Bull's mind is getting smothered in fat,* and we get genius at the expense of the vital functions. But we must learn how to combine the temperaments of genius with robust health, and bring back Holy to its original meaning—healthy. The germ of the oak seems little influenced by the surrounding pabulum in the acorn, upon the chemical changes in which its growth depends; but the human germ depends more upon the woman than the man. It is fed upon the mental and vital forces of the mother, and yet there has been no attempt to dictate what those forces shall be. If we would make Shakspeares and Newtons we must begin with the germ and race, but the coming child is left to chance, and when it does come there is no attempt to gauge its capabilities, to train its special faculties, and to save it an infinity of pain and labour through life by starting it in the right direction: or at least what effort is made is altogether unscientific in its character, judged even by the light we already possess on such subjects. Few get right aims, and the failures in life are in proportion. No doubt we are

* "We, in our dry atmosphere, are getting too nervous, haggard, dyspeptic, attenuated, unsubstantial, theoretic, and need to be made grosser. John Bull, on the other hand, has grown bulbous, long-bodied, short-legged, heavy-witted, material, and, in a word, too intensely English. In a few more centuries, he will be the earthliest creature ever the world saw. Heretofore, Providence has obviated such a result by timely intermixtures of alien races with old English stock; so that each successive conquest of England has proved a victory, by the revivification and improvement of its native manhood. Cannot America and England hit upon some scheme to secure even greater advantages to both nations?"—*Our Old Home*, vol. i., p. 99. By Nathaniel Hawthorne.

bordering upon a great advance. With a Psychology based on Physiology we can have any kind of men we like, with any type of body, and any kind of feeling. At present man is little better than an animal of the pig and peacock species; building a golden sty, feeding from silver troughs, and strutting, and spreading his tail, for all the world to admire. But I trust we are about to rise above the mere animal, to the exercise of those faculties that distinguish man as man. God becomes conscious of Himself only in humanity. The supreme good is to be found only in our higher nature; the inner sense does not open till the outer of the mere animal is closed; and it is in that serene quiet only that Nature unveils, and admits us to communion and union.

The Coming Spirit World Evolved from the Spirit Atmosphere, the Result of Cerebration.

We have, I think, yet to discover Man's place in Nature, but in "Evidence as to Man's Place in Nature," Mr. Huxley tells us "The whole analogy of natural operations furnishes so complete and crushing an argument against the intervention of any but what are termed secondary causes, in the production of all the phenomena of the universe, that, in view of the intimate relations between man and the rest of the living world, and between the forces exerted by the latter and all other forces, I can see no excuse for doubting that all are co-ordinated terms of nature's great progression, from the formless to the formed, from the inorganic to the organic, from blind force to conscious intellect and will." As we have seen, I do not recognize blind force anywhere, and the persistence of force shows that in that respect there is no difference between one force and another, either conscious or unconscious. Every atom tends to purpose; then, we have the

intelligent but unconscious vital powers; for vital action is not less intelligent than mental, only it goes on unconsciously; we have instinct or sentient intelligence without reasoning, and conscious and reasoning intellect and will, but all are equally caused, all are effects or *second* causes. Purely mental states or conscious volitions, when sufficiently repeated, pass into the unconscious, and all the great laws of nature are probably but the automatic or unconscious will of the Great Supreme. But I did not quote Mr. Huxley to show in what I differed from him, but to show that I recognize fully the great law of evolution. "From the formless to the formed, from the inorganic to the organic," we have the conversion of force or power into sentiency, culminating in "the conscious intellect and will of man;" but as Huxley elsewhere tells us, "Naturalists find man to be no centre of the living world, but one amidst endless modifications of life," and that "present existences are but the last of an immeasurable series of predecessors." Undoubtedly man is the highest in the series, but is he to remain so? The aggregate of mind, as it has been passing and repassing during countless ages through living forms, from the monad to man, has been gradually improving in delicacy and intensity of feeling and consciousness, and what may be the next form it may take who can tell? May not the spiritualist theory be merely casting its shadow before? Plants prepare the food for animals, and the elaborate machine of the animal body prepares the food for mind, that is, sentiency and conscious intelligence, and may not this result of cerebration, which has been intensifying for centuries, furnish ground for a new start—for the existence of mind, in an individual form, without all the present cumbrous machinery for the correlation of force? We have a world of spiritual food already prepared, so that there would be no necessity for the old apparatus. If it be true, as is testified by the

spiritualists, that hands and arms are now formed in such an atmosphere, who can tell what will be the ultimate effect of will power—for I hold the whole universe to be the effect of will power on certain prepared conditions—as the thought or spirit atmosphere intensifies by the greatly increased action of brain now going on? If such an additional link should ever be added to the chain of intelligence, if such a creation of a new being should ever take place, it will probably be evolved and come into existence, as man did, out of the newly-prepared circumstances and conditions, and not individually representing any previously existing living entity. Such beings would be clairvoyant, would certainly require no railroads, and no electric telegraph, being governed by a law of levitation, rather than of gravitation, and would possess all the powers in a higher degree of which we have only had a glimpse; and cerebration having furnished a sufficient atmosphere and food for their existence, might cease, and the world, with all its increased and increasing beauty, be given up to them. The "spheres," the present abode of spirits, according to the Spiritualists, seem very comfortless regions. But, of course, this is mere speculation. What we have now to do is to investigate and test the abnormal powers surrounding us—to reduce them to law, and thus to pass them on from Man, by whom they have hitherto been only abused, to Humanity, by which they might be used to make the greatest spiritual advance hitherto achieved.

THE END.

APPENDIX.

APPENDIX.

While these sheets have been going through the press, I have received several communications on the subjects under discussion from Mr. H. G. Atkinson, which will be very valuable, I think, to the advanced student in Psychology; I have therefore given them below. They are chiefly in reply to questions by me.

A.—(Page 87.)

The way we speak points to the position of these faculties. I find the seat of judgment behind comparison, and before the sense of Self, and the Will, and the Attention, which is Mental Concentration, a close attendant.

I think, therefore I am. There you have the judging or proper thought faculty, the Eye of the Mind and the sense of the individual personality. Again *I will*, the two organs together again, or 'compare and judge,' the organ of comparison naturally before the judgment or resolution of the forces or elements of the case. The more one reflects on the matter from all directions the more natural and admirable the arrangement seems, and the more clear and absolute necessity for the new organs in question. I hope you will come to see it—though doubtless the matter is most difficult and profound, but it is discovery, and no invention of mine.

The intuition, so to speak of character as with Sir Walter Scott, is really a profound insight or judgment, not mere imitation as in acting, and so thus your observation tallies with mine, and the inner organ above would be raised, as in the case of the protruding eye, from the enlarged

organ behind. Then again, those inner powers being essential to life are more protected, being the inner or beneath convolutions, and so the rationale of the matter presents itself on every hand.

Now if the truth and stamp of all is everywhere, all in each part and each in all, as I have said, (See "Letters," p. 256. Trübner and Co.) the inner sense, assuming the ability, could have the truth within itself instead of merely taking up the siftings of a few particulars through the sense channels. Now do you see it all, and the deep sense of the thing, by a glimpse at the reason for the faith that is in me, the offspring of long and patient experimenting, and no one can say I have been anxious to make a vain display; and not for lack of the means to do so, as you, I think, know.

The inner sense is the synthetic power, or formative power and sense, summing-up—all mean the same,—to define, distinguish, abstract, and realise the truth and law. The process itself being instinctive and indefinite to our senses, or only cognizable in the effect and fact.

The *feeling of motion* or *sense of moving*, combines with its neighbour the impulse towards action, sloping towards the destructive and combative impulses. Here we live the busy life, and very much independent of the will. First we have the sense of being, the moi, the Ego—or King; the will we may call prime minister, preceded by the judge, and the impulse or desire of action is the executive. So the mind may find a very pretty simile in a government—in the "Letters" it is likened to a republic, and in fact it is a government or republic, and the simile very complete. This will be a point I shall work out because it will fix the map and plan and principle of the arrangement of the organs and of the faculties in the mind of learners and thinkers, and it is a great thing to exhibit a rational order and reason for that order with an evidently more natural and complete analysis of the component parts of the mind, in their true meaning and relations, all which must be set forth in a very clear manner.

What I have said in the "Letters" was only as a suggestion to aid others in their enquiries, but as they will not inform themselves I must now develop my discoveries and views more fully and in a clear but concise form. If I have been silent it is not from any doubt, but rather in the consciousness of wealth, and that I have made a very great advance in laying the foundation of a true Psychological science. Phrenology as it stood was hardly that, nor was its method sufficient —the very nature of the matter requires other means to aid and correct and complete Gall's discoveries; but it will be accepted again under proper cautions and with the new aids that can now be offered. I cannot however think so little of Gall's method as you infer, when I hold to so much arrived at by that system alone. Do not let there be

the slightest misconception upon this. However though the organology be doubted, if I can exhibit a very intelligible order and scheme with an evidently fuller and closer analysis of the faculties than was ever devised before, a great advance will be recognised even by those who remain opposed to phrenology; and we shall show certain fundamental laws of action and reason, that have never been even thought of, and shall be chiefly indebted to mesmerism, by which we have been able to make man an object of experiment as well as of observation. Now if this be true,—and we know that it is so,—there can be no question but that we have discovered one of the greatest and most valuable truths ever revealed to man: the means and power of investigating his own nature. Whatever doubt may be cast upon the discoveries already supposed to have been made, there can be no question as to the immense importance of the means discovered, and of the Psychological laws exhibited in such means. Difficulties of course there are in the application of such means; but the difficulties arise from other new truths discovered not less marvellous and important, such as the power of thought reading, clairvoyance, and the like wonders, but only wonderful from the novelty and rarity—for in truth no fact in nature is more wonderful than another, or really more intelligible. The facts and conditions and laws are all we can know and all we need to know.

All dreaming and other abnormal conditions is like nature experimenting for us, and showing us the way to separate the action of the powers, that we may observe and analyse them better; it is like the opening of a window in the breast, that Momus sighed for; and there is no saying to what extent experiment may reach in extraordinary instances under abnormal conditions. No doubt the faint recurrence of what has occurred in dreams as from another self may cause some persons, with Plato, to fancy they have lived before, and that all we experience is but the recollection of the Past; but we shall now learn what the tricks of the imagination are, and the reason of the opinions at the root of the different schemes of religion and philosophy. A true science of mind can alone bring men to agree upon sure and rational grounds.

I have just read in Mason Good's "Book of Nature," on Sleep, that after studying the opinions on dreaming from the days of Aristotle to our own day he has never met with anything in the least degree satisfactory or capable of unsolving the perplexities in which it lies entangled. "Whence comes to pass," he says, "that ideas can at all exist in the brain during sleep, or that all the *internal* senses are not as much locked-up as the external senses," &c., nor could philosophy previous to my discoveries make any better handle of the subject; but when we find there are inner parts of the brain—a more central group pertaining to the internal senses and individualism, the whole is explained and

intelligible at once and the difficulty solved for ever, and every condition of dreaming and trance made clear. But what I am writing to you now will not be very intelligible, and seem but as brittle sticks until fully developed and properly bound together in their true correlations.

"It was a dream, and yet it was not all a dream."—*Byron.*

In reply to your question as to whether there is any special action of the inner faculties in dreaming? Ordinary dreaming does not differ from ordinary thinking, though a more partial life under less control from the incomplete relation on account of the sleeping portion; but we must also consider dreaming to be a special condition of mental action since we attain a clear and real-like vision of objects suggested. I paid you a visit in a large handsomely-furnished apartment I imagined you had taken in my dream last night, and saw you and your wife and the pattern and rich colouring of the carpet and all the objects of the room, with as vivid and exact a sense of their reality, and to infinite particulars as what I see about me at this moment. Here then we find the source of the imagination and invention of the thoughts presenting clear and distinct imagery, but which is all very different from our thinking when awake. The sense power or perceptive faculty would seem to have a double face, one towards the sense channel and the real objects perceived, the other towards the inner discerning powers which decide, imagine and invent, and are more specially intuitive; and the imagined objects become pictures, on what I may call the plane or sphere of the senses. In thinking when awake the relation is open between the inner power and the senses, but when these are closed the inner powers are thrown upon other relations and have other resources and channels of communicating without. Thus to reflect and perceive by the mind's eye direct is very different from the reception of impressions of nature by the channel of the senses. Though to judge or reason is as much perception as the sense of a form, a colour, or similitude—in fact, the entire conscious mind is but as a mirror by a congeries of perceptive powers—and even so of the will itself, which is not a power at all but the sense of a power of which it is merely the image and concomitant. But all this is somewhat beside the question,—in a dream a man is in an unbalanced and fragmentary state, and by this disarrangement comes other relations, somewhat as with many tipsy people,

or in taking ether. I do not think there is any absolute difference in the action of seeing visions in sleep from seeing objects when awake, because all seeing is by vision, and of which fact the idealist makes the most or rather asserts it to be all and everything; and when we see extraordinary visions or ghosts when awake and in clear daylight we for a time are so far and partly as in a dream, and on which rests those remarkable facts of electro-biology under which you can make another person believe they see whatever you suggest to them, and in many cases lead them by your silent will, cases which throw great light upon the matter of your enquiry, and help to bring Psychology fairly amongst the inductive and experimental sciences—a change coming over the spirit of our dream, or rather a real science founded on material causes and ascertained rules takes the place of mere contentious and metaphysical dreaming. The effects of electro-biology are then similar to the vision in ordinary dreaming, but which though ordinary is yet abnormal as under disjointed and partial condition and in which you may have clairvoyance and direct impressions from without to the inner and central life, and that will occur which so often does occur in sleep, the knowledge of a death taking place at a distance, with a vision of the dying person embodied in their ordinary clothes, or may be in those the sleeper has last seen them wear, or a mere fancy substitute.

Miss Hardinge accounts for which remarkable fact by a real spirit, and its spiritual biologising or empressing the seer with its presence, and in the form it chooses, so that even according to these believers what is seen is but a subjective appearance. Then, omitting the belief in the actuality of the presence of a spirit, I agree very closely with the explanation given, and the fact falls in with the general facts of the ordinary action of our minds. Now as the dreamer receives impressions direct to the inner sense so those powers are free to influence others *en rapport* and induce corresponding dreams, and indeed influence them to an extent we hardly yet suspect and which we may call a mental contagion, and we see the reason of those spiritual epidemics, religious revivals, the spirit-rapping phenomena, and the like. Similar phenomena occurring simultaneously or in close sequence in different localities—so that what occurs more readily in sleep and mesmeric trance when the senses are mostly closed with new relations and conditions of nervous action set up, does occur under favouring and special conditions in the waking state, and hence we have those wonderful records of clairvoyance and of thought-reading by singularly-gifted individuals, such as Swedenborgh and the Swiss historian Zschokke, (See Letters, p. 377,) or in regard to contagious influences, see the case of the Göethe family.—(P. 215.)

Now when we see a vision in broad daylight and clearly have a double action going on, and the inner senses project an image over the place of the ordinary sight, blotting out or covering a part of it, you

see how interesting the subject becomes, and that we seem now to be getting to the roots of the difficulty of that which has perplexed the world since men began to think at all: and to deny the possibility of the truth of clairvoyance is but to support those who know the actuality of the fact in the logical conclusion—that being unnatural it must be supernatural. But when our new facts have been well digested we shall find that the phenomena which has astonished and really frightened us at first, take their place under the ordinary laws of our nature better understood, and do not essentially differ from the normal processes of our ordinary life. The colour of the rainbow—the mystic arch in the heavens, puzzled the world for ages; we now know its laws and natural causes; and so it will be with those colours of the mind, that are passed over now as "very strange," or as "supernatural and unaccountable;" but we shall now give a very good account of them and exhibit man's place in nature and the laws by which he is governed, the destiny he is to fulfil, and be able to say with Quitelet—"L'expérience nous apprend dans le fait, avec toute l'evidence possible, ce qui à premiere vue, parait absurd."

The real absurdity is to suppose we could ever attain a knowledge of the laws of the human mind by the only methods that have been followed, and by which no advance has been made though the profoundest intellects have ever been engaged in the pursuit, but with a too high an estimating of the power of logical argumentation, omitting altogether the fundamental facts concerned.

You wish to have some account of the state of the mental faculties during mesmeric sleep. Space will not allow me to enlarge upon this deeply interesting subject, or go into all those marvellous matters to which it relates. I shall therefore attempt no more than just to indicate the general distinguishing characteristic of the state.

"With the mesmeric sleeper and somnambule, we have the brain awake and the sense dead asleep and generally insensible to touch or sound; a pistol fired off at the ear will not produce the least effect; nay you may cut the sleeper to pieces, limb by limb, and he will not awake or be aware of anything going on. I have held a patient's hand and talked to her on indifferent matters while her leg was being amputated, and could not detect the slightest sign of her having any knowledge of the circumstance; but only pinch the little finger of the mesmeriser

and she would feel it intensely as of an action upon herself: becoming a perfect response to the condition of the power that had influenced her. There is then a state induced under which, in a certain sense, instead of being imprisoned the powers are loosened, or at least a sensitiveness to impressions set up for which the ordinary conditions of the nervous system are inadequate. In a similar way the patient will read your thoughts and even revive in herself impressions latent in your own brain, or the memory of things long forgotten: or may be able to receive other subtle impressions as they may be directed according to the particular powers and speciality of the case.

"So that we may consider the ordinary senses as rather impediments, or as the veiling of the mental powers to prevent excess and confusion and to utilise the powers to the practical requirements of life. Besides, we must remember the imperfections of the senses and the delusions to which they are all subject, and in all cases it is not by a process of reasoning but by the decision of judgment that the errors are reconciled; reason is but a sort of mental mechanism, whereas judgment is the sense of the result and truth by a higher or thorough perception of the active elements of the particular case. Now the organ of this power is that central intelligent faculty we have called the inner sense, or eye of the mind, as I have described it—it is the judgment seat or tripod on which is seated the high priestess of the 'reasonable soul' and true source of all real genius and what has ever been termed inspiration. And this inner power, together with the conscious power, the sense of identity, and others discovered by me fill and make good the gap and want that has always been pointed out in the phrenological scheme. The entranced person having no sense of the physical world by the senses, or of the existence of his own body, feels perfectly free from all accidents and fears. Hence many a religious delusion and spiritual notion. Now the medium is in a somewhat different position, there being no mesmeriser, but a self-existent or induced semi-trance condition, from the action of the circle, so that the sense or feeling or voice of the inner power is attributed to a spirit; a very natural and necessary delusion under the circumstances. Wanting the control and tie as it were of the mesmeriser the loosened power has a free course in influencing matters without; but this is a question too delicate and complicated to go into at this moment.

"In the last number of the 'Spiritual Magazine' will be found a most interesting case by William Howitt, of a spiritual clairvoyant, who, alluding to the inner sense says, "He in whom this inner sense, this eye of the spirit, has opened, sees those things invisible to others which are in union with him. From the inner sense religions have proceeded, and so many of the apocalypses of the olden and present times." The

attendant spirit of Socrates, or voice of warning, was but a seeming inward utterance, or 'still small voice'—from the inner sense—and only look upon the remarkable form of his head in that round swelling protuberance of the higher and central portion of the forehead; a clear phrenological indication in that extraordinary man.

"The greatest geniuses have always more or less partaken of the clairvoyant character, whether poet, painter, or philosopher. Lord Bacon was a clairvoyant, and he curiously relates, and thus delivered himself on the distinction between the ordinary powers of sense and reason and of the higher or farther and fuller powers we are considering:—

"'For though the responses of a divine oracle and of the senses are different, no doubt both in the matter and the mode by which it finds access to the mind; yet the spirit of man which receives both is one and the same, just as different liquors passing through different apertures are received into one and the same vessel, and that part which seems to fall without the division, prophecy, is itself a species of history with the prerogative of deity stamped upon it, of making all time one duration, so that the narrative may anticipate the fact.'

"I would only add the further remark, that those extraordinary powers we are now considering are really not essentially distinct from the ordinary actions of the brain and will be found, and I think I have found them, to be included within the same law; a general law with these exceptional instances: but what has never been done before, cannot be expected to be discovered and revealed by any of the older means and methods. But all we do is natural in its time and place, and distrust or insensibility to what is out of a man's particular line and habitual experience is a law of our nature, and indeed we must confess the matters brought to light do seem very strange and unlikely until investigated. But in fact, being such as they are, if we deny their existence in place of endeavouring to give a rational account of them it can only happen that ignorant people will believe them to be supernatural and cling to them with a blind pertinaciousness and mischievous religious fanaticism.

"I dare say that I often repeat myself in reply to your questions; but that cannot be helped, from the bearing of your enquiries to a particular end."

B.—(Page 90.)

The clairvoyance or other exalted or additional sense or power of the more sensitive to impressions in divers directions must be guided and used as the other powers and ordinary senses are and in no other way—that is, simply as *instrumental* to discovery—and so the abnormal states made to become lights by which to detect the laws of the normal condition, as I have shown and exemplified in the Letters to Miss M.; and just as we use the additional power derived from the telescope which at first professors pertinaciously refused to look into, to see a little farther, or of the microscope, to see a little clearer into that which is before us—otherwise it is merely another condition of dreaming, with sense and nonsense, truth and folly, clear-seeing and illusions commingling fantastically together. The extra sense and power must be also tested as to its truth, speciality and limits, as with all other powers, and cross-questioned as with any foreign or doubtful witnesses in court, by our common senses and previous knowledge and by the result as it shall be made to appear in fact, opposed by other truths and tested in every possible or known way; and just as the ordinary senses are made each to correct each or to witness to each other, so we shall find as in all other matters, that the exceptional phenomena duly weighed and examined will, in the end, exhibit the rule of ordinary action in the reason of the exception. But to wait upon the revelations of clairvoyants, and their grand and pretentious utterances brings you to nothing but a contradictory confusion of ideas—often to what is both extremely beautiful and most true—but to nothing that is super-excellent or actually new, for the somnambule left to itself is in a similar position to the metaphysicians in their subjective waking dreams, each producing a scheme reflecting his imbibed notions and special nature—and after thousands of years of such metaphysical scheming and spinning out of cobwebs, as Bacon calls it, they have come to no agreement, but are going over the same ground in the same contentious and ineffectual way, showing great power and learning but depending upon the light from within with a mistaken estimate of the mind's nature and powers, instead of referring to the real physical causes and facts of objective nature bearing upon the special enquiry, as in every other correctly scientific method of proceeding, for instance, when a somnambule or entranced person is so sensitive that the organs of the brain will respond to the magnetic touch which I discovered to be the fact—and just as the keys of the piano answer to the pressure of the finger, so also another instrument near at hand and in perfect accord will often respond again

to the particular note, as the sensitive patient responds or becomes influenced as by a contagion, with the thoughts and feelings or even latent conditions of another *en rapport* with them; and so on, I could recount to you a whole volume of such beautiful and deeply interesting facts in illustration of these profound truths—the most choice and precious lights of philosophy to all future ages—when men have awakened, and ceased to be entranced by their prejudices and pre-conceptions, anticipating in place of interpreting nature—deeming clairvoyance and the like extraordinary powers to be impossible, and yet to know which most astonishing fact as to the limits of the possible in nature they must themselves be possessed of clairvoyance. However what is said by Dr. Buchner, in his "Matter and Force," to be impossible, you and I know to be true, and not very difficult to comprehend either. As to the belief in spirits, the entire history of science and of mankind exhibits a progress of knowledge advancing over spiritual belief. However the modern spiritualist does not mean by spiritual anything supernatural, but that the spirits after passing through the shadow of death are as much a part of nature as before, and the released spirit not essentially different from when enclosed and imprisoned in the body, like a bird in a cage, fretting against the wires, longing to be set free. But the besetting notion of the all glorious nature of spiritual substance and power as contradistinguished from GROSS *materiality*, when not mere clap-trap is very foolish nonsense, just as when they suppose man degraded by his so-called animal faculties and propensities and the like, I had almost said, insult nature by ignorant and impious sentimentalities to please man's conceit and fancies tending to his own glorification. Whereas the real noble thought, and the noblest perhaps, is in a sense of our own insignificance in the immensity of nature and of powers unknown and beyond our ken. In such intellectual humility the man is most exalted, rising in the calm satisfaction of having conquered his own irrational pride, which may well be designated the vanity of vanities, and whatever we do, let us not be ridiculous but show our superiority in the attainment of knowledge and by rendering a true account of the gift of reason—loving truth in the faith that it ever must conduce to man's highest and noblest inspirations under all life's trials, and the battle we should make from first to last to conquer self.

Whilst this week's *Reader* is before you (May 12th), I would call your attention to the clairvoyance of the celebrated Bottineau, which Mr. Trood endeavours to account for; but if the facts he relates were even possible and true, they would not in the least account for the sight of a ship 400 miles away. To accept such-like explanations would be indeed to strain at a gnat and swallow a camel. Now, Mr. Bottineau declared that strength of eyesight had nothing to do with his observations, and

he might have added that indeed his eyes had nothing at all to do in the matter; that he perceived by an inner sense that he could not account for. But I think I have accounted for it, and traced the power to its source and seat. The case is so clear and well authenticated that I think you would do well to refer to it; and in presence of such notorious historical evidence, Coleridge wisely remarks that "It is impossible to say whether an 'inner sense' does not really exist in the mind, seldom developed indeed, but which may have a power of presentment. All the external senses have their correspondent in the mind; the eye can see an object before it is distinctly apprehended. Why may there not be a corresponding power in the soul? The power of prophecy might have been merely a spiritual excitation of this dormant faculty."—("Table Talk," vol. 1, pp. 36-7). I do not hold with Coleridge that the exhibition of clairvoyance is from any so-called spiritual excitation of a dormant faculty, but that it may be accounted for, as experiment seems to show, from an extraordinary action of the ordinary faculties under special conditions, by which the 'eye of the mind,' or 'inner sense,' receives impressions independent of the sense channels, and arrives at conclusions without the intervention, or at least without a recognition, of the intellectual process leading to such conclusions, and which is more or less the case with the most of our determinations under ordinary circumstances; and when remarkably displayed, is what we call inspiration, or intuition, or genius; and thus the astonishing facts that men are apt to discredit are but *extra*-ordinary after all, and are all to be reduced to a general and uniform law. It is clear that many of the lower animals—bird, beast, and insect—have such impressions from a distance, and are so guided, as we say, by instinct; instances will immediately occur to every one. Then is it hard to suppose that more highly-developed man should under all circumstances be wholly free from such so-called instinct, but which in fact is but another or inner sense set free? The ordinary sense channels, indeed, seem rather to be impediments to avoid confusion and for the selection of special actions, and as a means by which to direct the attention to particular facts or qualities, and may be dispensed with—as, for instance, in the case of the bat with its eyes removed, and yet able to avoid objects even in the dark with equal precision. In fact, we are still confounded by the false notion that the perception is in the organs of the sense. Once quite clear of this error, and the difficulty of understanding the existence of finer sensibilities and higher powers ceases; and we may well feel ashamed of the foolishness of our objections. I cannot too often repeat this: that the course of our enquiries is simply to show that what seems so wonderful and at first to be impossible is really not essentially different from the ordinary action of the mind in its purely normal state.

C.—(Page 126.)

Here we have an undoubted case of clairvoyance, happening to a learned divine and leader of the great High Church party. A man still living in our midst and able to answer for the truth of the statement, and which is not denied. And how does the matter stand? There is certainly no actual bodily presence such as the ordinary senses could take cognizance of, but an impression by the passing off of a certain vital nervous force from the dying man, affecting the inner sense of one in sufficient *rapport* with his special condition, and from which inner sense and abstract self is projected on the sense plain as it were—the image of the person in question, and even to an echo of the sense within in the sound and utterance as of a voice, and conveying an intelligent meaning, the intelligence of the death and of the lie: but the truth conveyed mingling with the particular convictions of the recipient in his belief of Hell. In this we may read an analysis of the Psychical fact and the anatomy of ghosts,—there is a clear impression on the inner sense from a force without upon one in sympathetic relations or *rapport* with the distant dying person, and an embodiment from such impression, but with a colouring and fashioning by the special conviction of the recipient; a fiction founded on fact; with the vision and all just as in a dream, like the fancy when it plays tricks with fact in our waking moments, and really there is very little difference, all happening under one and the same law.

No doubt Dr. Pusey believes that he has seen a spirit bringing him immediate intelligence of Hell, and the spiritualists would claim him as a medium—only they do not believe in a Hell, but only in a gradual progression, and that sin is simply imperfection, under universal law—at least such is the "inspired" doctrine of that marvellously eloquent lady Miss Hardinge, whose impressions and promptings—(when in a "semi-trance,") from the inner sense she takes to be a spirit—are really replete with profound learning and most admirable sense, come by it how she may; from her own very excellent nature under certain abnormal conditions I believe; and that she is perfectly serious in her conviction that she is inspired by a spirit. Men who are so ready to deem all those who differ from them to be insincere impostors would do well to remember that in such judgment they do but reflect their ignorance, stupidity, and own unenviable qualities and bad natures. I say then, "*judge not, lest ye be judged.*"

It often happens to me as I walk along the streets that I imagine I see a friend approaching, but on nearer inspection I see it is some one

else not having the least resemblance to the friend supposed; but immediately after, perhaps within a minute, I do really meet the friend I had just supposed I had seen as it were covering the figure of the stranger; and I never have made the mistake except when it has been followed by the presence of the friend supposed. The explanation is that you have a real impression from the approaching friend whilst not yet in sight—an impression taken up by the inner sense and which impression is projected and embodied upon the first form that approaches, somewhat as forms in the dusk will shape themselves in accordance with imaginary fears, in fact we exhibit for the time a similar power to the somnambule and clairvoyant who has such a sensitive impression of the physical condition of the mesmeriser even when he is at a distance as to produce a reflexion of his thoughts and even latent memories.

I have just seen a Ghost!—I was thinking of friends just dead as reported to me by Miss M., buried amidst the spring's primroses, and turning my face to the window I saw on the opposite side a woman carrying a basket on her head, full of flowers, (common enough now in London,) oh! so beautiful, with a mass of yellow primroses in the midst, I thought I had never seen any look so bright and beautiful. I turned my head away but for an instant, I looked again, and lo there was no woman or flowers at all—it was just a vision as in a dream, occurring maybe from having a cold and liver out of order and some head-ache, but there was the vision sure enough or seeming appearance, even brighter than reality, and in the midst of sunshine. I think I told you that I have marvellous visions of objects in my sleep, with every minute particle and variety of object as clear as possible, and palpable as real objects seen in daylight, and I have recalled the clear impression in every minute particular and delicate difference of shade and colour, and painted it in the morning. Now does not all this open a window for us and give us some light into the inner sense and Psychology of the mind and as depending on physical conditions—similar to the effect under electro-biology? Indeed our ordinary perceptions are not essentially different, being entirely visionary though corresponding with the object producing the impression, and this again causing the vision or perception much as a picture represents its subject, and so of the vital photography and reflected imagery of the mind we call seeing.

Shakspeare was right about the causes, the indwelling upon thought and "heat-oppressed brain," and the action and reflex is from the mirror of the sense power just as when the sense channels are closed by sleep, and yet the interior faculties awake in the dream, with the sense power reversed as it were and producing all that inner and other world by remembering and reflection—a mere pictorial exhibition with occasional intuitive presentments and clairvoyance—such as we produce under mesmerism and by which we do but produce artificially what occurs under certain conditions in special subjects in the normal state; I mean we create no new faculty or power, but only produce conditions under which the ordinary power may act in an extraordinary way; indeed in mesmerism we have the power of experimenting on man and mind as the chemist and electrician deals with inanimate matter. Any one who does not see the deep importance of such a power must be either very ignorant or very stupid.

In regard to the slight and somewhat doubtful instances I have given to you by way of explaining the general nature of visual illusions, I must again repeat that in gathering facts by which to arrive at the true laws of vision we cannot be too curious in recording exceptional and seeming trivial instances, or what may be called deviating instances, under unusual conditions—when as it were you catch nature out of bounds. Foolish critics have pointed ridicule at me for saying this, nevertheless the method applies to all science, and the history of every science will exhibit the truth and value of the principle, but which applies with infinitely greater force in regard to the study of the more complex and varied phenomena of mind, whose mysterious and hidden truths have escaped detection by all the means and methods and modes of demonstration hitherto practised. The fact is, man himself has been regarded as an exceptional instance in nature, degraded in one sense as a creature incapable of attaining any excellence of itself, and on the other hand exalted into a free agent and almost supernatural being, apart and essentially different from other living creatures, so that the real man has remained unrevealed in his true nature to this hour. But we must now consider man as a natural body, producing individual effects according to particular laws in harmony with general and universal principles, and whilst omitting none of the facts concerned we must be careful to avoid

hasty generalising, a glaring instance of the folly of which may be noticed in Berkeley's celebrated theory of vision founded upon the appearance of the rising moon—he had made a guess at what looked like the truth and never followed up the inquiry into all the circumstances of the case, never, in fact, cross-questioned his witnesses; but indeed his entire theory and argument is fallacious throughout. And again, he inconsistently denies the existence of the material external world whilst dogmatically insisting on a universal immaterialism and world of spirits —not seeing that the sauce for the goose is sauce for the gander. If I were dying I think my last words of admonition to the student in Psychology should be—look out for the exceptional instance, and for similar facts occurring in other creatures and under different conditions; but there is nothing new in this, which was urged with so much force and sagacity by Bacon; but proud man has scorned the application to his own nature, and yet it is a principle that none with a genius for scientific enquiry would for a moment dispute, and is in fact no more than a very general rule which may be exemplified as I have said in all and each of the sciences from the extraordinary instances in regard to the motions of the planets to the trifling action of the Frog's leg, that in a natural sequence resulted in the Electric Telegraph—the most wonderful achievement of modern science. So let no one despair of magnificent and useful results from the study of Psychology after a true method and similar line of investigation. But Psychology must be based on Physiology, must be regarded as a physical science—a science of phenomena traced to their material and real causes, or it will end as it has ever done, in mere disputation, and in fact would be no science at all.

For if a tree be cut away from its roots, no wonder if it shall perish, and there be no further growth. Metaphysical schemes always remind me of the bunches of wild flowers that children gather in the fields, each declaring that his own bunch is the best; but alas! they are all of little value, and wither in the poor children's hot hands ere they reach home. And so it is with those children of thought, the metaphysicians, who take up the flowers of the mind irrespective of the causes that produce them, the source from which they emanate, the roots from which they develop, the soil in which they grow, the atmosphere by which they are surrounded and light that is shed upon them, and much besides that is disregarded, and with a proud exalting of the unassisted power of the human mind, far beyond the fact—unmindful of the faulty nature and inequality of the mirror and imperfections of the instrument searching into its own nature. And as a child in regard to its parents, the metaphysician is necessarily unconscious of the causes of the phenomena he reflects upon, and hence insensibly passes over the true reason of the differences and speciality of men's nature and of

the opinions they incline to on account of such differences. The whole aim of science is a search into causes to ascertain on what effects depend and the laws by which they are governed, and the entire relations and correlations in the analogy of knowledge, in those general laws which link the phenomena together in the eternal and universal chain of existence, and the uniform rule, since all truth is necessary truth so far as like causes must always produce like effects, or they would not be like, but something else.

Metaphysicians are aptly compared in that valuable periodical the *Reader* to the Kilkenny cats, that fought and ended in eating each other up, leaving only their tails behind; for metaphysicians are pretty much engaged, each in destroying the argument of his opponent, and the very universe and Great Cause inherent therein is lost in the argument between them and reduced to the merest shadow, without the slightest shame or remorse on their part; so that the reviewer pointedly and justly remarks that "the ground has been cleared, and he who can prove the existence of God will inherit it." Now Mr. Mill, after feasting upon Hamilton, has in turn been gobbled up himself, leaving only a metaphysical tail behind, in the form of a remarkable expression, namely, "Permanent Possibilities": but what is in a name with only folly and illogical reasons behind it, and at the end of it? For a very clear refutation and lucid exposure of which folly see an admirable little work published by Newby, called "Odd Bricks," by a very acute reasoner and learned friend of mine, who goes into such questions *con amore*—having a special gift for logical reasoning and no theory of his own to defend, which is a blinding influence with most men, Mr. Mill certainly not excluded, whose ignorance of Race, and inability to discern the value of physiology as the necessary and essential basis of mental science, is most lamentable, and from his reputation and authority now most obstructive and mischievous.

W. F. TAUNTON, PRINTER, COVENTRY.

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Charles Bray

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PHASES OF OPINION AND EXPERIENCE DURING A LONG LIFE:

AN AUTOBIOGRAPHY.

BY CHARLES BRAY,

AUTHOR OF "THE PHILOSOPHY OF NECESSITY," ETC.

"Nature, which governs the whole, will soon change all things which thou seest, and out of their substance will make other things, and again other things from the substance of them, in order that the world may be ever new." . . .

"But in the things that are held together by Nature there is within and there abides within them the power which made them; therefore the more is it fit to reverence this power."—*M. Aurelius Antoninus.*

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PHASES OF OPINION AND EXPERIENCE DURING A LONG LIFE.

AN AUTOBIOGRAPHY.

CHAPTER I.

EARLY LIFE: SCHOOL DAYS.

It is not my intention to give a detailed account of my life,—in which the incidents have been of a very ordinary character and little calculated to interest the general reader,—except so far as this is necessary to explain the course of thought and opinions of one who now for fifty years has been zealously endeavouring to discern the truth, regardless of any consequences to himself; and who has been so fortunately placed with respect to its pursuit, that no special educational bias, or necessity for holding or teaching one opinion more than another, has influenced him.

Opinion thus honestly formed may interest and be serviceable to those to whom the writer as an individual is nothing, and the hope of this seems to transform itself into a duty to leave behind me some published account of my inner and outward life, and of the causes why that

life has been happy beyond the average, although not successful in the worldly sense of the term.

I was born January 31st, 1811, at Coventry. My father was a ribbon manufacturer in one of the leading firms in that old city. He was well-to-do, and made a considerable fortune. He had eight children, and left them all tolerably provided for. When I was about five years old I had measles, followed by whooping-cough, which left my lungs in such a weak state that I could not for years afterwards live in the town. Consequently I was boarded at various farm-houses in the neighbourhood, where I ran wild without any kind of regular instruction whatever, except such as I picked up among the ploughmen and farmers' boys, which was by no means of a civilising or comprehensive kind. I can remember the scorn and air of superior wisdom with which I corrected another little boy who spoke of the ships at sea. "Ships at sea!" I exclaimed, "Why a ship's on the common, a ettin the graass," for such is the local pronunciation of sheep.

Our nurse's father and mother lived at a small farm about five miles from Coventry, and there I passed the greater part of my time, petted, indulged and spoilt in every possible way. Of my mother I have no recollection, as I spent so little of my early days with her, and she died when I was nine years old. At this age I was sent to a boarding-school in the country for the next five years. Here I learned nothing but bare reading, writing, and arithmetic, which was about all that the school could teach. Nevertheless, after the first three years I went about with a brass plate

round my neck marked "Daily Assistant." I was taught Latin from a phrase-book, with such sentences as "*Quomodo Vales?*" "How do you do?" &c., and the higher arithmetic and geometry by copying the master's old books without understanding them in the tales. These copies I had to take home as my own works. There was only one book in which I took any interest, called "The Elements," containing, I believe, the elements of physical science, and this book was my constant companion. There were many mean things practised by both master and boys, and as I think the elements also of truth and justice were active in my childish nature, I never could see an unfair thing done by either master or boy without protesting. Consequently I was continually in hot water and all kinds of scrapes; in fact, during the last two years of my stay there, I was in a state of chronic rebellion against authority. For instance, at one time, I would not stay in when ordered to do so, consequently I was tied by the leg to the desk. I cut the cord, and then a heavy logger was padlocked to my leg for weeks together. But I carried this over my shoulders, and I recollect was very proud of it—as proud as Satan himself is supposed to have been in his rebellion against authority. At last I ran away, and the master refused to take me again, being no doubt only too glad to get rid of me.

Before I was twelve the fundamental principles of both my Philosophy and Religion were laid, and from these I have never since departed. Before I went to school, when I was a perfect little savage, my motto,

constantly reiterated, was, "Follow Natur," meaning then, I suppose, not the fundamental principle of the stoics, "Live according to Nature," but a sort of protest against the civilised usages to which I was unaccustomed, —in the sense that "fingers were made before forks." This was my *novum organum*. My Philosophy was then embodied in the doggrel, that,—

> "For every evil under the sun,
> There's a remedy or there's none;
> If there is one, try to find it,
> If there is none, *never mind it.*"

Here we have the *sunmum bonum* of all philosophy, resignation to the inevitable. Spare no effort to find a remedy, but if you cannot, "grin and bear it"—you have then only the evil itself to bear, pure and simple, which is comparatively easy when freed from all extraneous worry of the mind, whether it be physical pain or mental trouble. This juvenile homily was afterwards embodied in my motto, "Do your best, and leave the rest to God." My religion at this period was formed in this wise. My schoolmaster was a Methodist, and Mr. Swan the baker, Mr. Beard the shoemaker, Mr. Pettridge the saddler, and others, used to hold forth in the hall on Sunday nights to the boys and such villagers as cared to attend. My master had also established a Chapel in a neighbouring village, where I used to go with various preachers to give out the hymns. I recollect that I was most taken with Mr. Beard, as a very sensible man. After full acknowledgment that "he was the greatest sinner on God's earth—sure*ly*," and after many earnest petitions to have our "souls made fat," he generally

ended his prayer in these words: "O Lord, in consequence of the depravity of our 'earts we know not what to ask, but yo (you) know what's best for us in the long-run, and we lave (leave) it to you." The language here is certainly not classical, but the sense is good. I thought so then, and I think so now. Thus, to follow Nature reverently, to accept the inevitable, after doing our best, and the firm conviction that under all the circumstances, and "in the long-run," God knew best what was good for us, formed my earliest creed. I literally knew nothing of these subjects educationally, and yet I consider that in this way I was not badly grounded both in religion and philosophy; and it has been the aim of rather a long life to carry out the same principles in theory and practice.

Poetry had great charms for me, and as soon as I could read I learned quantities of it by heart, giving a decided preference to Burns. My first, and I believe last, effort in poetry, when I was about twelve, may be mentioned, as it was characteristic. It was to put the Three Laws of Motion, which I suppose I found in my favourite book, "The Elements," into verse, thus:—

"A body in a state of rest
Continue will until impressed
By some external cause.
But if in motion a body be
It will continue, you may see,
Till stopped by Nature's Laws," &c., &c.

Here we have, if worked out to its logical and legitimate consequences in matter and *mind*, the whole secret of science and philosophy. It will be evident, however, that

although the subject I had chosen was rather a difficult one to begin with, poetry was not my forte. At fourteen I was sent to a really good school at Isleworth, near London, where, if I could have stayed long enough, I might have been well grounded. During the year or two that I was there, I learned some Latin, French, mathematics, &c. which, so far as I know, were never of the slightest use to me in after life. I had most facility in mathematics, in which the Master's nephew, who had taken high honours at Cambridge, bestowed great pains upon me, and I spent most of my half-holidays in his room. But nothing afterwards came of it.

My own school days afforded very decided evidence of the superiority of kindness over brute force in the training even of boys who seem to be by nature refractory. I was considered to be a very bad boy, whom it was impossible to render amenable to any authority, and for whom, of course, nothing could be done but to send him to sea. At this last Isleworth School, however, what little talent I possessed was drawn out, and for the first time in my life kindness was tried instead of coercion. Although I never could be driven, a word of kindness was irresistible. The better part of my nature being now appealed to, I came off with flying colours.

CHAPTER II.

LIFE IN LONDON: RELIGIOUS CONVERSION.

At seventeen I was placed in a large warehouse in London, and articled for three years. After months of

idleness, luxury, and indulgence at home, the work was certainly very hard. The boys were expected to be at work an hour before breakfast, to sweep and tidy up, and thus the working hours were from seven in the morning till eight at night, standing all the time, there not being a chair or stool about the place. A quarter of an hour was allowed for breakfast and tea, and twenty minutes for dinner. In Spring and Autumn, when retail men came up to purchase their stock, the hours were much longer. It required much persuasion and the great kindness of my friends in London to induce me to stay, but in less than six months I got used to it, and became interested in the business, and sitting, and not standing, it was that tired me. After the first year my hours were reduced from nine to eight, and to show how little exhausting was the day's work, I often walked, on a cold winter's night, two and a half miles and back to see a certain lady's shadow on the window-blind, and frequently went to sup with friends at Camberwell, four miles out. After a while my condition was improved by lodging away from the house, although the change involved a daily walk of five miles. Then for the first time I had quiet and leisure, and read more steadily than I have ever done since. I could get to my books at nine at night, took strong coffee to keep me awake, and filled volumes of manuscript with the opinions of the Greek Philosophers.

But a friend lived near, about five years older than myself, under whose influence I was "converted," or "convinced of sin," and then the philosophers had to give way to Dwight and Doddridge. Hitherto I had

been indifferent to so-called religious influences, notwithstanding my early Methodist training. It is true I went regularly to church, but it was to see the young lady in the next pew, whose shadow on the blind tempted me out on cold foggy winter nights. My friend who "converted" me was a medical man, and a highly intelligent Evangelical Dissenter. I went through the usual process,—a period of exceeding depression, followed by the customary reaction when I began to feel myself among the elect. At the same time my health gave way, owing no doubt to over-work and this new mental strain, and I was ordered to the sea-side by a physician, who feared consumption. At Ryde, where I spent three months, I enjoyed the privilege of "sitting under" the Rev. Mr. Sibthorpe, a most eloquent preacher, who wonderfully fed my new enthusiasm, and I can recollect how at that time there was not a line of the Church service which did not seem specially adapted to my particular case. Being quite alone at Ryde, with not a soul to speak to except my landlady, who seemed to delight in dilating upon her religious experiences, there was nothing to disturb the current of my new impressions, and with a nice little edition of the poets which I had purchased, and with my new views, I wanted no other companionship. The poems of Henry Kirke White had a special charm for me, no doubt enhanced by the fact that the young author had died early of consumption, and I read these so frequently that I can still repeat nearly all of them by heart. No three months of my life were happier than these, and to this not only the cessation from too hard work, but my new

religious views greatly contributed; and they also enabled me to break away from bad habits, and to withstand temptation, as I am sure nothing else would have done. I returned to London to work out the remainder of my term after this time of pleasant seclusion, but although my position was higher and the work lighter, and I was more interested in it, my health broke down again, and I joined my sisters and some relations in visits to Teignmouth, Ilfracombe, Swansea, and Tenby. This must have been in the summer and autumn of 1830. My health now being tolerably re-established I was installed in my father's warehouse at Coventry to apply my London ideas to an old country practice; for I had certainly learned more in the two-and-a-half years I spent there than I could have done in seven years elsewhere.

My Religion was now my great delight; my sisters were also what is called "Evangelical"; and my first appearance in public was on the platform at a meeting of the Bible Society, the Bishop of ——— in the chair. In strict accordance with my opinions I avoided general society in a world to which I did not belong; to me it was "the unclean thing." "Come out from among them and be ye separate and touch not the unclean thing, and I will receive you," I accepted literally as applicable to all convivialities.

My leisure time at night was spent principally in my own room, either in religious reading or devotional exercises, and the intense fervour and glow which frequently accompanied the latter I regarded as the gift of the Spirit in answer to prayer. This form of

excitement was indeed my sheet anchor, and I always said to myself that if ever sceptical doubts should trouble my mind, here was practical, positive proof of the truths of my religious belief. Of course, as I was a very general reader, sceptical thoughts would occasionally arise, but I most resolutely shut my eyes to them, regarding them as the temptation of the Devil through the pride of human reason. Gibbon and Hume were objects of my pity, and especially did I wonder how so large and practical a mind as Benjamin Franklin's could possibly doubt. Naturally this attitude of mind engendered an immense amount of self-sufficiency and religious pride, which led to what many will regard as my fall, and which I look upon as my emancipation.

CHAPTER III.

PHILOSOPHICAL NECESSITY AND RE-CONVERSION.

Among our Coventry acquaintances who were frequent visitors at our house was the Unitarian minister of the Great Meeting House. Of course, the members of our family, including myself, who belonged to the strictest Evangelical sect, regarded him as worse than an infidel; —for an infidel might sin by his unbelief in ignorance, but to this heretic the truth had been made manifest, and he ought to have known better than to reject it. He was an exceedingly modest, intelligent, and well-informed man, and I felt great interest in him, and determined in consequence to convert him, feeling so certain of the infallibility of my own views, that I had

not the least doubt of my power to do so. I did not for a moment think that his worldly interests would stand in the way, any more than they would have done with myself. So I prepared myself with "Jones on the Trinity," and a great many other books which I deemed unanswerable. My own view of the Trinitarian doctrine had been formed on Dr. Watts' Sabellian interpretation, viz., that God the Father was our Creator and Preserver; God the Son was the only mode of directly manifesting Himself to creatures like ourselves, and God the Holy Ghost was the pervading Spirit of the Universe. This appeared to me to be the most reasonable way of interpreting the mystery of the Trinity. But I soon found how little I was prepared for the task I had undertaken. The passages upon which I most relied the Unitarian did not admit. The "Three Witnesses" was an interpolation, shown by Sir I. Newton to be such, and for others he had a different interpretation. I could have beat him with my own Bible—the English, but he had the Latin or the Vulgate, used by Roman Catholics, and a special interpretation of the New Testament for his own particular sect. Since then our English version has been revised, and in May, 1881, the Bishop of Gloucester and Bristol presented to the Convocation of the Province of Canterbury the revised version of the New Testament. "What has actually taken place," he said, "is an average for the Gospels of between eight or nine changes for every five verses, of which three changes in every ten verses were changes of importance. In the Epistles, of course, the number of changes had necessarily been larger; they had been fifteen changes in every five verses, but still

only three changes in every ten verses were changes of importance." How can that be the Word of God which requires so many *important* changes? In fact it became clear to me that if we had the "Word of God" we required also an inspired translation, and more than that, since all the world interpreted differently, an inspired interpretation. Both of these the Romish Church profess to have, if you choose to take their word for it. The first inroad on my faith was the being obliged to give up plenary inspiration. I began to read the Bible critically, venturing here and there to put a different interpretation from that which I had been taught by my own narrow Evangelical sect. But I did this with fear and trembling. I looked upon such freedom of thought as a direct temptation of the Devil, and morning and evening I prayed fervently to be delivered from "the pride of human reason." But reason would be heard, and ultimately got the upper hand. Notwithstanding the straining which I had hitherto practised with respect to the Mosaic account of the Creation, as to the six days meaning indefinite periods,—ultimately I was obliged to agree with the Rev. Baden Powell, that "Nothing in geology bears the smallest resemblance to any part of the Mosaic cosmogony, torture the interpretation to whatever extent we may." ("Christianity without Judaism," p. 257.) And may we not say the same of astronomy as of geology? The God of the Hebrews —"God's chosen people"—was a very different being indeed, as painted in the Old Testament, from what I had hitherto conceived of Deity; possessing man's greatest vices greatly exaggerated. It is true the

conception improves as civilisation advances, and after the Jews had passed seventy years at Babylon under the higher teaching of Zoroaster. He is presented to us as angry, furious, cruel, vindictive, jealous, treacherous, partial, easily turned from his purpose, and repenting in consequence of the smell and sweet savour of slaughtered beasts and birds, and of incense and sackcloth and ashes. It is difficult to see in what the conception differs from that of the neighbouring gods of whom he is represented as being so jealous. He appears as a man to Adam and to Abram, walks in the *cool* of the evening, shows his parts behind to Moses, *comes down* to prevent a tower being built *up* into heaven, &c. This is certainly not the God I worshipped. It was long before I dared to give my reason full scope. What appears to me to be so obvious now appeared then as the spirit of the Devil blaspheming. I durst not listen to it. For instance, I thought if God knew what he was going to do, and what would therefore take place, he would either have made Eve strong enough to resist temptation, or have kept the serpent out of Paradise. To make a Paradise out of which he knew his new-made creatures would be immediately driven was "a mockery, a delusion, and a snare." But it is said Eve must have been left *free*, or there would have been no *virtue* in resisting. What, left *free* to destroy herself and all her race? Surely no such fatal gifts could be safely entrusted to so frail a creature; particularly as God knew perfectly well how it would end. And then again, if on the day of her disobedience she had surely died, according to promise, no great harm would have been done; she

would simply have been as she was the day before her creation, and the world none the worse. We might have had another Adam and Eve, not free, but both able and willing to resist the Devil and all his works. But we are told in the Westminster Confession of Faith, that "This their sin God was pleased, according to His wise and holy council, to permit, having purposed to order it to His own glory;" *i.e.*, He permitted the Devil to tempt our first parents in the full knowledge that they would fall, and having already prepared a place of torment, that He *might order it to his own glory.* This scheme of redemption which was to be turned to His own glory was, according to the same orthodox Confession of Faith, the *election* of a few to everlasting life, while the majority were fore-ordained to everlasting death—"*ordained* to dishonour and wrath for their sin, to the praise of his glorious justice." It was the offer of salvation on terms which He knew would not be accepted by the great majority, and of which the greater part of the world would never even hear. This was worse than making the Paradise out of which he knew the occupants would immediately get themselves turned. This way of stating the case must appear very distasteful or even blasphemous to those who now think as I once did, but they must endeavour also to realise how such a libel on the Supreme is likely to appear to those who feel themselves at liberty to use their common sense And yet at one time I believed this, and found not only no fault with it but my joy in it; for who was I to judge the Almighty? With all my sense of justice I did not then see that both the fall and the redemption—the sin

and the atonement, were based upon a great injustice. It was not just that the innocent should suffer for the guilty—Adam, or that the guilty should be saved by the sufferings and death of the innocent—Christ. Of course I believed all this to be a great mystery, that God's ways were not as man's ways, &c., but the greatest of all mysteries to me now is how I could ever have believed it, or that greater and better men than I still continue to believe it.

According to Natural Law, which of course is God's Law, the highest virtue—*i.e.*, that which brings most good to our race—is justice, and it is not at all probable that God's direct dealing with us should be based upon such a manifest breach of it. Though the Unitarians do not hold the doctrine of the Fall and of the Atonement, I could not stay with them. As a matter of Faith I had believed, and could still believe much, but on investigation, although I found that the Old and New Testaments contain much that is good, I could not find evidence for their being more inspired than the sacred writings of other peoples and times, and there was much in Christ's doctrine that I could not accept. Of course I did not go this length at once, and many efforts were made to stay my progress, both by judicious and injudicious friends. One lent me "Leland's Answers to the Deistical Writers," in which it certainly appeared to me that the Infidels had the best of the argument. Another lent me Jonathan Edwards on "Freedom of Will." Here I found Philosophical Necessity clearly and logically proved. The author professedly held both doctrines, the one based on reason, the other on Scrip-

ture, but I could not do this. I held firmly to the first; but what was I to do with it? It was fundamentally opposed to all my previously recognised principles of ethics.

And here I must pause. The next year was certainly the most miserable year of my life. I had given up my faith, and with it many of my dearest friends. I had no faith, no friends, and I had to begin to build my life over again; my mind was in a complete anarchy, or in a state of blank despair.

Since this was written I learn from Froude's "Life of Carlyle," that Carlyle, in his youth, when about the same age as myself, had gone through a very similar experience. "In the Mainhill household," we are told, "the Westminster Confession was a full and complete account of the position of mankind and of the Being to whom they owed their existence. The Old and New Testaments not only contain all spiritual truths necessary for guidance in word and deed, but every fact related in them was literally true. To doubt was not to mistake, but was to commit a sin of the deepest dye, and was a sure sign of a corrupted heart. Carlyle's wide study of modern literature had shown him that much of this had appeared to many of the strongest minds in Europe to be doubtful, or even plainly incredible. Young men of genius are the first to feel the growing influences of their time, and on Carlyle they fell in their most painful form. Notwithstanding his pride he was modest and self-distrustful. He had been taught that want of faith was sin, yet, like a true Scot, if he knew that he would peril his soul if he pretended to believe what his

intellect told him was false. If any part of what was called Revelation was mistaken, how could he be assured of the rest? How could he tell that the moral part of it, to which the phenomena which he saw around him were in plain contradiction, was more than a "devout imagination?" Thus to poverty and dyspepsia there had been added the struggle which is always hardest in the noblest minds, which Job had known, and David, and Solomon, and Æschylus, and Shakespeare, and Goethe. Where are the tokens of His presence? Where are the signs of His coming? Is there in this universe of things any moral Providence at all? or is it the product of some force of the nature of which we can know nothing, save only that 'one event comes alike to all, to the good and to the evil, and that there is no difference?'

Common-place persons, if assailed by such misgivings, thrust them aside, throw themselves into occupation, and leave doubt to settle itself. Carlyle could not. . . . The result of it was that he was extremely miserable."

I had one Truth, however, about which I was certain, viz., that no part of the Creation had been left to chance, or what is called free will; that the laws of mind were equally fixed or determined with those of matter, and that all instinct in beasts, and calculation in man, required that they should be so fixed. I set myself to work, therefore, gradually and laboriously, to build up a system of ethics in harmony with this established fact. I found that *everything* acted necessarily in accordance with its own nature, and that there was no freedom of choice beyond this; consequently, if there could be no virtue in the ordinary sense of that term, *i.e.*, in action

that is determined, neither could there be any sin. This quite settled the religious difficulty to me as to rewards and punishments. What then was virtue? Not that which is free, or spontaneous, or uncaused, but that which does good; that being the greatest virtue which does the greatest amount of good, or produces most happiness. Our likes and antipathies have no relation to the question as to whether what we like or dislike made itself, or could have been other than it is. We like a rose, but we dislike assafœtida; and we are influenced precisely in the same way in the moral world. We love that man best who, we know, CANNOT, from his *nature*, be a nasty sneak, or do a mean thing. We should be sorry to think he was *free* to be the one or to do the other.

How is it that mankind generally have come under this delusion as to actions being free and not determined? A man feels that he is free because he can do as he likes, but that is not freedom of will, but freedom to act in accordance with the dictates of the will *when formed*. What he liked to do, *i.e.*, what he willed, depended upon his own nature, combined with the circumstances in which he was then placed. "I call a thing *free*," says Spinoza, "if it exists and acts merely from the necessary laws of its own nature, but *constrained* if determined by something else to exist and act in a certain determinate way." "You see," he says, "that I make freedom to consist not in a free decision of the will, but in free necessity." Locke's opinion on Freedom of Will was that though the agent is free to act as he wills, the will itself is immovably *determined* by motives. Real Responsibility

consists not in freedom, but in our being obliged to accept the consequences of our actions, which consequences, be they pleasurable or painful, are intended for the guidance of the will, and a responsible person is he who has power to be governed by such consequences. Mad people, and those whose passions overbear all restraint, are not responsible in this sense, and require, therefore, physical restraint. I gradually worked out this system into a form which I afterwards published as "The Philosophy of Necessity; or, The Law of Consequences; as Applicable to Mental, Moral, and Social Science." I had emancipated myself and gained the whole beautiful world, instead of the very limited portion of it which I considered myself entitled to use when I looked upon it as the mere preparation for another and a better. In another sense also I was happier. I could never before reconcile the Martyrdom of individual Man with the justice of God; not even in the sense that the wicked *born* to dishonour and misery in this world, were to be the most miserable in the world to come. But on the doctrine of Universal Law *individual men and nations were merged into one great whole*, and nothing and no individuality was allowed to stand in the way of the *general* good. The pressure of population on the means of subsistence was the great civilizer, and War was the great organizer, which supplied mental vigour and cleared out of the way old, effete, and inferior races to make room for the young and vigorous, and those who could add most to the enjoyment of the whole. Man did nothing before he came into the world, and he could therefore claim no special position in it; he merely took

his place as a unit in the system, and I had no difficulty in tracing the progressive good in the general effect, where happiness was made to depend, not on the good of one, but of all. But it is impossible to do this if man is to be regarded from the Individual point of view. No other world could compensate for the inequalities of this. Countless beings come into existence and go out again; to all, perhaps, with few exceptions, this is better than never to have been, and to the great majority it is certainly much better.

CHAPTER IV.

PHRENOLOGY AND THE NATURAL LAWS OF MIND.

In 1835 my father died, and I took his place in the business; a large and lucrative one. On visiting again the Isle of Wight with my sisters that same year I was forcibly impressed with the wonderful change which had taken place in my religious views and feelings since I was at Ryde in 1829, and I am now about to chronicle another important mental change, if not one equally important.

I had always been much interested in the cause of education generally, and a warm advocate of the National system. We had established in Coventry two Infant Schools on the Wilderspin system, and I had set up one on my own account in an outlying district where it was much wanted. I recollect that Dr. Hook, then Vicar of the Holy Trinity Church in Coventry, who was very active in all good works, albeit a very bigoted

Churchman, called the first meeting in support of Infant Schools, and proposed that the Church Catechism should be taught to the infants. Dr. Hook was always influential—no one thought of opposing him—but since it was obvious that this clause would exclude the children of Dissenters, I objected to it on that account, and was the only person in the meeting who did not put his name down for a subscription. But I helped to get up another meeting for an Infant School without the Church Catechism, and we consequently had two good schools instead of one. This was in the days of my religious fervour, when I considered myself a good Churchman. The establishment of our Mechanics' Institution had also my active support, and my leisure at Shanklin was occupied in writing a course of lectures on education for delivery at this Institution. In connection with this task a circumstance occurred which again gave a new direction to my inquiries. To aid me in my work I sent to London for Combe's "Physiology," written by Dr. Andrew Combe, but George Combe's "Phrenology" was sent me by mistake instead. Now I had at that time a most supreme contempt for Phrenology, such contempt being based, as it usually is, on ignorance. I was well read in the old and modern works on Metaphysics and Mental Science, and *prima facie* nothing appeared to me more absurd than the supposition that a man's character could be written in the bumps on his skull. I thought I knew how our Feelings had been gradually formed by Association, and that they did not therefore exist as primitive instincts as the Phrenologists asserted. But having no choice I began to read the book, (Combe's

"Phrenology,") and soon got intensely interested, because I could not but be convinced that, *if true*, the system was much more practically applicable to education than any other with which I had been previously acquainted. My lectures were laid aside, and I got wildly excited about this new view. I went to London, had my head shaved, and a cast of it taken that I might examine the skull of the man whose character I knew best, and I purchased 100 of Deville's casts, in which special organs were large or small. These I took home with me to study. I found afterwards that having my head shaved was quite unnecessary, as the hair, when properly dressed for taking a cast, interferes very little with the taking of the development; making no greater difference than there is sometimes between the external and internal plates of the skull, viz., from one-tenth to one-eighth of an inch, while the difference between a large and a small organ of the brain is from an inch to an inch-and-a-half. I never missed an opportunity of examining a head where the character was at all marked, and soon arrived at the conviction that there was much truth in what the Phrenologists affirmed. I experienced the greatest difficulty where I expected to find the least, in the forehead, as seemingly high and large foreheads were often found in combination with comparatively little intellect. Two years afterwards George Combe came to stay with us, and he showed me that the anterior lobe, or the part of the brain connected with the intellect, was not always that which appeared in the forehead, but was the part of the brain lying on the supra-orbital plate, over the eyes, which we have various ways of estimating;

whereas the size of the forehead is determined by the growth of the hair being more or less forward, and often, particularly in women, by the feelings nearest to the intellect forming part of the forehead. A more correct estimate, although still a very loose one, may be formed by taking the forehead above the face from the corner of the eye.

Thus, in Phrenology, I was introduced not to Free Will but to the Natural Laws of Mind,—the machinery by and through which the "Soul of each and God of All" worked such wonderfully varied but invariable effects. The study of these laws is surely the most interesting of all studies; for a man carries his character about with him, written on his skull and reflected in his face, plainly legible to those who have qualified themselves so to read it. This study is not, however, an easy one, and can only be pursued by Gall's method of comparing function with development, and not by any of the bye-paths now attempted of anatomy and vivisection. The science has now fallen into disrepute; first because the clergy have given it a bad name as leading to materialism; and secondly, it has been followed for gain by incompetent "Professors," who profess to reveal a great deal more than phrenology in its present state is able to tell even were such men its competent exponents. The leading features of a character in the animal, moral, and intellectual regions are easily discernible, but those niceties of character dependent upon the mode in which the faculties act in groups or balance one another, and upon education and circumstances, are not so readily recognised. The subject is at present ignored by our

leading physiological professors, and in the absence of any qualified person among them to take it up, various efforts are made to carry us back to the old, exhausted, and worn out field of Metaphysics; notably in a quarterly publication called "Mind," which is purely metaphysical. Such a wonderful case of "reversion" cannot last, and it will not be long before we must be brought back to the only practical Science of Mind.

I call it a case of "reversion," because when George Combe was a candidate for the Chair of Logic in the University of Edinburgh in 1836, a host of the leading literary and scientific men of the day testified as follows:—

"That, Phrenology, viewed as the abstract science of mind, is superior to any system of mental philosophy which has preceded it;

"That, Phrenology contains a true exposition of the physiology of the brain;

"That, Phrenology is specially useful in its application in discriminating the varieties of insanity; in the classification and treatment of criminals, and in the purposes of education."

To this testimony may be added that of Dr. John Conolly, the great and humane reformer of our asylums for the insane, and a valued friend of my own. When he first undertook the superintendence of the Hanwell Asylum, Dr. Conolly knew no more about phrenology than Huxley and other leading physiologists of the present day appear to do, and would speak of "long heads and short heads, round heads and flat heads," but after a few years' experience and close observation

at Hanwell of the cranial peculiarities often accompanying the different forms of madness, he became more discriminating, and ultimately a decided phrenologist. In a letter to George Combe, he says:—

"Many and pressing avocations leave me no time just at present to express to you, in a manner at all worthy, my conviction of the great usefulness of habitual regard to the principles of Phrenology, especially in my department of practice, and of the confusion and imperfection of the views which seem to me to be taken both of sound and unsound mind, by those who reject the aid of observations, confirmed now by vast experience, and most of which may be daily verified in asylums for the insane.

"I am also convinced, that attention to the form of the head, conjoined with that cautious consideration of all other physical circumstances, which no prudent Phrenologist disregards, will often enable the practitioner to form an accurate prognosis in cases of mental disorder and foretell the chances of recovery or amelioration, or hopeless and gradual deterioration. But I am aware that I am now taking a very limited view of the applications of the science; which, however, I know you will excuse, in consideration of the somewhat exclusive occupation of my mind on these subjects."

All real progress must depend upon the perfecting the instrument upon which Life and Thought depend, and this must depend upon a true Science of Man; but our scientific men of the present day, as regards the physiology of the brain, the special organ of thought, are not much in advance of the chaotic state in which

Gall found the subject nearly a hundred years ago. Our most popular writers on Ethics of the present day, Spencer, Lewes. Maudsley, Huxley, &c., lead directly up to the subject and there leave it—they decline to follow Gall's method of comparing function with development, and they believe therefore that the road to truth is not that way. But when we come again to the right path of the true cerebral physiology it is a question whether these writers will be read for the sake of the little truth they supply on the science of mind. J. S. Mill is principally responsible for turning a whole generation out of the way. Two phrenologists, he told me, had been altogether mistaken in his character by judging of it from the shape of his head, and he declined to go further into the matter. We have lately had one good book on the subject. Mr. Jolly, one of Her Majesty's School Inspectors, has edited George Combe's Views on Education, based upon a real knowledge of what the being to be educated is. This application of Phrenology to Education is a rather lengthy but very valuable record, which cannot now be destroyed or withdrawn.

One thing strikes me very forcibly, and that is, how little real knowledge of character exists in this 19th century, and how very little the public estimate is to be relied on. I have lately purchased a photograph of Thomas Carlyle, by Elliott and Fry, 55, Baker-street. In this the organs of Congruity, Wit,* and Ideality, are

* The organ called Wit, or Humour, or the Love of the Ludicrous, is probably a double organ consisting of Congruity, a high reasoning power which traces purpose or design, and is a purely *intellectual* faculty, and the feeling of the Ludicrous arising from Incongruity. The outside or lateral part belongs to the Feeling.

very large, so much so as to give intense pleasure in their exercise. Wit is a sense of incongruity, and the marked peculiarity of Carlyle's genius is humour combined with sublimity—a grotesquely humorous originality of utterance. It is this that has formed his style. These organs are not so large in his earlier photographs; they seem to have grown enormously from exercise. Those in whom these organs are deficient cannot read him,—they thank God that they have never read a page, while his style is the source of great enjoyment to others. Sir Henry Taylor tells us (*Nineteenth Century*, June, 1881) that at a time when Carlyle was slowly emerging from obscurity and sadly struggling for the means of subsistence, he applied for a pension for him to one of our Statesmen, "who was the most distinguished for the love of literature," and the answer was that a man who wrote in that style *ought* to starve. There are more people blind to all sense of wit than there are colour-blind, and no doubt this statesman, "distinguished for his love of literature," was one of them. This fact also illustrates how apt men trained in the orthodox and classical school of literature are to make *what* is said quite secondary to the *way* in which it is said.

Carlyle had a small organ of Benevolence. He had infinite Pity, but this came from his Self-esteem. He thanked God that he was not as other men. Like Socrates, he found it difficult to find "the wiser man," at least the man that was wiser than himself. His Firmness, Conscientiousness, Self-esteem, and Adhesiveness were his largest organs, and they were very large.

A writer in the *Cornhill Magazine* (June, 1881, p. 701) says, "Of Dickens I will only say this: that to my mind the most melancholy record of any author's life that I know is the last vol. of Foster's Life, in which we see how a man of fine genius may be worn to death by vulgar admiration and the intoxication of pecuniary success. It is bad enough that authors should be starved or forced to uncongenial labour, or have to toil through ten-fold gloom of despondency in forcing their way to the front; but it is perhaps still worse for them, and certainly worse for their lasting reputation, that they should start with splendid success, and be stimulated by the shouts of the multitude to go on making more and more splendid successes till they have exhausted themselves in spasmodic grasping at cheap triumphs." No Phrenologist would have been surprised that this should have happened in Dickens' case; his head was very flat at the top, going straight off from the anterior lobe connected with the intellect. We are all greatly indebted to Dickens' large and peculiar intellect, but his strongest feelings were Love of Approbation and Acquisitiveness, and he literally killed himself in their gratification, unrestrained by the controlling power and higher motives which a larger coronal region of the brain would have given.

Our present leading popular statesmen, W. E. Gladstone, with a larger brain and even larger intellect, although acting in an entirely different department from Dickens, has the same deficiencies and the same organs in excess. The Political Economy of the present day wants a moral region: it is based upon unlimited com

petition or the ennobling doctrine of "everyone for himself and devil take the hindmost," and Gladstone is its most powerful and popular representative. With his 40-horse talking power he has been able to do much good in this and other departments, but whether he has not lowered the tone of Liberalism, of which he has been so long the leader, it will be for history to determine. I recently purchased two photos to show a large and small sized organ of Conscientiousness. The one of large size was Napoleon III., the small size was Gladstone. I know that the public will say that this shows that Phrenology is wrong. We will leave that to history. The moral instincts of the upper class, throughout the country at large, seem already to have divined the truth in this matter. Whatever was the means by which Napoleon III. became possessed of empire—and probably there never was so important a revolution accomplished at so small an expense of bloodshed—still it must be admitted that with all the drawbacks France was never so prosperous as during his rule. While he was prostrate with the most violently painful illness, he was pushed, against his will, into the German war by the War Party and the Empress, the latter being acted upon by the Jesuits, who wanted a war against the Rationalism of Germany.

A certificate given to the future Emperor when at school at the College of St. Anne, at Augsburg, 1821-2, when he was fourteen, says "This pupil possesses an ardent feeling for all that is elevated, good, and beautiful; he would have made great progress if illness had not on several occasions prevented him from attending the class." But

the world judges by success only. During his reign, before the war, he was supposed to be the wisest and most astute man in Europe; afterwards he was spoken of only with contempt.

In the time of Socrates it was as difficult to find the wise man. In "The Apology of Socrates," he gives us the result of his search, "O Athenians," he says, "I must tell you the truth, the whole result of my inquiry was this: all those who passed for the wisest men, appeared to me to be infinitely less disposed to wisdom, than those who were not so esteemed;" and a wise man of the present day, Thomas Carlyle, says "Human intelligence means little for most of us but Beaver Contrivance, which produces spinning mules, cheap cotton, and large fortunes: Wisdom, unless it gives us railway scrip, is not wise."

We have just lost a great man, Charles Darwin (April, 1882), who has most deservedly been placed among other great men in Westminster Abbey. I do not grudge him the reward of his long, laborious, patient assiduity, or underrate the fruits of his labour; but surely in their bearing upon the advancement of our race they are nothing to Gall's. Gall spent a long life in the study of Man, and laid the foundation of a system of Mental Science more needed than anything else, if Psychology is ever to take rank with the Physical Sciences, or is ever to emerge from what it is without Gall—mere Metaphysics. In real importance Gall's discoveries come before Darwin's as much as man is of more importance than plants and animals,—and there is more of real importance in the book to which I have previously alluded, based on

Gall's discoveries, and published by Mr. Jolly, than in all Darwin has ever written; and yet of all who rushed to do honour to Darwin there was probably not one who knew anything of Gall. Mr. Darwin had a brain above the average size, with an active temperament, very large Perceptive faculties, with only moderate Reflective. His Firmness and Conscientiousness were very large, his Benevolence moderate. The development indicates predominant perceptive power, with great love of truth, and indomitable perseverance.

"The survival of the fittest" in the present day does not mean the survival of the highest type of humanity, but the one most in harmony with the moral character of the age, which is not high. Lord Amberley, Earl Russell's eldest son, had one of the finest coronal regions of the brain I have ever seen, and he could not live in the moral atmosphere of our House of Commons.

Thomas Carlyle, in a letter to Dr. Chalmers (*Good Words*, July 1881, pp. 477-8), says "We find, in all healthy ages, men have used their intellect, not for looking into itself (which I consider to be naturally impossible, and a mere morbid spasm), but to look out, as an eye should, over the universe, which is not *we*, and there to recognise innumerable things, and to believe and do, and to adore withal, as in that case is a very universal and infallible result among other blessed ones! This I privately maintain as a very irrefragable article of faith to myself highly important and pregnant with results quite boundless. From time to time, too, I meet with gratifying confirmations. Goethe says once of himself, 'I never thought about thinking. I know

a better trick than that.' . . . Without the visual faculties," Carlyle says, "there could be no vision; yet is there no antecedent necessity to become acquainted with the visual faculty ere we see. Without the knowing faculty there could be no knowledge; yet there is not, on that account, the antecedent necessity for our making acquaintance with the knowing faculties ere we can know." Carlyle, however, himself says elsewhere ("French Revolution," vol. 1, p. 9), "In every object there is inexhaustible meaning; the eye sees in it what the eye brings means of seeing." But unless we make acquaintance with the visual and knowing faculties, how are we to know what the eye brings means of seeing, or natural power to see? If a small part of the brain, under the centre of the eyebrow, is deficient, people cannot distinguish some colours from others; and if it is very deficient they are colour-blind—the world has no colour for them, let them "look out," with Carlyle, "as an eye should, over the universe," as sharp as they like. It is the same with all our other perceptive faculties, and we may be equally blind to form and size and all the other so-called properties of matter, if the brain and mental faculty upon which these depend be deficient, so that we require to think about "thinking" that we may know what we cannot think, and if Goethe knew a better trick than that he should have told us what it was. If the brain is deficient a person may be as much morally blind as colour-blind, and in neither case is he often aware of his own deficiency. Such persons judge others by themselves, and they put down an active benevolence, veneration, or a scrupulous conscience, to

sentimentality, or shame, or deference to public opinion.

"The intellectual faculties are of two kinds, those which are acted upon by external causes, through the medium of the senses, and the ideas belonging to which, therefore, are modified by the senses; and those faculties that act upon these ideas where so furnished by the first class. They have been very properly divided into ideas of Simple and Relative Perception.

"All the knowledge, therefore, that we acquire of our external world is of its action through the medium of the senses upon only a few of the mental faculties, and which action of the perceptive faculties alone would be quite insufficient to give us the idea of nature as we now conceive of it. The world, as it appears to us, is created in our own minds by the action of the faculties of Relative Perception and of Reflection upon the comparatively few ideas furnished by the faculties of Simple Perception." "Philosophical Necessity," p. 203.

Carlyle, we are told, differs from Kant, who regards "primitive judgments" as wholly subjective conceptions. With him, as with Reid, they are beliefs which have an objective counterpart." *Good Words*, July, 1881, p. 478.

Surely our "primitive judgments" are the creation of the mind—subjective. There may be an objective reality that causes our sense of colour, but colour cannot be its counterpart: one cannot, in any sense, be *like* the other. The world is created within us by the action of something without, but what that something is in itself we cannot know. We know only of its action upon he brain, of its capability of causing sensations within us. We know only thoughts, not things, and each thought

may have its *cause* without, not its counterpart. "Natural Science can only be the science of human modes of thinking." Is it not, then, of the *first* importance to know how this world within us is created—to "think about thinking," to study the machinery through which this takes places? The perfection of our thinking depends upon the more or less perfect development of this instrument of thought; in proportion as that is defective will be the world it creates within us. The only way to find this instrument of thought, is the phrenological one of comparing function with development. And yet this method is utterly neglected by the physiologists and psychologists of the present day. Like our schoolmasters, who have too many subjects for examination to take up any new one, they have not time,—for it takes time to devote to it. The physiologists who have ventured to give an opinion on the subject show that they have not followed Gall's method, and, therefore, know nothing of the subject practically, and their theoretical objections they will find fully answered in the 20 volumes of the *Phrenological Journal*, published from the year 1823 to 1847, when the subject and its great importance occupied the public mind not only in this country but on the Continent and America.

To Mr. G. H. Lewes's objections to Phrenology in the third edition of his "Biographical History of Philosophy," I replied in the second edition of my "Philosophy of Necessity," and in his fourth edition he withdraws many of his objections, and considerably modifies others. His reasonings were mainly based on the false assumption that Intellect is dependent upon the general size of

brain,—whereas it depends upon only a small portion of the brain connected with the anterior lobe,—and that therefore we may have very stupid people with very large heads. Of course no correct conclusions could be drawn based upon so fundamental an error. In his last work, published since his death, "The Study of Psychology," he says, "Another great step was taken by Gall in his search for the particular organs by which particular functions were effected. His localization of these organs in the cerebral convolutions was indeed definite in principle, since it ignored the organism as a whole, and assigned to one particular complex arrangement the results due to many parts; moreover his anatomical and physiological data were inaccurate. Nevertheless his hypothesis was truly scientific in character, and it gave an immense impulse to research. He taught men to keep steadily in view the constant relation between structure and function; he taught them the necessity of objective analysis; he taught them the futility of looking inward, and neglecting the vast mass of external observations which animals and societies afforded; he taught *where* to seek the primary organic conditions—in inherited structures and inherited aptitudes.

"The effect of this teaching is conspicuous in modern works, however little of his special system they may reproduce. Indeed, we may now say that the biological attitude has displaced the metaphysical: mental phenomena are everywhere regarded as vital, and not as having a source which is independent of the living organism" (p. 77, et seq.) Phrenologists do not "ignore

the organism as a whole, or assign to *one* particular complex arrangement the results due to many parts," for although they hold that vigour of function is proportionate to the size of the organ, they yet find that organs seldom act alone, but rather in groups, the result of association, education, and circumstance.

Dr. Andrew Wilson has an anti-phrenological article, very flimsy and shallow, in the *Gentleman's Magazine* for January, 1879, to which there is an answer in the January number (1881) of the *Phrenological Magazine*. He, like Mr. Lewes, assumes that intelligence is measured by the general size of brain; of course, therefore, he can know nothing of Phrenology. Mr. Froude tells us, in his Life of Thomas Carlyle, that old John Welsh, of Penfillan, Mrs. Carlyle's maternal grandfather, was himself a tall man, and had a fixed notion that size of body and size of mind went together, and he would never admit a new friend till he had measured him. This is not a bit more absurd than that intelligence depends upon general size of brain. The Doctor makes other absurd statements; he tells us, for instance, that the organ of "Calculation" is a solid bony process, and that "Form" and "Language" are the result of bony processes. Dr. Wilson can never have seen a marked skull,—and fancy Gall, Spurzheim, and the Combes mistaking bony processes for brain! He must have had great faith in the ignorance, prejudice, and credulity of the public to venture upon such a statement.

Dr. H. Charlton Bastian makes a similar misstatement in his work on "The Brain as an Organ of Mind." He says, "If we take the organ of 'Philoprogenitiveness,'

whose assigned situation at the back of the head may be seen in any phrenological bust, we find that it corresponds with a bony prominence, which varies greatly in thickness in different individuals, whilst internally it corresponds to the point of union of four great venous sinuses, and within these as much to the tips of the Occipital Lobes as to a part of the upper and posterior border of the Cerebellum." Every Phrenologist knows this is not true. I have never met with a Phrenologist, who, ike Dr. Bastian, is so ignorant as to mistake the Occipital spinal process, the bony prominence to which I suppose the Doctor alludes, for Philoprogenitiveness. That organ lies above that process, and occupies at least an inch of *brain* on each side of the head. Dr. Bastian says, "It would have been almost needless to have dwelt so long upon this subject (Phrenology) but for the fact that amongst the general public there are probably very many who, if not actual believers in this Phrenology of Gall and Spurzheim, may be glad to know upon what precise grounds this system should be rejected." I fear that if the "general public" follow Dr. Bastian on this subject they will follow a blind guide. The illustration I have given above furnishes a very correct measure of the Doctor's knowledge. In fact, if 47 years' practical study of the subject entitles me to give an opinion, I should say that Dr. Bastian *literally knows nothing at all* about The Brain as an Organ of the Mind. He is like a man with a lantern seeking for truths which Phrenologists have made clear as noon-day fifty years ago. He has never followed Gall's method, a long and laborious process, of comparing function with

development—for which he has either no time, or is too prejudiced to attempt. His objections are the "spontaneous generation" of his own brain, and do not in the least affect the thousands of facts upon which the Phrenological System is founded.

In Germany opinion seems very much divided on this subject of Phrenology among its Professors. Thus Lange says ("History of Materialism"), "it is always noteworthy, however, that our Materialists, and among them men of whom it would certainly not be expected, have expressed themselves surprisingly in favour of Phrenology. So B. Cotta; so, too, especially, Vogt, who, in his 'Bilder aus dem Thierleben,' wrote the characteristically hasty words: 'Is phrenology, therefore, true in its minutest application? Must every change of function have been preceded, or rather simultaneously accompanied, by a material change of the organ? I cannot but say, Truly it is so.'" Vol. 3, p. 118.

Lange himself is an Anti-Phrenologist. He says, "There are even cases in which quite unequivocally *both* frontal lobes of the cerebrum have been seriously affected and destroyed, and in which not the least disturbance was observed. Longet reports two such cases, which had been thoroughly observed. One such instance, however, is enough to overturn the whole system of phrenology." Vol. 3, p. 117. Of course it is, if, as he says, it had been thoroughly and correctly observed, but if he had spent nearly 50 years of his life in observing the connection between the anterior lobe of the brain and the intellect, both in general and in special organs, he might have some doubt about this. He says, also, "But

it has been forgotten that even if a large frontal development coincides as a rule with great intelligence, there is as yet not the slightest proof of a localized activity in these parts of the brain." Vol. 3, p. 117. Now it has been found from an investigation on the railways, arising from fatal mistakes made in signalling, that 1 in 25, or 4 per cent. of the people employed, cannot distinguish some colours from others, and in them the organ of colour. over the centre of the eyebrow, is invariably deficient. To all who have qualified themselves to observe, other "localizations," are equally obvious.

I think if Physiologists, both at home and abroad, have no *practical* knowledge of Gall's system, they had better say nothing about it, and not expose their ignorance and help to lead the public away from the most important truths that have ever yet been discovered—from that Science of Mind upon which all real advancement of the race depends.

The *Hatters' Gazette* says:—

"The heads of the people are certainly getting less. This is simply indisputable, and in support of this the Bristol Naturalists' Society have recently been collecting some interesting particulars. In the early part of this month the following papers were read before the members of the Society, under the presidency of Dr. Burder:—'Evidence as to the gradual diminution in the dimensions of the human head in this country,' by Mr. F. F. Tuckett; which was followed by another on the same subject, entitled 'Additional evidence of the same,' by Dr. Beddoe, F.R.S. In the absence of the author, Dr. Beddoe read Mr. Tuckett's paper. His attention had first been directed to the subject of his communication by a remark made to him some time ago by Mr. Castle, hatter, of St. Augustine's Parade, to the effect that during the last twenty-five years the sizes of hats, as

regards the dimensions of the head, had been gradually diminishing, the difference of the circumferential measurement during that period amounting to as much as half an inch. Other hatters, both in Bristol and in different parts of England, were requested to communicate whatever information they might possess on the subject, and it appeared that their experience was similar to that of Mr. Castle. Messrs. Lincoln and Bennett, the well-known London hatters, kindly supplied a tabulated form, showing the progressive rate of diminution since 1855, from which it appears that the average size of hats sold by them had fallen from No. 7 1-25 in 1855 to 6 19-21 in 1880. The average shrinking in size being 1-7th inch, or rather more than one size, which is represented by $\frac{1}{8}$ inch. One hat manufacturer writes :—'Fifteen years ago the usual sizes of hats in England were from $6\frac{3}{4}$ to $7\frac{3}{8}$, and even $7\frac{1}{2}$ was not uncommon ; but now if a $7\frac{3}{8}$ hat was wanted we should have to make a block purposely. While in Scotland last summer Dr. Beddoe inquired of the principal hatter what his experience was, and he also fully corroborated what has been stated ; so that the change appears not to be confined to the southern portion of the island. Several theories have been proposed to account for it, but none are satisfactory, and Dr. Beddoe was inclined to attribute it to a gradual decrease in development."

There are many causes that account for *apparent* decrease in size, besides decrease in development. In the first place the hat does not correctly measure cranial capacity. Sir Walter Scott's was undoubtedly a large brain, and yet he took the smallest hat of 24 people with whom he was dining. There can be no doubt that civilization, from the greatly induced activity of the brain, increases the size of the head. But the great object of civilization is to transfer the brain from the base of the brain connected with mere animal propensity, and, measured by the hat, to the higher or coronal region, of which the hat takes no account. No doubt there are

considerable exceptions to this rule in which there may be decrease in development. From the division of labour and in proportion as work becomes in consequence more automatic, there is less activity of brain and decreasing size. The habits of our factory population, also in our great cities, lead to degeneration of the species, and to diminished size both of body and brain. These people marry early, and beget children before their own growth is completed. When the mothers go to their factories to work, these children are badly nursed and badly fed, and one-half of them *quieted* out of the world with Godfrey's Cordial, a mild form of opium. The other half would most likely require less hats than their fathers did, in the good old times, to which Ruskin seems so anxious to return.

The following letter, which I sent to the *Phrenological Magazine*, may be interesting as illustrating the fact that the size of the brain is not always correctly indicated by the size of the hat, and also as illustrative of practical Phrenology :—

"A cast of Sir Walter Scott's head is now before me. It is a very good one, although by whom it was taken I do not know. I believe it came to me as one of a hundred others I had of Deville in 1835. It is a most extraordinary head, and if he were not an extraordinary man there cannot be much in phrenology. It is 6 inches wide, measured above the ears, and 7½ inches high from the opening of the ears to the top of the head (*i.e.*, to the middle of Veneration, not of Firmness.) Allowing half an inch for the hair and the cap in which the cast was taken, it would give 7 inches in height to Veneration—a full inch more than the average of the best heads. The head slopes down rapidly from this, with the exception of Firmness, which is nearly as large, giving the peculiar sugar-loaf appearance for which it was noted.

It differs essentially from Chantrey's bust, the Veneration being larger and the self-regarding organs—Love of Approbation and Self-Esteem—much smaller; in fact, the two last organs are small. The forehead is high and broad, but not deep, with the organ of Human Nature, as it is called, and which is supposed to give an intuitive knowledge of character, larger than in any head I have seen, except Bacon's, or perhaps, Shakespeare's. The organ of Number appears to me to be very small. I don't know whether this had anything to do with his financial difficulties. Scott's is a very large brain, but his hat was the smallest of 24 people with whom he dined on one occasion. It is not the head of a philosopher. What I want to point out is that the apex of the head, the enormous Veneration, was also the apex of the whole character.

"Helvetius says: 'There is no memory without attention, and no attention without interest; and Scott's interest in the past amounted to an intense love, so great as to impress all he learned with respect to it *indelibly* upon his memory. His early life, we know, was spent in poking into whatever had the rime of age. Wherever a building was old and noted, he searched for all the stories connected with it, and he never forgot them; so that when he came long after to write his world-famed novels and romances he had all the material at hand; he never had occasion to read up or to refer; his material was all spun out of the then existing state of his own mind; whatever had been consecrated by time and situation, whatever there was of antiquated custom, was then ready to hand, with the intuitive knowledge of human nature to hang it upon. This it was that enabled him to write so rapidly. Scott had a much larger Veneration than any I have seen or known, and with less talent, and under other conditions it might have shown itself only in abuse, or a senseless love of the past; but he turned the stream of departed time over the whole world, to its great delight and improvement. The moral region generally was also very large in Scott. No one perhaps has given so much pleasure, and no one in the past that we can love so well, and upon whose character, as exhibited in

Lockhart's life of him and elsewhere, we delight so much to dwell. His was certainly, however, a singular head and a singular character. The moral of what I have to say, or the point of my story is this: you must hang what you want to remember on your strongest faculties, upon those things you love best, or in which you take most interest, and if one intellectual faculty is small, give it the aid when you can of a larger one; some people can remember best by associating events with a large Individuality (*i.e.*, minute knowledge of things); while others, with a large Causality, so connect them with that, and reason up to them from cause to effect. No doubt by such means a defective memory may be much strengthened."

In August, 1882, I received the letter below, which, with my reply, I think worth insertion in the present place:—

18th August, 1882.

My dear Sir,—I have thought much of a remark of yours when we last met and talked of the possibility of a resurrection for Phrenology.

I complained of the want of method in Phrenologists, and said that I had never yet seen a character chart which would bear mathematical examination; that most of them gave more than a head to each subject, that is to say, if the numbers put down as representing the size of each organ were totalised they would make more than the medium number in the scale multiplied by 35. You thereupon remarked that *it was possible for all the organs in a given head to be large;* and this remark seemed to me to show such absence of method, where method is essential, that it has troubled me ever since, and I take this course to relieve my mind.

I can understand how a head may be large as a whole, and how the whole of the organs in that head may be uniformly developed, and how, therefore, any and every organ in that head may be large, compared with the organs in a smaller head which is equally well developed. But this would probably be only a comparison of a strong with a weak man, a bilious

with a nervous temperament, and would tell nothing as to the general character of either subject.

The object of Phrenological examination is, I take it, to get at the tendencies of the individual by a comparison of the development of the various organs in the same head; and if they be unequally developed, then a standard of comparison is requisite; and for this purpose the practical Phrenologist sets up a scale of 5, 10, or 20 to indicate the various sizes of the organs as compared with each other. Of course if the organs be all equally developed the scale is useless, for the result is the same whatever the figure assumed as a standard.

But method would say, look out an organ which is moderately developed, and put that and all which are equally developed with it under the middle number in the scale, and range the more prominent above it and the less prominent below it, thus: very small, small, moderate, large, very large, making 5 terms. In this scale "moderate" would stand for 2½, whilst "large" and "very large" would rank above it, and "small" and "very small" below it, but so that when added up the whole would be equal to 35 (the number of organs) × 2½ (the size of the middle term) = 87½.

It seems to me that if a practical Phrenologist accustomed himself to assign such numbers in his examinations as would make this total, he would soon achieve such accuracy as would very much increase the value of his science.

Please excuse my freedom in thus taking you to task, and assuming that I am able to teach you, and believe me it only arises from my interest in your permanent reputation, and my desire for posterity that your work should approach as nearly to perfection as may be.

I am, yours faithfully,

JOHN WATTS.

Charles Bray, Esq.

Coventry, August 24, 1882.

Dear Dr. Watts,—

Thank you for your notes on development; but no one that I know of, or ever knew, pretends to *mathematical* accuracy in

taking developments, and if you reduce it to *numbers* no doubt they will either come short of, or exceed, the average, and I *think always must ;* no more than an *approximation* can even be aimed at, and it is going for more, by quacks, that has got the Science into its present disrepute among men of Science—nevertheless a good organologist will give you all the *leading* points of a character. I don't use numbers, except for celerity, for used as you use them they *must* add up wrong. I use small (2), moderate (3), full (4), large (5). I seldom have occasion to use very small or very large (1 and 6), and the numbers corresponding to the others are as marked. The sizes are relative only to the *same* head. If a head is large, and is equally developed, all must be large in that head : the same in a small head, all must be small—although in practice this never happens ; for if you made the average size in the large head 6, and in the small head 3, one would be twice the size of the other, which also never happens. It is of no use attempting to use figures as you propose—we cannot do it. It might bring us a little nearer to the truth perhaps,—but the proximity would more probably be forced at the expense of the development. There is no mistaking a head like yours, moderate size, nervous, bilious temperament, with greatly predominating perceptive faculty and moral region, with large firmness—although no one could have predicted that it would have forced itself into the public notice that it has, although all must know it must have *excelled* in something. I have had 47 years' experience as a phrenologist, and with all its shortcomings have found it very useful to me, and it has enabled me to put many square pegs found in round holes into better fits.

Many thanks for the trouble you have taken with me ; we will see when we meet if anything more can come out of it.

* * * *

Believe me, very sincerely,

Your old Friend,

CHARLES BRAY.

In a letter since received from Dr. Watts, he says :—

"That manipulators are at present far from accuracy may be

demonstrated by any enquirer who will take the trouble to add up the numbers assigned in any chart of character which may come in his way.

"In my experience I have found a universal tendency to exaggeration; there are always more organs found large than small, and there are many cases where the addition of numbers instead of making just a head, viz., 35 times half the scale, make a head and a quarter, or even a head and a half; and I have never found one mathematically accurate.

"I think it probable that the quackery thus indicated has done much to depreciate Phrenology in public estimation, and that a generation of observation and accurate manipulation will be needed to restore it to its proper place as an Art, and to realize and confirm the functions of some of the organs.

It is a curious fact that a Science which has introduced method into moral philosophy, thus redeeming it from chaos, has itself failed as an Art, for lack of the very quality which it has established elsewhere.

Phrenology must be judged rather as a Science than an Art, although I have known several good organologists and careful manipulators, notably the late Cornelius Donovan, but whose book on Phrenology is well worth consulting as containing a good deal that is new, the result of a life-long experience; also, we have at the present time a Mr. Nicholas Morgan, of Sunderland, who bears the highest character in his native city, and who has given us several very useful books—"Phrenology, and How to Use it in Analysing Character," crown 8vo., 380 pp.; "The Skull and Brain: Their Indications of Character and Anatomical Relations," 224 pp., and other minor works, all of which show a man of highly cultivated intellect, who well understands his subject, and who might be consulted with advantage.

CHAPTER V.

MARRIAGE: "INQUIRY CONCERNING THE ORIGIN OF CHRISTIANITY."

Marriage is a question of elective affinities, of reciprocity, of give and take. Even the Vitality is divided, for it is well known among the poorer classes, where the practice sometimes necessarily prevails, that when children sleep with their grandparents, or other older relations, the young life is abstracted to feed the old, and the children get prematurely old; so in man and wife the vital power is shared between them, the stronger giving to the weaker. And if this is the case physically, much more is it the case mentally, where the union is a real one; the higher mind raises the lower and is itself lowered proportionally in doing so, or there is a mutual raising or sharing of good and bad qualities. Where the union is intimate the individuality is soon lost, and it is difficult to say what each person was originally, or would be again if alone. Each character, however, estimated by the world, has all its borrowed strength or reflected weakness. I was very fortunate in my matrimonial connection. My wife and I were of very different dispositions, she possessing what I most wanted. She was exceedingly reserved, I too open; (Cautiousness and Secretiveness small) "a leaky fool" as George Eliot calls Mr. Brooke in "Middlemarch"; but even now I cannot tell which is best in a moral or even in a mere worldly point of view—the close box or the sieve. I think the world likes the "leaky fool" the best, if it has to choose

between the two extremes. There is no doubt, however, that my wife's character tended to bring out all that was best in mine, as my greater self-confidence gave to her's the support that her small self-esteem and utter unselfishness required. She had very small Perceptive Faculties, and very large Reflective. Her judgment morally and intellectually was very sound, so much so, that I doubted my own where we seriously differed. If ever a person lived for others, she did. She was determined to do all she did do well, consequently the books she has written, her "Physiology for Schools," "Duty to Animals," "Elements of Morality," &c., have been well received, and have done much good.

I was married in 1836, and we made our wedding-tour in North Wales. The same confidence in what then appeared to me to be the truth, which made me think I could convert the Unitarian Minister, made me now think that I had only to lay my new views on religious matters before my wife for her to accept them at once. Consequently I had provided myself with Mirabeau's "System of Nature," Volney's "Ruins of Empires," and other light reading of that sort to enliven the honey-moon. But again I was mistaken, and I only succeeded in making my wife exceedingly uncomfortable. She had been brought up in the Unitarian faith, and, as might be expected in a young person of one-and-twenty, religion with her was not a question of theological controversy or Biblical criticism, but of deep feeling and cherished home associations, and of convictions instilled into her mind from childhood under the influence of one of the most cultivated and powerful Unitarian preachers of the day,

the Rev. Robert Aspland. She ultimately referred the critical part of the matter to her elder brother, Charles C. Hennell, who had already gone very fully into the subject, and had come out completely convinced on the Unitarian stand-points. He refused at first to reconsider the question, but influenced more by my philosophical arguments—for I knew nothing of Biblical criticism—he at length consented to investigate the evidences once more. The result of his study was "Hennell's Inquiry concerning the Origin of Christianity," a work which had a considerable influence as being one of the first attempts to regard Christianity from a purely historical point of view, and to analyse the life and work of its Founder in a reverent, truthful, and appreciative spirit, while separating from it all that was obviously legendary or mythical.

The change in our religious convictions seemed to necessitate a change in outward observance, and although, contrary to the inclination of my wife, we took our place in the old family pew at Church on the first Sunday after our settling down in our Coventry home, we soon discontinued the habit of attending any place of worship. Hitherto I had considered that the National Religion ought to be supported for the good of the poor, and for those who, like them, had nothing else to fall back upon. But to me now the service was a complete sham : it was impossible for me to countenance it for the sake even of an indirect social benefit. This singularity however, has, I believe, interfered much with my utility in public life.

I was often asked, "Why don't you go to Church or

to any place of worship? Could you learn nothing?" I said, "Nothing that I could not learn better from books at home." But it was said, "Do you want nothing?" I said, "Nothing. I don't want forgiveness of sins, because as I believe in no punishment here or hereafter that is not reformatory, that is, for my good, forgiveness of sins, that is, to be absolved from such punishment, would be doing me an injury. As to other things, I have no occasion to ask for them. God has placed everything I want so completely within my reach that I have only to make the needful exertion to take it; and in making this exertion I secure my bodily and mental health, and happiness. If, therefore, God were to give me these things without this exertion, it would again be doing me an injury." So much for prayer; I believe also that God will always do what is right *without asking*, and not *the more for asking*. As to "praise," such as is usually offered, it appears to me a pure impertinence. How dare we! I by no means, however, disapprove of the "Communion of Saints," as the individual mind is strengthened and exalted by congenial minds moving together.

CHAPTER VI.

MY EARLIEST PUBLICATIONS.

My first publication was in 1837, and was a pamphlet which I called "The Education of the Body," and which, slight and ephemeral though it was, gained me more credit than anything I have since published, owing, probably, to

the circumstance that the subject was then new.* Its origin was this. I had gathered together the parents of the children who belonged to our Infant School and other Schools, and had addressed to them a lecture on the Laws of Health, and afterwards, aided by the works of Dr. Andrew Combe and Dr. Southwood Smith, I put the simplest of these laws together in the form of a pamphlet. I lived to see good fruits from this in the acknowledged better health of many persons in the neighbourhood, who traced much benefit from this first practical insight into the relation of good air, cleanliness, temperance, exercise, to our well-being, and I never let the subject drop till the Health of Towns' Act enabled us to save four people's lives in every thousand, that is, 160 lives a year of the 40,000 in Coventry. By improved sanitary arrangements the mortality fell from 27 in the thousand to 23. This prevention was better than cure, or even than "visiting the sick," and admirably illustrated the difference between Natural Law and eleemosynary charity; that is, between my new views and Christianity. If the natural laws were obeyed, charity would not be wanted. Good Christians are always standing between people and the natural consequences of their actions, and, as Herbert Spencer so well puts it, "The ultimate result of shielding men from the effects of folly is to fill the world with fools."

*Soon after its publication a gentleman well known in those days for his philanthropic experiment to improve the condition of the people, drove up to our house in a grand carriage and pair, and requested my wife, I being from home, that she would be good enough to present a copy of his own works to her father, Dr. Bray. Also a lady, distinguished by her benevolence and writings for the people, re-published my little work, and adding a page or two of remedies for chilblains, whooping-cough, &c., allowed it to be considered her own.

My first Education Lectures had been laid aside from a conviction of their comparatively impracticable character ; but having satisfied myself that Phrenology was the best and most practical system of Mental Science that the world has yet known, I re-cast them upon a Phrenological basis, and by the aid of my wife's sound sense and her eldest sister's long experience, the work on "The Education of the Feelings" was produced. In that book each mental faculty—propensity and sentiment, is treated separately ; showing its use and abuse ; how it may be strengthened when weak and repressed when too strong. The feelings or faculties rarely act singly, but in groups, and the object of their education or training is so to group them that to do right (*i.e.*) what we think right, becomes instinctive ; it should be acted upon at once without thinking. "The Education of the Feelings" was published in 1838 ; it is now in the 4th Edition, and it has been, I have reason to think, of considerable utility. In the last edition I tried to simplify it by withdrawing the phrenological nomenclature and by adding questions and answers to each chapter ; I also added to the title "A Moral System for Secular Schools." This last addition I find has considerably interfered with the sale of this edition, but I retain it upon principle as a sort of protest against Government taking my money and teaching with it in the common schools a religion of which I disapprove, or rather in which I do not believe. It is all very well to say that the Bible is to be read without note or comment. This was to be the case with the British Schools ; but evangelicalism was always taught there,

as the National religion is now taught in our Board Schools. All schools supported by a public rate ought to be secular and in time will be; and it will also be found that all secular knowledge is religious knowledge; that a knowledge of Natural Law is knowledge as high and as important, and as much a knowledge of God, as so-called moral and religious knowledge.*

My "Philosophy of Necessity" was not published till 1841. In the preface to that work I say, "The writer is induced to lay his own reflections on the subject before the public, in the hope that the result of that labour which was necessary to satisfy his own mind may be in some degree a saving of labour to others. . . . It may not be without its use to make brief mention of the steps by which these conclusions were forced upon him. Many years ago the writer felt altogether unable to satisfy his mind with the prevailing systems, either of Metaphysics or Morality, as based upon the popular Theology. The more he reflected the more he became convinced that the nature of man, and the object and aim of his existence were misunderstood; that the ways of Providence were misinterpreted, and that the foundations of morality were laid upon the sand, being based upon the supposition that man is capable of acting contrary to the particular constitution with which his Creator has endowed him, and independently of the circumstances in which he is placed. The perusal of Edwards' "Inquiry

* The Americans have recently brought out an edition of "The Education of the Feelings," (1881) published by S. R. Wells and Co, New York, and edited by Nelson Sizer. This is Phrenologically illustrated by heads in which different organs are large or small. It has been done without consulting me; but I am sufficiently paid by the good that it may do, and the compliment implied.

into Freedom of Will,' and the conviction that the doctrine of Philosophical Necessity is there demonstrated, and that, therefore, every system built upon an opposite principle, by *whatever authority supported*, cannot be true, first led him to the investigation of opinions which he had been brought up to consider as established. The most uncomfortable of all states,—a state of doubt and unbelief,—followed: for consciousness of error is not the same as the discovery of truth. The "Deontology" of Bentham presented the first land-mark to direct his course. It soon became evident to him that the laws of the moral world are, through the instrumentality of pleasure and pain, and of the definite constitution given to man by his Maker, as fixed and determinate as the laws of the physical world. . . . The writer has only to add that the views which he has attempted to set forth in the following pages have brought much consolation and satisfaction to his own mind, in affording him something definite to believe on subjects which at first sight seem despairingly mysterious and unfathomable; in expanding and clearing his views of Providence; in making known God as the Universal Father—revealing Himself in a language that cannot be misunderstood or misinterpreted, to every sect and every clime; and it will be one of his greatest sources of happiness if they afford grounds of equal hope and trust to any of his fellow creatures."

I recollect, however, that when I was fumbling about and not knowing at all what to do with the doctrine of "Necessity," or how to apply it to other ethical beliefs which I held, it was Shelley's "Queen Mab," or rather

the Notes to it, which gave me the first hint as to its practical application. When I first read it I was worked up to a great state of enthusiasm, and sat up till three o'clock in the morning reading, re-reading, and thinking.

The doctrine of Philosophical Necessity, that every thing necessarily acts in accordance with the laws of its own nature was by no means a barren truth to me, nor was Phrenology or the cerebral machinery by which this takes place in man; I introduced my principles into my daily practice. The world to me became a great menagerie where I treated, and mentally fed, each creature according to its nature; not expecting to get from the cat-nature the generous unselfishness of the dog, or from the human wolf what belonged to the lamb, or from any one more than what was in him. I knew the deep rut that Society had dug for us all to run in, and the "semblance" or "seeming" paid to conventional usages, but I never expected "to make a silk purse out of a sow's ear." To me every person carried his character pretty clearly marked by nature upon him, and I chose my servants and friends accordingly, and have continued to do so to this day; and I have made very few mistakes in this direction. I have found many square pegs in round holes and round pegs in square holes, and I have altered them. I have set at least a dozen young men in the path for which they were *eminently* fitted by nature, and they have done well and availed themselves of the tide that leads on to fortune.

It is a great thing to know what to expect and so not to expect too much. It is well to know the good there is *in all*, and to make the best of their shortcomings.

The study of character, on Gall's method of comparing function with development, is the most interesting of all studies.

It is a grand thing in the ordering and culture of our own mind to be able without reserve to accept the inevitable. The past is inevitable; for God himself could not *now* prevent that. What then is the use of fretting over it?—for not only is it past but it could not possibly have been otherwise. The then conditions or circumstances must have produced the effects they did; if we are dissatisfied with the effects we must alter the causes in the future. Future consequences only are in our power, the past never. I often hear it said, however, "Oh! but you can alter the past, and I will." If I have made a bad bargain and have been treated unjustly, I will have it altered and amended. But this is not altering the past, it is mending the present or future from a knowledge of the past.*

In the preface to my second edition of my "Philosophy

* The notices of the Press were, as they often are, a little at variance. I give only two to show how great was the divergence.

The *Spectator* of November 13th, 1841, says, "In the part devoted to Moral Science, the author is, if possible, still more common-place: his remarks on the advantages of evil are not merely trite but feeble; a grown-up youth would have selected more striking illustrations for a college theme. Indeed a greater misapprehension of a person's own qualities and capabilities we have rarely seen than in Mr. Bray's 'Philosophy of Necessity.'"

The *Athenæum*, on the contrary, says, "The book is skilfully put together, and contains passages of remarkable sagacity. . . . He (Mr. Bray) is a close reasoner and an acute observer; his quotations (which, by the way, are unconscionably numerous) display an inclination to grave study, and we think the philosophical phrenologists may congratulate themselves on the acquisition of a champion of superior ability."

The *Spectator* misses the point altogether, as the book was written to reconcile Philosophical Necessity with Morality and true Responsibility; but of this the *Spectator* seems to have no conception; neither at the present time, 40 years' after, has it been able to effect any such reconciliation for itself, and

of Necessity," I say, "If that doctrine be accepted and logically used, we get rid at once of Revenge, Remorse, and Punishment, except such punishment as is good for the individual offending: for then revenge would be absurd, like a child beating a table against which it had knocked its head, remorse useless, as the recognised and experienced consequences of our actions are sufficient for our future guidance, and "forgiveness," or remission of punishment that was *for our good*, would be simply an injury. Revenge, remorse, and retributive punishments are the sources of half the crime and misery in the world." There is no such constant source of worry as the feeling that things might have been otherwise and ought to have been otherwise; we must learn to feel that such was impossible; Repentance, therefore, is proper and useful only in so far as it induces us to alter our conduct in the future. The logical consequences of Philosophical Necessity had a wonderfully tranquillising effect upon my own mind, while at the same time they weakened

is consequently Libertarian. I give the accompanying letter from T. Carlyle as rather siding with the view the *Athenæum* takes:—

5, Cheyne Row, Chelsea, 11 June, 1843.

Dear sir,—Yesternight I had the pleasure to receive your kind gift. I return many thanks for the book; many thanks for the feeling that has prompted you to send it.

Glancing over your pages, I find much curious and useful information, lucidly presented; earnest thought, inquiry; traces everywhere of a candid, humane, at once resolute and modest spirit;—worthy of much praise; sure to do good and not evil in its day and generation.

I wish you many years of such manful labour, and fruit in its season, seen by you or not seen.

With many thanks and regards,

Yours very sincerely,

T. CARLYLE.

Sir Robert Peel also says (Whitehall, January 6th, 1842):—"I have read enough, during the short interval that has elapsed since the receipt of the volumes, to encourage me to proceed with the complete perusal of the work." This, considering how much Sir Robert was engaged, I consider as high testimony in their favour.

none of the higher springs of action. On the contrary, I knew that law was as unvarying in mind as in matter, that nothing was left to chance, or "free-will," and that we have only to apply the proper causes to produce the effects we require.

Superstition, in my opinion, is the expectation of effects from any but the natural means (Natural Law) appointed to produce them, and as there is a natural cause for every effect, our duty is to seek this out, and Prayer, therefore, partakes of the nature of superstition, it is asking God to do what we ought to do for ourselves. Still prayer *subjectively* (for we cannot suppose that God would do for asking what he would not do without), has been a powerful instrument of good, and as defined by a very clever lady friend of mine, "as the means whereby we assimilate our wishes with the Supreme Will, and so put ourselves into the condition to act for the best," may be still useful. In so far, however, as it is allowed to take the place of Natural Law it is injurious. It is this that makes the acknowledgment of the Reign of Law in Mind, as in Matter, so important.

CHAPTER VII.

THE ORGANISATION OF INDUSTRY.

About the time that I published my "Philosophy of Necessity" I was very much interested in Owenism, or rather in the Organization of Industry. I was struck, as everyone is who thinks about it, by the great inequality

of condition in the world, by the great extremes of riches and poverty; and it certainly did seem to me that the workman did not receive his fair share of the joint product. Political Economy seemed a cunning device, under the plea of paying a man his share in wages, for cheating him out of his birthright and giving him instead a mere mess of pottage. And even the earning of those wages depended upon the merest chance. It in no case depended upon what a man could by his labour produce, but upon the chance sale of that produce in all the markets of the world. A man's labour might thus, by the aid of improved machinery, produce 20 times more than he could possibly consume, and yet he might be starving. In fact, his earnings seem to bear very little relation to what he did or could produce.

The consequence of this system has been what T. Carlyle so graphically described, "We find," he says, "all mankind heaped and huddled together, with nothing but a little carpentry or masonry between them; crammed in like salt fish in a barrel—or weltering (shall I say) like an Egyptian pitcher of tamed vipers, each striving to get his head above the rest." This was written 30 years ago but is as true of the present time. In 1874 all the world was at work, producing largely, making large profits, and the working men spending their greatly increased wages in champagne and other luxuries—making little or no provision for the future. Now, 1879, all the world seems out of work, the markets everywhere seem overstocked. There are thousands of bare backs every where, and millions of shirts, but no means by which one can find its way to the other. It is not want of capital—the world

is very rich, but it is want of system. The facility of Distribution has not kept pace with the power of Production. In fact, as Carlyle says, "All human interests, combined human endeavours, and social growths in this world have at a certain stage of their development required organization; and work, the grandest of human interests, does now require it."

We must not suppose, however, that we are without organization of some kind. Thus, Dr. Neil Arnott, drawing a picture of what civilization has done for us in that respect, truly says—

"Everyone feels that he is a member of one vast civilised society, which covers the face of the earth; and no part of the earth is indifferent to him. In England, for instance, a man of small fortune may cast his looks around him, and say with truth and exultation, 'I am lodged in a house that affords me conveniences and comforts which, some centuries ago, even a king could not command. Ships are crossing the seas in every direction, to bring me what is useful to me from all parts of the earth. In China, men are gathering the tea-leaf for me; in America, they are planting cotton for me; in the West Indies they are preparing my sugar and my coffee; in Italy, they are feeding silk-worms for me; in Saxony, they are shearing the sheep to make me clothing; at home, powerful steam engines are spinning and weaving for me, and making cutlery for me, and pumping the mines, that minerals useful to me may be procured. Although my patrimony was small, I have post-horses running day and night, on all the roads, to carry my correspondence; I have roads, and canals, and bridges, to bear the coal for my winter fire; nay, I have protecting fleets and armies around my happy country, to secure my enjoyments and repose. Then I have editors and printers, who daily send me an account of what is going on throughout the world, among all these people who serve me. And in a corner of my house I have *Books!* the

miracle of all my possessions, more wonderful than the wishing-cap of the Arabian Tales, for they transport me instantly, not only to all places, but to all timea. By my books I can conjure up before me into vivid existence all the great and good men of antiquity; and for my individual satisfaction I can make them act over again the most renowned of their exploits: the orators declaim to me; the historians recite; the poets sing; and from the equator to the pole, or from the beginning of time until now, by my books, I can be where I please. This picture is not over-charged, and might be much extended, auch being God'a goodness and providence that each individual of the civiliaed millions dwelling on the earth may have nearly the same enjoyments as if he were the single lord of all."—*Introduction to Elements of Physics.*

It is true this only applies at present to "men of small fortune," but the great question with me was whether, if a man's earnings could be secured to him, every one might not be a man of small fortune.

As each man can produce so much more than he can consume, by organization this appeared possible. Now, the income of the wage class is never secure, but is dependent upon many chances. Consequently all schemes that had for their object this organization had a special interest for me, and I attended Robert Owen's opening of the Millennium at Harmony Hall, Queenwood, Hants in May, 1842.

As early as 1830 societies were formed in most of our great towns of those who called themselves Socialists, and who sent out missionaries all over the country. These societies held yearly Congresses. At one of these early Congresses it was resolved that the only constitutional basis upon which societies could be permanently and successfully established, whether engaged in trading, manu-

facturing, or agricultural pursuits, was *community in land;* and to this important end a weekly subscription, either in money, goods, or labour, from a penny to any amount agreed upon, is indispensably necessary to be continued from year to year, until a capital sufficient to accomplish the object of the society be accumulated. I don't think any minute calculation was made as to how many pennies a week it would take to put all the Socialist members on land! But in 1840, at the Congress in Leeds, it was announced that the estate of East Tytherly, in Hants, had been secured for the purposes of a community—the Queenwood Community, as it was afterwards called. Mr. Joseph Hansom, a very clever architect—who built the Town Hall at Birmingham, and a good man, was employed to provide suitable buildings.

It was at the formal opening of this building, as I have said, that I attended in the early part of 1842. I had no interest in it but as a visitor. Every thing was very beautiful,—a perfect paradise it seemed to me, with the hopes I then entertained—the estate of about 1,200 acres in all was finely wooded, had fine avenues and beautiful views. The house—Harmony Hall—seemed all that could be desired; having a large dining hall with a railway from the kitchen to the head of the table; an extensive garden in front, with artificial lake &c., &c.

We had beautiful lady visitors in Bloomers, and we had nightly balls, and nothing could be more harmonious. Mr. Owen was the Father of the Community, a sort of Dictator, with the power of choosing his administration

and changing it at his discretion. He was also a sort of infallible Pope, for with him was "the truth, the whole truth, and nothing but the truth, without mystery, mixture of error, or fear of man." I was present at his christening of the first child born at Harmony, who was called Primo Communis Flitcroft. I should like much to know what has been the fate of Primo Communis!*

But, alas! this beautiful picture was soon to vanish, and "like the baseless fabric of a vision leave not a wreck behind." It did not pay. The members that were drafted into the Millennium from the "Old Immoral World" to work upon the land were not worth their salt. The agricultural labourers of the district at about 9s. a week could do twice as much work, and were therefore obliged to be employed, and the would be co-operators after one taste of their Paradise were drafted back again. This of course did not please the Branches. A good deal of money had been borrowed, and some good people had invested their all, and came to end their days there. The finances got more and more out of order, so that the last of the Socialist Congresses was held at Queenwood Farm, June 30, 1846. The whole thing had to be disposed of to pay its debts, and all the weekly pennies that had been for so many years accumulating

*At the celebration of the seventy-first anniversary of the birthday of Robert Owen, Queenwood, Saturday, May 14th, 1842, Mr. Owen proposed 'Health and prosperity to the visitors who have favoured the Society with their company on the present occasion;" all of whom he was most happy to see, and he hoped they would frequently visit the establishment. Mr. Bray, of Coventry, and Mr. W. G. Lewis, of London, briefly replied, &c., &c.—*New Moral World*, May 28, 1842.

"Those who have narrowly inspected the north end of the new buldings will have discovered some letters upon it—they are 'C. of M.,' which means 'Commencement of Millennium,' which is just begun to-day."—*Robert Owen.*

were lost. I believe a good school for the education of Socialist children might have been made to pay, but this was not what the Branches had been so long subscribing for, and the delegates to the Congress would not agree to it. Harmony Hall is now Queenwood College—a good educational establishment. I never knew the particulars of the failure, nor ever saw a financial statement. I came, however, to the conclusion that Community was at present impracticable; that Co-operation was all that was possible; and that there are ages between these first steps and Community.

Accordingly the next year, 1843, I helped to establish "The Coventry Labourers' and Artizans' Co-operative Society." The first aim of this Society was to furnish working men with gardens, as healthy occupations, and to help them to counteract in part the ill effects of confinement at the loom. The physical and moral benefit was much greater than the pecuniary, although a man could make about 2s. a week out of the 8th of an acre. The great difficulty was to procure land, as most of the land round the city was Lammas, that is, subject to the Freemen's right of pasturage during part of the year. Landholders would not let land to working men, nor to a Society, but they agreed to let it to myself, either as individually responsible or in conjunction with Mr. Cash, of Sherborne House. Ultimately we were able to get about 400 gardens, the gardens were much in demand, and the rent was paid in advance, so that I did not run any great risk. Besides the rent each member paid a penny a week towards the expenses of the Society and this soon amounted to a considerable sum. This was put out

in loans at a high rate of interest to buy looms, pigs, pay rent in advance, &c. The Society then began to trade on its own account. Boat-loads of coal were brought direct from the pits and distributed among the members at cost price, thus effecting a considerable saving. Then, flour mills were taken, for the rent of which, I, as President, was again obliged to be (individually) responsible. A store was afterwards opened for the sale of flour, bread, groceries, &c. Of course this took several years to accomplish, and so far we had a time of uninterrupted prosperity. At least 1,000 of the leading and most respectable working men of the city belonged to the Society; all had shares on which a large interest was paid, so that the difficulty was to keep men out for whose benefit it was not intended. But one fatal error mixed up with the business by which we ultimately were wrecked. Our Society was on the Credit System. The Societies that gave credit were failing all over the country, and this fact I was constantly pointing out to our Committee. But the transition from Credit to a Ready Money System was not easy, particularly as old and leading members, who were on the Committee, as I *afterwards* discovered, were largely in debt to the Society. I was always met with the reply, "You're a gentleman, and don't require credit—a working man does"—a great mistake, for the chief benefit conferred by Co-operative Societies depends on the Ready Money System—the provident habits involved in not getting into debt. And so it proved in our case. In 1859 ribbons went partly out of fashion, and there was a great strike of the operatives to keep up

wages when ribbons were not wanted. This, of course, failed. In 1860 and following years ribbons went more and more out of fashion; ladies wore their bonnets on the neck and not on the head, and then they wore none at all, or only an apology for one, and we had a time of great distress, ribbon-making being then the staple industry of the place. Of course the Protectionists, the political opponents of the Government, attributed this distress to Free Trade and the French Treaty, but the real fact was simply that ribbons were not wanted. At the close of 1859 the Society showed a loss of about £400, equal to 4s. in the pound of each man's capital. This led to a panic. It was said everywhere by the members themselves, in their ignorance of business, that the Society was insolvent, although it had £1,600 more than was required to satisfy all demands upon it. Every one wanted his money; every one wanted to sell out. But the money of course could not be had, being invested in Mills and Stock, and consequently every one got into debt to the Society to the amount of his shares if he could, and then refused to pay. One man would order a sack of flour, another a flitch of bacon, and as no money was coming in the concern soon collapsed. Efforts were, of course, made to bring these debtors to book, but such was the distress in the town that they were attended with little success. The looms and other securities on which money had been advanced by the loan department of the Society had vanished, as also in many cases had the people owning them; for a population of 41,000 had been reduced to 37,000. Debts put into the Court did not produce 1s. in the pound, and distress warrants

were mostly returned endorsed "No effects." On January 1st, 1864, there were still 322 persons indebted to the Society to the amount of £316 15s. 6d. Of these it was reported that some had gone through the Debtor's Court, others had left the town or died, others were at work on the Commons, or on the mills at the workhouse, and others were too poor to pay a farthing. I conclude enough money was got in to pay all the liabilities of the Society, for I was never called upon to advance any part of the sum for which I had become responsible, but I doubt if any of the shareholders who had not scrambled for the stock ever got anything. It is quite impossible that such societies can succeed except upon a ready money system.

In 1845 or 6, I forget the exact date, I set up a Working Man's Club. Many of my workmen (ribbon weavers) came from the country, and having often when they brought in their work to wait till the afternoon for something they wanted from the warehouse, were thus forced to go to the public-house. I found a Reading-room, with the papers and periodicals, a smoking-room, with tea, coffee, or lunch; rooms upstairs for friendly assemblies or smaller social gatherings, and beds for people coming from a distance. This I afterwards opened to the operative class at large. But it did not prosper. My own weavers evidently preferred the public-house, and were glad of any excuse to go there. Nor was it so well managed as it should have been, and there was a refinement about it that was in advance of the time, so that after losing about £100

by it I was obliged to close it. Such clubs are succeeding everywhere now, and are helping forward the educational progress of the age. But this club and the Co-operative Store gave great offence to the publicans and small shopkeepers, who combined, and at the next election turned me out of the City Council. I was never afterwards returned. The year before a wish was expressed by a majority of the Council to make me Mayor, but I declined the honour in favour of a friend older than myself, who I thought was in every way much better suited to the office. I did not regret my forced retirement from the City Council, except that, being the special advocate of Sanitary Reform, I was particularly anxious to get the Health of Town's Act applied to our district. But I left it in the hands of a friend who had more discretion than myself, and who judiciously secured a majority before the matter was brought before the Council.

ANTI-CORN LAW AGITATION.

From my tastes of course I could not help being mixed up with the Anti-Corn Law Agitation. In 1842, 3-4 and 5 we held several public meetings, at which I was Chairman, and I had the honour afterwards of entertaining the speakers, Messrs. Cobden, Bright, Moore, Colonel Thompson, George Thompson, &c., to whom I expressed freely my own views. I was not a Free Trader only. As regards Protection every one can see that artificially to raise the price of a commodity must be at the expense of the general consumer, but I looked upon Free Trade or Unlimited Competition,

though a *necessary* step in the right direction, as containing much evil as well as good. We have passed through the fighting age in which the protection of life and limb being secured we have gone on to the commercial age, in which the "survival of the fittest" is found in the great manufacturers, with the merchants, and the largest employers of labour. The highest minds are not the "fittest" for the present age. The effects of Free Trade have been exactly what I anticipated. There has been an enormous increase of wealth, and the social condition of all has been improved thereby. Still the fluctuations from great prosperity to great distress, about every ten years, appear to me to be a necessary part of the system, and must continue till trade is truly organised. Supply and demand are now left to chance and selfish instincts only.

CHAPTER VIII.

ROSEHILL AND FRIENDS.—HENNELL'S INQUIRY AND THE TRANSLATION OF STRAUSS' LEBEN JESU.

In 1840 I bought a small property in the neighbourhood, called Rosehill, consisting of a house, with large lawn shaded by noble groups of trees, and especially by a fine old acacia, the sloping turf about whose roots made a delightful seat in summer time. We spread there a large bear-skin, and many friends have enjoyed a seat there in that wooded retreat, far enough from the town for country quiet, and yet near enough to hear the sweet church bells and the chimes of St. Michael's, with

the distant hum of the city, which gave a cheerful sense of the world being alive on week-days, and the peaceful lull which told that it was enjoying its respite on the Sunday. There was a free-and-easy mental atmosphere, harmonizing with the absence of all pretension and conventionality, which I believe gave a peculiar charm to this modest residence. "When the bear-skin is under the acacia," our friends used to write, "then we will come to you," and the spot is still associated with the flow of talk unrestrained, and the interchange of ideas, varied and peculiar according to the character and mood of the talkers and thinkers assembled there; for every one who came to Coventry with a queer mission, or a crochet, or was supposed to be a "little cracked," was sent up to Rosehill.

It is a sad pleasure now to call to mind how some of those who have left their mark on the world and are gone, entered for a time within our small circle at Coventry in those by-gone days.

Dr. Conolly was always an honoured guest, but he vanished from among us after he had settled at Hanwell, where he introduced those reforms into our Lunatic Asylums and into the treatment of the insane which have made his name famous. George Combe and his handsome wife, so like the portraits of her mother, Mrs. Siddons, used to stay with us on their way from Edinburgh to the Continent, where he went annually for health's sake. The calm, wise discourse of the great phrenologist, his kindly manner, his philosophical acceptance of the arrangements of Providence, made his presence a wholesome sedative to our spirits, although

it did not surprise us sometimes when his devoted wife dropped asleep in the middle of his discourse, her head inclined towards him in a reverent attitude of attention. When Mr. Combe told us that he had written his "Constitution of Man" in a sort of "fever of enthusiasm," it showed us how little we can judge of the working of a man's mind by any external indication, and how little meaning there is in the common phrase, "He is a born enthusiast."

Then there was James Simpson, of Edinburgh, the work of whose life was to promote National Education, and the play of whose life was to tell good stories, such as he only could tell.

Then the true-hearted George Dawson, unrivalled as a popular lecturer and preacher, but loved and esteemed most by those who knew him best. He was among my heroes, and I could find very few. I regarded him as one of the most upright of men, honest and straightforward in word and deed. We delighted to see him enjoying a little rest from labour, stretching his length upon the lawn, in the sunshine, or lying on the floor, his favourite posture, while his beautiful wife kept up a flow of talk—one of the few women who are both great talkers and great doers.

One morning a young man presented himself at Rosehill in answer to an advertisement of mine for an editor to the *Coventry Herald*. His name was Hepworth Dixon, a slight, pale-faced man, and he produced from his pocket a manuscript tragedy with a queer title, as credential for his fitness for the situation. Indeed he looked more like a poet than editor, and as he walked,

after dinner, up and down the lawn, throwing his head back as if with the consciousness of infinite possibilities within him, we thought him either too transcendent or too conceited for every-day work. In other respects the arrangement was found unsuitable.

In 1848 Emerson paid us a short visit. The "Essays" introduced into England by Carlyle in 1841 had been welcomed by us with an enthusiasm only second to what we had felt on the appearance of "Sartor Resartus" three years before, and the advent of the "original veridical" man himself was an event in our lives. A Coventry gentleman meeting Emerson in the north soon after his arrival in England invited him to visit the old city. Emerson replied that if he came to Coventry it would be to see Charles Bray, the author of the "Philosophy of Necessity." Accordingly he came to Rosehill. There was an exceeding simplicity about him and utter absence of pretension, so that you felt at home with him at once. I have met no man to whom I got so much attached in so short a time. Carlyle says, speaking of his first visit to him, "Of course we could do no other than welcome him; the rather as he seemed to be one of the most loveable creatures in himself we had ever looked on." We should have liked to have seen more of Emerson, but some Stratford friends came over and impressed upon him that he was bound to pay homage at Shakspeare's tomb, like a true American, and accordingly carried us all off, Miss Evans included, to their home near that church on the Avon where the great bard lies, and he left the same day for London.

I consider my intimate friendship of nine years with

Miss Evans (George Eliot) among the bright spots of my life. I saw a great deal of her, we had long frequent walks together, and I consider her the most delightful companion I have ever known; she knew everything. She had little self-assertion; her aim was always to show her friends off to the best advantage—not herself. She would polish up their witticisms, and give them the *full* credit of them. But there were two sides; hers was the temperament of genius which has always its sunny and shady side. She was frequently very depressed—and often very provoking, as much so as she could be agreeable—and we had violent quarrels; but the next day, or whenever we met, they were quite forgotten, and no allusion made to them. Of course we went over all subjects in heaven or earth. We agreed in opinion pretty well at that time, and I may claim to have laid down the base of that philosophy which she afterwards retained. "One of her *recent* critics has stated that she held as a solemn conviction—the result of a lifetime of observation—that in proportion as the thoughts of men and women are removed from the earth on which they live, are diverted from their own mutual relations and responsibilities, of which they alone know anything, to an invisible world, which can alone be apprehended by belief, they are led to neglect their duty to each other, to squander their strength in vain speculations, which can result in no profit to themselves or their fellow-creatures, which diminish their capacity for strenuous and worthy action during a span of life, brief, indeed, but whose consequences will extend to remote posterity."—*The Congregationalist*, April, 1881, p. 297.

Such were my opinions then, which "a lifetime of observation and experience" has tended to confirm in her case as in mine. In the best notice that has appeared of George Eliot's "Life and Writings" (*Westminster*, July, 1881), the Reviewer says:—"We have found, in her teaching, the enforcement of the doctrine of consequences, more richly illustrated, more variously applied, more scientifically stated than ever it was before." I am glad this is the writer's opinion; still I do not give up my claim to having made the best *scientific* statement of "The Law of Consequences as Applicable to Mental, Moral, and Social Science." George Eliot always also held with me as a sequence to such doctrine of consequences that one of the greatest duties of life was unembittered resignation to the inevitable. At that time we were both very much interested in Phrenology, and in 1844 she had a cast taken of her head by Deville, in the Strand, which is still in my possession. We afterwards took lessons of Mr. Donovan, on Organology, when he was staying at Coventry and converting all the leading men of the city to the truth of the science by the correctness of his diagnosis of character. Miss Evans's head is a very large one, 22¼ inches round; George Combe, on first seeing the cast, took it for a man's. The temperament, nervous lymphatic, that is, active without endurance, and her working hours were never more than from 9 a.m. till 1 p.m. The 3rd volume of Strauss was very heavy work to her, and she required much encouragement to keep her up to it. In her brain-development the Intellect greatly predominates; it is very large, more in length than in its

peripheral surface. In the Feelings, the Animal and Moral regions are about equal; the moral being quite sufficient to keep the animal in order and in due subservience, but would not be spontaneously active. The social feelings were very active, particularly the adhesiveness. She was of a most affectionate disposition, always requiring some one to lean upon, preferring what has hitherto been considered the stronger sex, to the other and more impressible. She was not fitted to stand alone. Her sense of Character—of men and things, is a predominatingly intellectual one, with which the Feelings have little to do, and the exceeding fairness, for which she is noted, towards all parties, towards all sects and denominations, is probably owing to her little feeling on the subject,—at least not enough to interfere with her judgment. She saw all sides, and they are always many, clearly, and without prejudice. In 1845 she went with us to Scotland, and when at Edinburgh we were called home suddenly by the tidings that her father had met with an accident, and required her immediate presence. In 1849 her father died; she was exceedingly depressed, and we took her abroad to France, Italy, Switzerland, &c. Sympathy with J. Antony Froude on the publication of his "Nemesis of Faith" led to some little visiting acquaintance with him, and he had arranged to go with us abroad, and was to have joined us at the station; but instead of himself came a letter to say that he was going to be married, which we thought a sufficient excuse, and we have seen nothing of him since. We left Miss Evans at Geneva for the winter, but in 1850 she again joined us, and was a member of my family for about twelve months, after which she went to London.

We had rather a large circle of acquaintances at Rosehill, of the better sort of literary people, for most of whom, however, we were obliged to go beyond the town.

Although I had known Mary Ann Evans as a child at her father's house at Griff, our real acquaintance began in 1841, when after she came with her father to reside near Coventry, my sister, who lived next door to her, brought her to call upon us one morning, thinking, amongst other natural reasons for introducing her, that the influence of this superior young lady of Evangelical principles might be beneficial to our heretical minds. She was then about one-and-twenty, and I can well recollect her appearance and modest demeanour as she sat down on a low ottoman by the window, and I had a sort of surprised feeling when she first spoke, at the measured, highly-cultivated mode of expression, so different from the usual tones of young persons from the country. We became friends at once. We soon found that her mind was already turning towards greater freedom of thought in religious opinion, that she had even bought for herself Hennell's "Inquiry," and there was much mutual interest between the author and herself in their frequent meeting at our house. She said of him, "Mr. Hennell seemed to me a model of moral excellence."*

Hennell's "Inquiry" is thus described by Miss Evans in one of the notices which she wrote in Mr. Chapman's "Analytical Catalogue," 1852:—"The first edition of this work appeared in 1838, when the present strong current of public opinion in favour of free religious discussion had not yet set in, and it probably helped to generate the tone of thought exhibited in more recent works of the same class, to which circumstances have given a wider fame—works which, like the above, in considering questions of biblical criticism and the philosophy of Christianity, combine high refinement, purety of aim, and candour, with the utmost freedom of investigation, and with a popularity of

In November, 1843, we went to London to be present at Charles Hennell's marriage with Miss Brabant at Finsbury Chapel, where W. J. Fox, one of the most eloquent preachers of the day, was the officiating minister. Miss Evans went with us, and was one of the bridesmaids, and she afterwards paid a visit to Dr. Brabant, the bride's father, at Devizes, in order to cheer him upon the loss of his only daughter. Dr. Brabant was a personal friend of Dr. Strauss and a profound German scholar, and under his direction, his daughter had begun to translate the "Leben Jesu." But after translating two chapters, her marriage interfering with the work, Miss Evans was persuaded by Mr. Hennell to undertake the completion of it. The English translation of the "Leben Jesu" appeared in 1846, and it is well known how admirably Miss Evans fulfilled her task.

After the publication of the "Nemesis of Faith," Miss Evans wrote to Froude to express her sympathy with and admiration of the story, signing herself "Translator of Strauss." Froude, through the publisher, wrote begging the translator to reveal herself. She made no reply, but shortly after wrote a notice of the "Nemesis" in the *Coventry Herald*, which Froude saw and recognised the style as the same as that of the writer of the letter,

style which wins them the attention, not only of the learned, but of the practical."

In a letter to Sara S. Hennell, dated Foleshill, Sep. 16th, 1847, Miss Evans thus speaks of the same book :—"I have read 'The Inquiry' again with more than interest—with delight and high admiration. My present impression from it far surpasses the one I had retained from my two readings about five years ago. Apart from any opinion of the book as an explanation of the existence of Christianity and the Christian documents I am sure that no one fit to read it at all could read it without being intellectually and morally stronger—the reasoning is so close, the induction so clever, the style so clear, and vigorous, and pointed, and the animus so candid and even generous."

and was much interested to be introduced to his reviewer, when he came to Coventry and met Miss Evans at our house.

For more than 20 years I corresponded with Mr. H. G. Atkinson, the joint author with Miss Martineau of "Man's Nature and Development." He was very fond of writing, I suppose, as I generally received two or three letters a month. Those who know his handwriting and style of composition, without stops or capitals, may perhaps pity me, but there was always something original that made his letters worth deciphering. We had some fundamental agreements, as he was a Phrenologist and Mesmerist, and so was I, but I leaned towards Idealism, and he decidedly towards Materialism, and I learned more from what appeared to me to be his errors than from his truths. I had a great respect and liking for him notwithstanding—respect, from the straightforward way in which he always stood up for what he considered to be the truth, however unpopular such truth might be. Bacon's Works were his Bible, and he was as well read in Shakespeare, and he was decidedly of opinion that Bacon, not Shakespeare, wrote what have always passed for Shakespeare's Plays. I give, as below, from a recent letter of his (April, 1882) on the subject :—

"Nothing," said Bulwer (the late Lord Lytton) to me once, "is more difficult than for a literary man to cease his occupation!" What say you? But if we are to believe the story, Shakespeare did, that is, retire to absolute idleness in the full possession of his amazing faculties, and without library or papers of any kind, and the writer of his life thinks such a feat "delightful to contemplate," &c.; and taking no further

care for the plays as though they were not, and twelve of the finest not published until the folio of 1623—seven years after his death, and with the whole amended and some remodelled! In Bacon's last years of retirement, when the "Novum Organum" came forth, and the "Essays and the Advancement of Learning, with additions," under the new title of the "De Augmentis," and at the same time the plays appear, while the William Shakespeare lays mouldering in his grave, he having ended his life in careless comfort out of the way of literature altogether, while Bacon in his last years could not keep his pen from verse making, but in spare hours cast the Psalms of David into fine Shakesperian poetic form—a metrical version; having secured the great works of his life in finished form for all time, with the plays as "types and models" to illustrate human character, and his philosophy included. And I say, "Look on this picture and on that," &c. The empty illiterate man of the play-house, and the rich and ripe fullness and labour of Francis Bacon, who had name enough without the plays, and they in those days, and maybe in these, would not have added credit to his grand scheme of the renovation of philosophy for the benefit of man's estate for all ages to follow! Bacon, wanting a favour at Court, writes to Davis (himself a poet) that he ought to be kind to *so-called poets*, Davis being in the secret, of course. What is clenched by Sir Tobie Matthew's celebrated P.S. in a letter to Bacon:—"P.S. The most *prodigious wit* that ever I knew of my nation and of this side of the sea, is of your Lordship's name, though *he be known by another*." The secret required him to be careful even in letters. Surely this is as clear and certain as that two and two make four, and *both* Sir Tobie and Ben Jonson omit the name of Shakespeare in their account of the literary magnates of their time, and both refer to Bacon as the greatest man in literature "since the world was a world." There really seems no room for a doubt on the question, and yet the idea from custom seems outrageous—the very deposing of a god, and putting up a phantom figure in his place. And here we find Carlyle comparing the philosophy and style of the plays, or

writer of the plays, with the "Novum Organum" of Bacon, and Professor Fowler, in his later work, "Bacon's Novum Organum," most emphatically asserting over again that the style of thought in the "Novum Organum" can only be compared with Shakespeare, and with no other writer; and neither supposing the two writings to be by one and the same author. Let as many read this as may be—no, no, not two gods but one god, and Atkinson is his prophet.

Yours for ever,

HENRY G. ATKINSON.

This is curious if true—a man has two immortalities bestowed upon him and he gives one—probably the most lasting, away. All I can say is that Bacon's head, as given us in the well known bust by Roubiliac, is thel only one that I have seen out of which Shakespeare's Plays could have come. But what is the value of posthumous fame! An old friend of mine, a Dr. C. B. Nankivell, did the most towards the establishment of Provident Dispensaries, and I see in the London report upon the subject the credit is given to a Dr. Tankivell. A letter in the spelling of our name may make all the difference as who shall have the fame, when we are gone. What is left to the wise is to "Be good and do good" *now*. Do your best and leave the rest, is my motto—"Permitte cætera Deo."

On my pointing out to Atkinson that Lord Campbell in his life tells us that he was reading Shakespeare through that he might note his numberless allusions to law and their great correctness, he writes :—

Lord Campbell says :—"On the retrospect I am amazed not only by their number, but by the accuracy and propriety with which they are uniformly introduced." And he adds :—"There is

nothing so dangerous as for one not of the craft to tamper with our freemasonry." Again:—"While novelists and dramatists are constantly making mistakes as to the law of marriage, of wills, and of inheritance, in Shakespeare's law, lavishly as he propounds it, there can be neither demurrer, nor bill of exceptions, nor writ of error," &c.

Dr. Bucknill finds the same complete knowledge of medical learning in the plays, and in Bacon's essays and the "Advancement of Learning," &c,, and compares the astonishing list of flowers in the cottage scene of the "Winter's Tale" and Bacon's "Essay on Gardens."

CHAPTER IX.

PURCHASE OF THE "COVENTRY HERALD"; LAMMAS LAND ENCLOSURE; LOCAL CHARITIES.

In 1846 I purchased the Liberal newspaper, *The Coventry Herald and Observer*, established 1808, and which afterwards, by amalgamation with a recently started penny paper of large circulation, became *The Coventry Herald and Free Press*. The Tory paper belonged to a company, but its editing was left almost entirely in the hands of a Mr. Poole, who had formerly been reporter to the *Herald*, but who was dismissed by me in consequence of his *proved* misrepresentation of the speeches of political opponents. Through his agency the *Standard* now lent itself to a systematic misrepresentation of my actions, writings, opinions, and even private affairs, and of course this had its effect. I recollect that after a series of garbled extracts from my "Philosophy

of Necessity," in the votes for the committee of our Library Society, I fell from the top but one to the bottom. As I did not attend any place of worship many good people were puzzled to know what to make of me. It was reported that I believed in neither God nor devil, and I pleaded guilty to the latter impeachment,—because I believe in God I do not believe in a devil. But not to believe in the devil was very bad, and I was supposed to be guilty of all the immoral acts which it is thought everyone else would be guilty of if there were no devil. Some people put me down as crotchetty, because I always advocated reforms before public opinion was prepared for them; almost all my *crotchets*, however, have now passed into Laws. By my Party—and I was never a strong party man,—I was pronounced indiscreet, because I had a habit of speaking the truth, when it was not always thought prudent to do so. I was too many-sided to come under any nick-name, and the Tory paper, from the personal animus of its editor, was always on the alert to put a false construction on what I said and did. I mention this because it had a tendency to make public life distasteful to me, and no doubt had considerable influence in inducing my early retirement from it. Especially in one of my efforts to benefit, as I believe, my native city, I was unfortunate in reaping a harvest of unpopularity.

Coventry was surrounded by what were called Lammas Lands (besides extensive Commons), which could not be built upon, as the Freemen had a right of pasturage over them during part of the year. This limited the extension of the city and injured it in many

ways,—preventing the growth of a suburban population, and the higher public opinion dependent upon it. Although only about 300 Freemen out of 3,000 could make any use of this right of pasturage, these few were very jealous of it, and would not consent to the inclosure except upon terms to which landowners would not agree. Our city Parliamentary members were dependent upon the Freemen's vote, and no one who valued his political influence dared to interfere.

In 1843 I set myself to obtain this inclosure by obtaining the consent of the Freemen on condition that they should receive one-third of the value of the land in money. I carried a resolution to this effect in twelve out of the thirteen Wards of the city. The cowkeepers, who derived nearly the whole benefit from the land, showed hard fight, but I had some sturdy supporters. We were obliged to meet in the large room of some public-house, and there, from eight at night till often after twelve, in an atmosphere of beer and tobacco, we fought it out. But I was not satisfied with this. I had the city canvassed, and got the signatures of two-thirds of the Freemen in favour of the enclosure on the above terms. By these resolutions and signatures, the City Council was induced to take up the matter and apply to Parliament in 1844 for an Act sanctioning the enclosure on these terms. But now we were doomed to have an illustration of the fickleness of public opinion. The few whose interests were opposed to the enclosure, backed by a clever lawyer, persuaded their fellow Freemen that they were about to be robbed, and that I was in the interest of the landowners; and they returned to their

original standpoint,—their determination to receive compensation for their right in land only. To this the landowners were still determined not to agree. The Bill therefore was opposed, and, after about £500 had been spent on each side, was thrown out. Of course I was myself not popular on either side, and at one time I could scarcely go from my home to business without being abused and sometimes pelted. Going home one night, when it was very dark, I heard a knot of workmen discussing the question. It was asked what *I* wanted with the inclosure. One repeated the old tale that I was in the interest of the landowner; another said that I was rich and wanted the land round my house for a park; another that they were both wrong, for I was what they call a "phe-lanthropist." "What's that?" they asked. "Why," says the man, "it's a man who acts from no motive at all." An unselfish motive, a motive that was in no way personal, was with them "no motive at all." But we have gone on fast since then, and most working-men *know* better than that now, although they have little faith in the practice of unselfishness.

But the question of the enclosure had been thoroughly stirred, and was never allowed again to sleep till it had been effected. I never let the subject drop, although I could not move in it publicly. Our member, the Right Hon. Edward Ellice, gave me an introduction to Lord Morpeth—Lord Carlisle I think he had then become—who had worked so hard in promoting the health of towns. He said that no one could tell, till he tried to effect sanitary reforms, how strong the vested interests in stinks were! He promised to include the Coventry

inclosure in one of the Bills for other towns for which he was about to apply — York, for instance. But in the meantime it was discovered that the inclosure might be effected under what was called Lord Lincoln's Act, and a petition was got up by the Freemen to the Inclosure Commissioners praying them to take the matter in hand. This they did, and an Assistant Commissioner was sent down in 1855. After the customary delay the Freemen had assessed to them in lieu of their herbage rights 7-24ths of the Lammas, and 1-5th of the Michaelmas lands, in all about 273 acres; and thus the inclosure was at last effected, to the great good of all parties concerned, except, perhaps, the few Freemen who hitherto had monopolised all the interests.

As Coventry was an ancient city, and as one of our Mayors observed, *always was* an ancient city, it was cursed with a great many other charities besides these Lammas Lands. There were "gifts" innumerable, and consequently a class of people who made it their business to look after these gifts. The effect was most pauperising and demoralising. The foundation of all other virtues in working men, as in most other men, is providence, and these gifts were decidedly a premium on improvidence. A man trusted to a "gift" instead of to his own savings, and often lost more time in running after it than it was worth, even if he were successful in obtaining it; and two out of three applicants were doomed to disappointment and consequent difficulty and distress; to say nothing of loss of independence and the toadying habits thus

engendered. Perhaps the worst of these kind of charities is what is called the Ladies' Charity, supported by an annual ball, the profits of which go towards providing that children may be brought into the world without any preparation being previously made for them by their parents. Here, in case of a child to be born, is plenty of notice given, plenty of time to make preparation, and provide what is necessary, and the educational influence of the providence required is incalculable for good; but the ladies step in with their ill-judged charity, and a woman, instead of trusting to her own savings to make provision, trusts almost to the last hour to getting a lying-in ticket. The young ladies and gentlemen who annually dance for the benefit of this charity do not know the mischief and misery that are too often the consequences; but it is the fashion, and no one dare dissent.

In 1855 and 1856 the Charity Commissioners proposed to divert some of the worst of these charities to educational and other useful purposes. This raised a perfect storm of indignation, not only among the recipients of the charities, but also among the patrons, or those who had the dispensing of them. This loud expression of opinion carried along with it many who, as Trustees of the Charities, admitted that they had for years witnessed the mischief resulting from them. The excuse for their objection was that they did not like this particular Bill; it included charities of which they were the special patrons, which it ought not to have done, &c. I am proud to say that with my newspaper I stood alone in the support of a Bill,—this Bill even, if we could not

get it amended. This support damaged the newspaper for a time, but I am sorry to say we have since been let alone—the Charity Commissioners must be "sent to Coventry" before they will try their reforming hand here again.

Coventry possesses one admirable institution in its Provident Dispensary, established 1830. The members, who must be exclusively of the working class—*i.e.*, those who are in receipt of wages, pay 1d. a week, and less for children; and this supplies them with medical advice, attendance, and medicine, in sickness. There is no begging here,—it is a man's own provident and independent provision for a time when he is most likely to want medical advice and assistance, and not to want the doctor's bill. I have been on the Committee of this Institution for 45 years. It now numbers, according to the last report (1882), 16,000 members, and its receipts from its Free Members were £1,640, paying each of its three Surgeons above £300 a year. It has now four Surgeons. There was great opposition to this Institution when it was first established, so that medical men required to be brought from a distance to work it. Not one of our city practitioners would have anything to do with it; except the Honorary Physician. It was said that the Institution would admit other than working men, and would thus interfere greatly with medical practice. But certainly no *just* cause of complaint has ever been brought against the Institution on this ground,—the only apparent exception to the rule arises from the fact that where working men have raised themselves to be Masters they are not *obliged* to retire, this being left to

their own good sense: also that there may be a few members of Provident Clubs, and whose circumstances we are not able to inquire into, who belong to the Provident Dispensary as members of those Clubs. We were very fortunate with respect to the first medical men employed by the Institution, the great good sense and indomitable firmness of Dr. C. B. Nankivell having carried us over many difficulties and pit-falls. In a recent history of these Institutions, which have now very much increased throughout the country, this credit was given to a Dr. *T*ankivell! as I have before mentioned.

An opposition Institution was set up on the old improvident eleemosynary principle. The members were supplied with relief gratuitously—no subscription being required on their part, provided they could *beg* a ticket, which was supplied at the expense of Honorary Subscribers. This was not a very thriving concern, and on the establishment of a Hospital it was joined to that Institution, doing as much harm by this system of out-door medical relief as the Hospital itself did good. Perhaps no organised charity is so altogether unobjectionable, or so useful even, as a Hospital, where people can have their arms and legs cut off, and other surgical operations performed, and diseases treated that could not be so well attended to in the confined homes of the poor; but when an improvident, eleemosynary system of out-door relief is added to this, the charity does as much harm as good. At the Coventry Hospital half the out-door cases who begged tickets could afford to pay for themselves, and the other half being too poor to pay a penny a week

to the Provident Dispensary, properly belonged to the Parish doctor. The Governors, I believe, are quite aware of this, and the difficulty in making the very desirable change lies with the subscribers, who, it is thought, will not give up their patronage. Nevertheless, the very principle of the Charity requires that tickets should admit to the Hospital only. A Hospital ought to be a Hospital, and not an improvident Dispensary for out-door relief as well, and I think probably the public might be made to see this if the out-door attendance were done away with.

CHAPTER X.

RETIRE FROM BUSINESS—PRIVATE AND PUBLIC; PERFECT LEISURE.

In 1856, having secured, as I considered, a small competency of about £400 a year, I gave up manufacturing. For several years my position in the trade had been excellent, the goods we sent out were acknowledged to be first-rate, and twice during that time I had reason to believe I might have made a large fortune from inventions of my own. But the ribbon-trade is a fluctuating concern at its best, and the worry and uncertainties connected with it leave a man no time or repose for such pursuits as I now more than all things coveted the needful leisure for. Besides this, I had not capital of my own sufficient to conduct a large business liable to great reverses and sudden depressions, and it was contrary to my principles to risk the capital of others. In the years 1860-3, when Coventry passed through its severest

crisis of depression, and respectable firms broke down one after another like so many houses of cards, I had reason to congratulate myself that I had pulled up. I left my larger house, and went into a cottage of my own adjoining it, of about half the size, but with the same pleasant surroundings. Many people considered I had come down in the world, but, in my opinion, I had decidedly gone up.

In 1860, when the Labourers and Artizans' Co-operative Society failed, and I was no longer required as President, I gave up public life altogether. I was a very popular Chairman so long as the Society was paying from 15 to 25 per cent., but no one tolerates want of success. In fact, I had not been successful anywhere, whatever ultimate good may have come out of my efforts, and the thanks I received were proportionate to my success and my deserts. I never was thanked by anyone at any time for anything I ever did, or perhaps I ought rather to say, attempted to do. It has been the same with my books. I never made a penny by anything I ever wrote in my life, and I have no doubt many who differ from me will say I never deserved to do. Well, I never worked for either thanks or pay, but the payment I have received—certainly not a pecuniary one—I now, at the end of a rather long life, pronounce to be ample. But to this I shall return. The popular road, broad enough certainly, was open to me, but I never could follow it, and even when the majority came over to my side I generally left it and went on to something else.

I now possessed the leisure I had always desired, with

friends in proportion to our smaller house and means. I now had, and have had ever since, the power of doing what I liked best all day long, which I deem a considerable privilege; a degree of liberty and emancipation from conventionalism rarely attained.

In 1861 I published a second edition of my "Philosophy of Necessity" in one volume. It had taken twenty years to sell the first edition. But its truths were as new and as unacknowledged as when it was first published. It had a small but steady sale, and Longmans said it was *the* book upon the subject, which I took to mean the best book because there was no other; like the boy who was top but one in his class of two. The appendix, which was not the least valuable part of the first edition, was now omitted. It consisted of "An Outline of the various Social Systems and Communities which have been founded on the principle of Co-operation," by Mary Hennell, my sister-in-law, and had already been re-published separately. I made many other alterations. The Socialist Utopia was handed over to the other Utopias of Plato and More as altogether impracticable for ages to come. The philosophy I had tested in practice. Just as much as it dismissed the past to the inevitable did it put the future in our power, as mind was not subject to free-will or chance, but was as much the subject of law as matter; and whatever therefore we disapproved in the past might be altered for the future by obedience to such laws. Merit and demerit represent our likes and antipathies, and we praise or blame, reward or punish, as a means of producing one line of conduct rather than another.

"A man's character is formed for him and not by him," is the Socialist formula for expressing the doctrine of "Determinism," as it is now called, but by the study of, and obedience to, the Laws of Mind, a man has as much power over his own Mind as he has over any department of physical nature. He may greatly improve the original constitution upon which his character depends, and what a man will do depends upon this character and the circumstances in which he is placed. The "Philosophy of Necessity" puts the mental and moral philosopher on a par with the student of physical science. The calm that belongs to the one belongs to the other. A physicist in his laboratory does not excite himself because his experiments are not always successful, and the true Mental Philosopher in his apprehension of, and dealings with, his fellow men, knows that the laws that govern them are unvarying, and that he has but to employ the proper means on all occasions to produce the results he desires. Nothing tends more than this conviction to the calm and quiet which is essential to the formation of that habit of mind upon which the highest happiness depends, and nothing tends more to worry and disquiet than the assumption that things might have been and ought to have been different in the past. Nor is this worry and disquiet at all necessary to produce a different result in the future; the conviction that all happens and must happen in accordance with invariable law is sufficient for that. The object of my "Philosophy of Necessity," published in 1841, was to show that Law reigned equally in Mind and in Matter; that there could be no mental, moral, and social *science*

if it did not. We are now told by Dr. Bridges, a leading Apostle of Comtism, that this was the principal aim of Comte's Philosophy. In a published address given on January, 1, 1879, called "Prayer and Work," he says, "The *Philosophie Positive*, that work which has made such a stir amongst men of culture, but of which they understood the bearing so very dimly, had no other purpose whatever than this, to present all the principal truths affecting men's life in an orderly series, and to show that the laws and condition of spiritual health were precisely of the same positive, scientific, ascertainable kind as the laws of his bodily health; that the conditions of harmony among man's variable passions were as definitely fixed, though far more difficult to realise, as the conditions of harmony in the vibrations of musical strings; that misery will follow injustice with the same certainty that a stone set free from the hand will fall to the earth. The first and the last object of Comte's life was to instil that sense of steady firm conviction which scientific truth establishes in the regions of man's emotions and conduct. . . . It is the one specially new thing that we have to teach men, that goodness and justice, truthfulness and purity of life, do not rest on the mysterious revelations of this or that prophet, be he Buddha, Christ, or Mahommed, but on laws of nature, on an order of the world which the followers of all these can recognise in common." It is this "new thing" that I have been preaching for this last forty years, but I was not aware that I had so strong an ally in Positivism —certainly none of its disciples have ever recognised me.

I cannot forbear quoting here a letter I received from

Dr. Conolly, as a specimen of his playful style, and also another that contains much worth preserving, on his receipt of the second edition of the "Philosophy of Necessity.

"Lawn House, Hanwell, London, W.,
"April 5, 1863.

"My dear friend,—I most truly thank you for the copy of your 'great book.' First, I must say that I do not believe that dear Mrs. Bray (who lives in my memory as a kind of angel)—I say that I do not believe dear Mrs. Bray finds the subjects treated of really 'distasteful;' but that, as to myself, they sometimes seem a little beyond the reaches of our souls. Perhaps not quite so, however, only life is short, and to discover truth may be the work of eternity. You are a young man, you know: but when we have passed a certain portion of our existence here we begin to ask ourselves what 'upon earth' we *are*, wherefrom, wherefore. We acquire some knowledge of the things around us, their vastness and grandeur, their minute and exquisite beauty; we consider our own faculties, their extent, and their limitation; our marvellous organization and life, its progressive development, its inevitable decay—and much more, which I need not suggest to you—and then we say, is not all this physical universe created for some universal scheme and purpose—and we try by means of our highest faculties to imagine what the purpose *can be*. We try also to attain some wise notion of *our* part in the plan, and in what manner we ought to conform to the Creator of all around us, and of ourselves.

"To pursue truth and to do good seems to be felt as our clear duty. Of the Great First Cause we can still but say—

'Thou great First Cause, least understood,
Who all my sense confined
To know but this—that Thou art good,
And that myself am blind.

"We anxiously seek to know the height to which the highest intellects have hitherto arrived in this matter—we 'unsphere the spirit of Plato'—we commune with his almost divine master,

Socrates; we read the eloquent pages of Cicero, 'Rome's least mortal mind'—we peruse the fervent Epistles of Paul, as far as genuine, and turn over all forms of faith, with all the superstitious and venal attempts to 'circumvent God' all over the world; and what then? In truth we have not fair play. For most of us, that is to say, speaking at least for *me* and all the orthodox, we have been carefully taught *what* to think, but not at all *how* to think. 'The magazine of the memory is stored and stuffed betimes; but the conduct of the understanding is all along neglected, and the free exercise of it is, in effect, forbid in all places, and in terms in some.'—(Bolingbroke: 'True Use of Retirement and Study,'—which you will find very pretty reading.)

"Very well—so we go on thinking and thinking, and wondering that any human being can live *without* thinking of all these things; until the great teacher Death shuts up all the books and museums in this world, and the thinking soul, in spite of Professor Huxley, takes leave of the gorillas and apes, and leaves them in their progressive meditations to discover as much as it carries away with it, and more if they can.

"My impression is, that if an angel were permitted to talk to us about the whole Eternal Plan we should not comprehend him; but that there must be a Plan, or, to quote Tennyson,

'One far-off divine event
To which the whole creation moves,'

cannot be doubted. In the meantime, how singularly from time to time are what may be called *revelations* of science and even of morals made to man; how wonderfully is the capability of the cerebral organs now and then manifested? Mozart when a child composes matchless harmonies, Newton reveals (not all Nature's law, for he knew he was but as a child gathering pebbles on the shore of the great ocean of Truth)—but truths before unknown: and how certain it is that the world has improved even since this century began—which I am ready to depose on oath—all which being admitted (I trust I am logical), I have a great fancy myself that the time *will* come when every part of this globe will be inhab ted—al regions cultivated and productive, all climates

thereby ameliorated, all the faculties of all men fully developed, with many results of comfort and happiness which I leave you to imagine. Even now, my friend, vexed as we are and often desponding, (as I was all yesterday, oppressed with some unavoidable griefs—and as doubtless you sometimes are) even now, we sometimes enjoy what Bacon calls a heaven upon earth. 'Certainly,' saith the great philosopher, 'it is heaven upon earth to have a man's mind move in charity, rest in providence, and turn upon the poles of truth."

"And now, having written myself out, and not feeling particularly sure what I have been writing about, it remains for me to assure you that I shall read every word in your book; not the summary only. To be sure I wince a little at the Political Economy part of it—wealth, wages, land allotments, and so forth—but you write so clearly and pleasantly that I am sure I shall go courageously through every page. Ah me! those were pleasant days when I talked with you and George Combe as we drove about those Warwickshire lanes. I trust you are not as solitary as I am. Five years in the asylum* severed me from every body; and now I am disinclined for all society, perhaps unfit for it. Business, chiefly for the benefit of others, greatly occupies me, and I am conscious that I do not like it quite so much as I used to do. The mind is dull, or the garment which envelopes it is wearing out. I am sure the soul is not itself touched at all, but the folds about it grow heavier. *Last* April I had a slight attack of what my medical friends called 'pressure.' I suspect it was what Mr. Waller, sen., calls 'applexy.' But I am not idle, and am writing a sort of monitorial legacy to be read at a meeting of Superintendents of Asylums in July.

"Now and then we have visitors to whom one dare talk. Lately a Miss Sewell, M.D., of Boston, U.S., has been here occasionally; young, intelligent, and unaffected, and studying mental disorders, and also walking 'the hospitals,' and very

*Dr. Conolly was Superintendent and Chief Physician of the Hanwell Lunatic Asylum.

courteously received everywhere.—*Vide* Bray, p. 428, and seq. Very witty—and no less wise than witty! Gastronomy and Astronomy!!!

* * * *

"Yours ever truly,

"J. CONOLLY."

The second edition of the "Philosophy of Necessity," which has a phrenological basis, was published partly by subscription, and I asked the Doctor if he could get me any subscribers. His reply was characteristic. "Next, as to the 'Philosophy of Necessity':—it would be a physiognomical curiosity to see the elongation of the faces of my neighbours in this village of slumber, and this yet uncivilized region of West Middlesex, if I asked some of them to subscribe to your good work. 'The Essays and Reviews' have suffocated many:—the 'Philosophy of Necessity' would finish the rest. They must first, I fear, be shown the necessity of philosophy.

'Truth would you teach, or save a sinking land,
All fear, none aid you, and few understand.'

So said Pope, and so, I dare say, said Paul, and David, and Moses, and the gentlemen who wrote before the Deluge, and whose manuscripts, like the pots and pans of Tubal Cain, perished in the waters."

In 1866 I brought out my "Force, and its Mental Correlates." I recollect on reading Grove's "Correlation of the Physical Forces" I could not see why correlation should stop at the physical forces, and why it should not be extended to mental force. Mind is a force, coming to us through the food we eat, and under the molecular action of the brain what is

called physical force becomes subjective conscious force, or mind, and loses then its objective character as a mode of motion, which it resumes under the action of the will. Every creature has a soul and this is its source. Heat is a mode of motion, or rather it is a force known to us by its peculiar mode of motion ; the great heat or mode of motion of our early globe has been transformed into all the varied motions peculiar to the infinitely varied forms which distinguish the vegetable and animal world, together with (by the aid of the sun force also) their souls or modes of sensibility ; the different forms or shapes, or individualities, which these varied modes of motion take, depending upon the brain with its modes of sensibility or forms of thought. Thus physical force creates the mind and the mind creates the world. I have endeavoured to put this more clearly in "Illusion and Delusion," a pamphlet published in the "Scott Series," and also in "Natural Law : as Automatic Mind or Unconscious Intelligence," a paper read to, and published by, the Psychological Society of Great Britain.

I was indebted not only to Mr. G. Grove, but much to James Hinton in his "Physiological Riddles," published in the *Cornhill Magazine*. The book, "Force, and its Mental Correlates," excited little notice, and I am not aware that its conclusions have yet been accepted by any philosopher of note. It is true Herbert Spencer says "Various classes of facts unite to prove that the law of metamorphosis, which holds among the physical forces, holds equally between them and the mental forces. Those modes of the Unknowable which we call motion, heat, light, chemical affinity, &c., are alike transformable

into each other, and into those modes of the Unknowable which we distinguish as sensation, emotion, thought: these in their turns, being directly or indirectly re-transformed into the original shapes. That no idea or feeling arises, save as the result of some physical force expended in producing it, is fast becoming a common-place in science; and whoever duly weighs the evidence will see that nothing but an overwhelming bias in favour of a pre-concerted theory can explain its non-acceptance." —"First Principles," p. 280. Mr. Fiske, however, in his "Outlines of Cosmic Philosophy," says that an unfailing parallelism between the molecular action of the brain and feeling is all that has yet been established, and that all the physical force expended is that which is required to set the brain in motion; that he and all other philosophers confine themselves to this expenditure only, and among these others he includes Herbert Spencer. But in this he is mistaken. If Mr. Fiske will turn to p. 120 of Mr. Spencer's second edition of his "Principles of Psychology," he will find that Mr. Spencer retains the opinions as expressed above. He says:—"In brief, then, the quantitative correlation of feeling and nervous change holds true only within narrow limits. We have good reason to conclude that at the particular place in a superior nervous centre where, in some mysterious way, an objective change or nervous action causes a subjective change or feeling, there exists a quantitative equivalence between the two: the amount of sensation is proportionate to the amount of molecular transformation that takes place in the vascular substance affected. But there is no fixed or even approximate

quantitative relation between this amount of molecular transformation in the sentient centre, and the peripheral disturbance originally causing it, or the disturbance of the motor apparatus which it may eventually cause." This is certainly a rather qualified statement to the one given above, but Mr. Spencer himself says in a letter to me, March 7, 1881, "That in making the qualifications above specified it never occurred to me that any one would suppose that I was diverging from the doctrine I originally expressed in 'First Principles,' that there is not only a correlation between physical force and that which we know as feeling, but that the one is, under the conditions specified, transformed into the other. In fact, I can conceive no other possible interpretation of the phenomena." I am glad to have this clear admission from Mr. Spencer, although he now seems disposed to confine this quantitative correlation of feeling and nervous change "within narrow limits," and the use he would make of the truth, he would confine, so far as I know, to still narrower limits, for he nowhere attempts to carry this truth out to what appear to me to be its legitimate and exceedingly important consequences. With him at present it is a comparatively barren truth.

From the want of the recognition of this truth, that mind is a transformation or correlation of the natural or physical forces, physical philosophers are forced to the conclusion that mind does not act upon the body at all. The persistence of force, or that "each manifestation of force can be interpreted only as the effect of some antecedent force," logically necessitates this conclusion. That the will does not influence the body at all ought to have

made them suspect that there was a link wanting in their sequences or reasoning, that the *force* of mind could not be left out, and that "the persistence of force is thus interrupted by psychical processes." We cannot explain all motion on purely mechanical principles, and when a philosopher asserts that his mind does not govern his body, and that his will has no power over it at all, his friends ought to look after him.

As I have said my book excited little notice. I was honoured, however, by one notice beginning, "Fitly art thou called Bray, my worthy friend! Verily thou brayest in fashion unexampled! This was by a Mr. Maccall, author of "The Individuality of the Individual," and he ought not to lose the credit of it.

The conclusions come to in my book put shortly are as follows :—

There is but one Reality in the universe, which Physical Philosophers call "Force;" and Metaphysicians "Noumenon." It is the "Substance" of Spinoza, and the "Being" of Hegel.

Everything around us results from the mode of action or motion, or correlation of this one force, the different Forms of which we call Phenomena.

The difference in the mode of action depends upon the difference in the Structure it passes through; such Structure consisting of concentrated Force, or centres of Force, and has been called Matter. "Every form is force visible; and a form of rest is a balance of forces; a form undergoing change is the predominance of one over others."—*Huxley.*

Heat, Light, Magnetism, Electricity, Attraction, Repulsion, Chemical Affinity, Life, Mind or Sentience, are modes of action or manifestations of Force, and die or cease to exist, when the Force passes on into other forms.

Cause and Effect is this sequence or correlation; and each

cause and effect is a new Life and a new Death: each new form being a new creation, which dies and passes away, never to return, for "nothing repeats itself, because nothing can be placed again in the same condition: the past being irrevocable."—*W. R. Grove.* "There is no death in the concrete, what passes away passes away into its own self—only the passing away passes away."—*Hegel.*

Force passing through a portion of the structure of the brain creates the "World" of our intellectual consciousness, with the "ego," or sense of personal identity; passing through other portions of the brain, the world of our likes and antipathies—called the Moral world: Good and Evil being purely subjective.

The character and direction of Volition depends upon the Persistent Force and the structure through which it passes. Every existing state, both bodily and mental, has grown out of the preceding, and all its Forces have been used up in present phenomena. Thus, "everything that exists depends upon the past, prepares the future, and is related to the whole."—*Oersted.*

As no force acts singly, but is always combined with other forces or modes of action to produce some given purpose or particular result, we infer that Force is not blind but intelligent. As Force is intelligent and One, it would be more properly called Being—possessing personality; and that Being we have called God. "He is the universal Being of which all things are the manifestations."—*Spinoza.*

All power is Will power,—the will of God. "Causation is the will, Creation the act of God."—*W. R. Grove.* The will which originally required a distinct *conscious* volition has passed, in the ages, into the unconscious or automatic, constituting the fixed laws and order of nature.

Vital Force exists in excess in some constitutions, and may be transferred to other living organisms, often constituting a curative agent.

Brain Force, the result of cerebration, also exists in excess in some nervous constitutions; it then forms a sphere or atmosphere

around individuals by which one brain is brought into direct communication with others and mind becomes a unity Individual will-power can act through this medium beyond the range of individual body. In this way may be explained the Mysteries of Magic and Witchcraft, the Phenomena of Mesmerism, of so-called Spiritualism. and the Curative Power of individuals.

In 1871 I published my "Manual of Anthropology, or Science of Man, based on Modern Research." Forty years before Combe's "Constitution of Man" had been to me, as to many others, an important stepping-stone towards the true science of man, and this "Manual" was an attempt to incorporate Combe's principles with the advanced knowledge of the present time. I therefore received some little assistance from the Henderson Trustees, whose funds were for the promotion of such objects.

There was room under such a title for the exposition of my own views on the constitution of man, which I had made my special study, and the knowledge I had acquired in this direction was as yet by no means common. My chief aim was to point out "the relations between our physical and moral natures;" how and where "physics and metaphysics — physiology and psychology, became united, and the study of man passes from the uncertain light of mere opinion to the region of [science." In the preface I quote Professor P. G. Tait's dictum, "that it is simply preposterous to suppose that we shall ever be able to understand scientifically the sources of consciousness and volition." Nevertheless, I have endeavoured to show the conditions under which physical force, which in my doctrine is

automatic mind, again resumes its consciousness; how the Persistence of Forces, and Philosophical Necessity, or Law in Mind, are one and the same; and how, therefore, our ethical systems may and must be brought into harmony with this now known fact. *Land and Water* says of the "Anthropology" (and the writer really seems to have read the book):—"We are so matter-of-fact that a little brilliant, even if irregular, speculation is quite a relief, and although we can hardly expect a general popularity for this strange and clever book, we can promise its author that he will find, at all events, a small body of unprejudiced persons who will be glad to see such novel views in print, however little they may be disposed to agree with them." The critic was quite right—its circulation has been confined to "a small body of unprejudiced persons." A notice of the manual in the *Examiner* says:—"Mr. Bray's style is eminently popular. He throws a good deal of humour and feeling into his writing; and he affects less to conceal himself behind a veil of pure reason than do authors in general. From his pages we feel that we know the man, and like him." I afterwards made the acquaintance of the writer, and I certainly could not but return the compliment. I have met few towards whom I have felt myself so much drawn. He afterwards became the friend of Lord Amberley, and the tutor and guardian to his children. He died very young, Lord Amberley was a man of the highest moral sense.

Probably my heretical opinions in those days interfered with my power of public usefulness. I attended no place of public worship—how could I be trusted in any capa-

city ! It is different in London, but in the country if a man does not believe in the popular religion, and lets it be known, it interferes very much with his success in life : he is put in no public place of trust, and he is not visited. This is less true than it was. There has been a considerable change in public opinion in this respect during the last few years, and this change is rapidly increasing.

My next publications were some pamphlets for Thomas Scott, of Upper Norwood, for gratuitous circulation. Mr. Scott devoted the latter part of his life, and a large portion of his income, to the cause of Free Thought and Free Expression, and has done a noble work. I trust the Scott Series will be kept together, although he has thankfully "gone to his rest," having been a great sufferer. The pamphlets in question are :—

"Illusion and Delusion : or Modern Pantheism *v.* Spiritualism."

"The Reign of Law in Mind, as in Matter."

"Toleration : With some Remarks on Professor Tyndall's Address at Belfast."

"Christianity : Viewed in the Light of our Present Knowledge and Moral Sense." In 3 Parts.

Part 1.—"Religion Primitive and Among the Lowest Races."

Part 2.—"The Christian Religion."

Part 3.—"The Cosmos."

I wrote also two papers for the Psychological Society of Great Britain, published, I believe, in their Transactions. They are called

"Cerebral Psychology ;" and

"Natural Law; as Automatic Mind or Unconscious Intelligence."

Illusion and Delusion is thus briefly summarized—Matter is known to us only from its capacity of creating within us certain sensations or modes of sensibility, which we call ideas and feelings. Mind is the aggregate of these ideas and feelings, their character or speciality depending upon the brain.

The World, therefore, is created within us, and although there is *something* without us, the world, *as we conceive of it*, exists only in our conception. But although the world is the world of our own ideas, and exists only in thought, it is not the less real, or worthy, or wonderful. It is *our* world.

The Will is subject to "Law," like everything else. Morality regulates the laws of man's well-being, and as it is the law of his nature to seek his well-being, the interests of morality are sufficiently assured, whatever may be his *opinions* on the subject. The body consists of forces of nature individualized and acting together for a special purpose. Their action depends upon the nice balance established between external and internal relations. It has taken ages to bring together and establish this relationship, and it is the unity of these powers and their united action that constitutes the Identity of the Ego. The forces which compose the body are all capable of acting separately, and are indestrucitble, but when this unity of body is destroyed, whether the identity is destroyed is a question left for everyone to answer for himself, as it is usually made a question of feeling and not of reasoning.

Thus matter, mind, the world, the will, in the common acceptation and as commonly conceived, are mere Illusions, and to many Delusions. The tenor of the other pamphlets will probably be sufficiently understood from what has gone before.

CHAPTER XI.

MESMERISM AND SPIRITUALISM.

Mesmerism and Spiritualism, and their allied occult subjects, have always had a special interest for me. It was about 1841, I think, for I have no memorandum of the exact date, that a M. Lefontaine came to lecture at Coventry on Mesmerism. He was sent up to me, as everybody was who was supposed to be a little cracked. I helped him to get up a lecture. He mesmerised a young lady, who thereupon became quite insensible—you might prick her and pinch her and fire a pistol at her ear without any manifestation of feeling; but this was all. The audience was more select than numerous, and many were not satisfied; they expected more than they had witnessed, and Lefontaine offered them their money again. One of our leading and most learned men had brought a quarto volume in English black letter with him and because the poor girl, sitting on this volume, could not read it as well that way as with her eyes, he claimed his money again.

At another time we had Mr. and Mrs. Gerald Massey staying with us. She exhibited in public, professing to

be able to read without her eyes. Her eyes were carefully tied over, or you were allowed to put your hands over her face, but I noticed that she could not read till the bandage was considerably displaced, and she was obliged to go to the light, and if, when you held her eyes, you did it effectually, she always complained that you hurt her till you gave her more space. My opinion in this case was that there was no more than an exaltation of the natural sense of sight, which enabled her to see under conditions which she could not do in her ordinary natural state. I was present at a séance with Alexis Didier at Silk Buckingham's British and Foreign Institute, in Hanover Square, of which I was a member. He played ecarté with his eyes *really* blinded, and in several games made but one mistake. Several members went out and bought packs of cards, opened them themselves, and put one into a box. He always told correctly what it was. A watch was covered over with a thick leather covering, and put back or forward, and he always told the time as it was by the watch correctly, as well as marked the position of the hands on the outside.

A Mrs. Card, late Miss Eagle, exhibited a girl of about 10 or 12 years of age in Coventry Fair for a whole week. Her visit was originally intended for the officers at the Barracks, but finding them *out* and the Fair *in*, she went there. I attended every day. Whatever Mrs. Card could see the mesmerised girl could describe. Her eyes were turned back in her head, and by no possibility could she see. She told the number of my watch of five figures, as well as read writing inside

it, and as a test put by myself she told the numbers of three watches consecutively, each of five figures. People came from all parts of the country around to hear about their relations or friends abroad. In my own case she was quite successful. She told me correctly where my nephew came from in America, what he had been doing there, and that he was then in London. This I thought was a mistake, as a friend had just told me that he had seen him at his uncle's in the country. But some time after I asked him if he had been in London at that time. He pulled the half of an excursion ticket out of his pocket which he had sacrificed, and its date showed that he was in London at that time. A person I knew asked after his sons who had just gone to America. She said she could not see them anywhere. The Mesmeriser was very sharp with her, saying, "Look, look again!" After some time she said they were on board ship, coming home, and would arrive in Liverpool on a certain date, which I was *told* afterwards was quite correct.

With respect to Electro-Biology, or Hypnotism, in which susceptible people are brought completely under the will of the operator, I have seen a person in my own drawing-room, at 20 feet distance, completely under the *silent* will of the mesmeriser. I have also quite satisfied myself as to the fact of what is called Phreno-mesmerism, where different parts of the brain are brought into separate active operation by touching them; and I have proved that this is not thought-reading, as the result was entirely different from that expected and intended by the operator, and yet from my better knowledge of Phrenology I knew the effect was what it ought to have been.

I have been less successful in what has been called Spiritualism. At Mrs. Marshall's, in London, I saw a table, around which we were sitting, rise about two feet from the ground and *float* away from us. I employed considerable force, but could not keep it down. The resistance was like that of a light body floating in water. But this is nearly all I have seen that was not manifest cheating; for instance, I attended a rather large and highly respectable private meeting, where a celebrated medium was to induce the spirits to bring us any fruit we might wish for. More than a dozen people were very closely packed round a table; the room was *completely* darkened, a small chink in the shutters being stopped up. After about five minutes something was thrown on the table. But, alas! no one had what they wished for; there were a few apples of a *peculiar* sort, such as were on the sideboard in th other room, and some Brazil nuts, which could be procured at any stall in the neighbourhood. So that the spirits had not given themselves much trouble. Here are the peculiarities; we were very closely packed, yet room was left for another at the right hand of the medium, where I wished to sit, but was not allowed; our host occupied the other side of the medium. One of the Brazil nuts was misshapen, and my attention was particularly called to it, so that when the spirits were asked to crack the nuts for us, and they complied in the dark, my attention was again called to the misshapen nut in proof that they were the same as we had seen before. Then the company were separately asked, all except myself, what was the use of

Spiritualism, and all seemed to regard it as a sort of supplementary revelation, with direct proof of our Immortality. I mention no names, only I am sorry to see that A. R. Wallace includes the doings of this medium among his proofs in evidence of the truths of Spiritualism.

At another time I was told a celebrated medium had just arrived from America, and I was invited to attend a special meeting got up for my particular benefit. I went, taking two friends with me. There were present the lady medium—a young and pretty girl, with her father or husband, husband I think, and three other men, whose faces and heads were a study for the Physionomist and Phrenologist. There was also the gentleman who had invited me, and whom I was particularly sorry to find mixed up with such a performance. Gentlemen were appointed to see fair play. The lady's hands were then tied behind, first by her husband, who tied the first knot, and then the other gentlemen were allowed to tie as many knots *over* that as they liked. The lady then sat with her back to a door, into which a ring had been fastened immediately opposite where her hands would be, and which no doubt was intended to assist the lady in getting her hands free. A curtain was then drawn in front of the lady, the light was lowered, and then we had the usual manifestations of the spirits playing on instruments, with hands and heads dimly appearing above the curtain. All this was done very quickly, and then the lady called light, that we might see that she was still bound. When there was more than usual exertion, dexterity, and quickness

required, the tone in which the lady called out "light" showed her to be completely out of breath. We then formed a circle in the dark, the lady in the middle, and clapping her hands without ceasing to show she could not be otherwise occupied, and we were particularly requested by her not to be so unkeind as to loose each other's hands, and then all sorts of fool's tricks were played, upon me especially—the spirits evidently resenting my unbelief. All this was doubtless bare-faced trickery, performed *by the aid of confederates*—as it seems to me all the greatest wonders of spiritualism always are —pious frauds in aid of the New Revelation. I give the above merely as examples, of course I have seen a great deal more, and much more than I am able to account for. I reject the "spirits" altogether. Spirits have been called in to account for every unknown cause ever since the world began. There are no greater wonders in Spiritualism than in Mesmerism, and we don't need spirits to account for thought-reading and clairvoyance. Kepler could not tell how the planets could be kept to their orbits, so he assumed that there were guiding spirits; how else could it be? Newton, wiser, I think, thought the Great, All-pervading, Supreme Spirit was enough; and so I think it will prove with respect to the abnormal conditions of mind called Spiritualism. We shall not want the Spirits; Universal Mind will be sufficient.

First, we have to examine what its special mode of manifestation through the brain can do. Look at the capacities of the organ of number, as exhibited in the late Geo. Bidder and others, of the mathematical organs

in Sir I. Newton, &c., and then can we say what the other intellectual organs might do if equally large or unduly excited ?

Again, what is the Will, and how far can it act beyond our own bodies ? All power being Will power, what is the limit of our own individual Will power ? We must answer these questions more correctly than we have done yet before we are entitled to call in the aid of any other spirits than our own. Physical force under the molecular action of the brain becomes conscious or mental force, and as all force is persistent or indestructible, the question is, what then becomes of it ? We know the greater part of it passes off through the body as Will power, but facts would seem to indicate that tables and other things may be charged with it, as Leyden jars with electricity; that a whole room can be filled with this force, through the medium of which the Will can act. I have spoken elsewhere of a thought atmosphere, and have been much ridiculed for so doing, but by a thought atmosphere I mean an emanation of this force, which has o recently been conscious or mental force. There is as physical and mental atmosphere about us all, so that we become better or worse according to the company we keep, and the "Communion of Saints" becomes a physical fact. See also J. S. Glennie's theory of Mutual Influences :—

> "Star to star vibrates light, May soul to soul
> Strike thro' a finer element of its own ?"

Again, all physical force is unconscious or automatic mind, and we know little at present of the conditions under which it again resumes its consciousness. The

opinion of Walther, the Professor at Landshut quoted by Gall, is, I think, worth our consideration: "In the highest stages of mesmerism," he says (*i.e.*, in clairvoyance), "time and space no longer present obstacles to the penetration of the magnetised," the reason of which is that, "all the nervous system is an identity and a totality—a pure transparence without cloud, such is universal sense, and as in the waking state the soul is more closely and intimately united with the body, and natural sleep is a more intimate communication of our soul with the universal soul of the world, so in magnetic sleep our soul is united in the most intimate manner with the soul of the world and with the body, and with the latter not by means of the nervous system only, but immediately in all its parts and members, so that life is, no longer a particularity, but original life."

CHAPTER XII.

TALKING AND WRITING.

Talking and writing are to me the great wonders of the age. A man's talent is gauged by his power of talking. Thus Lord Aberdeen, a wise man, late in life said in a letter to the Prince Consort, "Wisdom? why, the country is not governed by wisdom, but by talk. Who can talk will govern."* A speech in Parliament is thought nothing of if it is under three hours long, and it would not tell at all, that is, it would not be backed by

*Life of Prince Consort, vol 5, p. 255.

public opinion, if what is said had not been said many hundred times before. When a subject has been before the country for a quarter or half a century it becomes a proper object for legislation, and we might suppose that he who could then express himself the shortest upon it would be the most acceptable, rather than he who could spin the longest yarn. It is like the repetition of the Lord's Prayer five times in one service. "Speech is silvern, silence is golden." says our great philosopher. "Avoid vain repetition, for ye shall not be heard for your much speaking," said a greater than he. Our practice, both in Parliament and out, is just the reverse. Mr. Roebuck, I think it was, who said, "When I speak in public, I fix my eye on the most obtuse looking man present, and keep on repeating my idea in various forms till I see by his face that he has taken it in; then I go on." Thus, perhaps, may be accounted for the necessity for long Parliamentary speeches "An apt debater in Parliament," says Carlyle, "is by no means certain to be an able administrator of Colonies, of Home or Foreign Affairs; nay, rather quite the contrary is to be presumed of him. . . . No mortal can both work, and do good talking in Parliament, or out of it: the feat is impossible—that of serving two hostile masters."

So in writing, people are paid to cover an immense amount of paper for dailies, and weeklies, and monthlies, and quarterlies, and the quality is generally in inverse proportion to the quantity, and the speed at which it has been produced. The hack-writers have little time to read, and none to think, and we may judge therefore what their work is ordinarily worth. Yet the public

have little else to guide them. A man, probably of more than ordinary capacity, may spend his life in the study of a subject, and if he publishes his opinions there is not any one of these writers but can tell him, if not exactly where he is right, at least, where he is wrong. Truth is judged by literary skill in the mode of expression. Thus, "Public Opinion" in noticing my "Psychological and Ethical Definitions," says (August 16th, 1879) "Mr. Bray's literary skill is not great, yet it seems to have induced him to step into the authoritative position of a master-philosopher, and teach others." If what I had to teach was Composition, this would have been a pertinent remark, but, fancy my being "induced" to teach others by a knowledge of my literary skill—of which truly I never thought. I thought only of what I had to say, and perhaps not enough of how it should be said. But the Reviewer truly represents "public opinion." Poor public, that never thinks for itself! George Combe never sent his books for review; he declined, he said, to allow an Editor to exercise his self-esteem at his expense. Our periodical literature has two landmarks for its guidance, first, a certain amount of public opinion, that is, what will pay; and, secondly, certain names, which apart from their speciality, are often only misleading. But it is like looking for a needle in a bottle of hay to look for truth in all this mass of verbiage. Hence the infinite variety of opinion on all subjects.

I found the introduction to Dr. Neil Arnott's "Elements of Physics" of more use to me in directing and classifying my studies, when I was young, than any

other single production. He there points out the connection and relation of the sciences, observing that five good books would suffice to furnish us with the principles that would supply a sound basis for judgment in almost all matters.

CHAPTER XIII.

SEVENTIETH BIRTHDAY; RESULTS OF MY EXPERIENCE; PROGRESS DEPENDENT UPON IMPROVED BODILY ORGANIZATION; CAUSES OF THE FAILURE OF COMMUNISM OR SOCIALISM; BREEDING, MARRIAGE, AND MATERNITY; THE DISTRIBUTION OF FORCE.

I am seventy to-day—January 31, 1881—a great age for one of my family to have attained, since with few exceptions all have died early. My grandfather, father, and father's only sister, died of apoplexy; my father died at 57, and I never expected to exceed his time, since heredity greatly determines the length of life. I have probably but a short time now, for although my general health is good, I suffer greatly at times from chronic bronchitis and asthma. The question with me, therefore, now, is whether I have anything to say, based on the experience detailed above, that may prove to be of service to others. I think several points may possess such value.

In the first place experience has taught me that all permanent Progress must be measured by improved organization. It is not enough to *know* what is right,

we must feel a disposition and determination to do it, and this will depend upon our organization, with strength of feeling in proportion to the size of the cerebral organs. It is useless to expect unselfish feelings, except on quite exceptional occasions, from persons in whom the selfish feelings predominate, and this predominance depends far less on education or circumstances than on organization. The conduct of a person in whom the intellect and the selfish and unselfish feelings are equally balanced, will depend upon the circumstances in which he is placed; one in whom the intellect and unselfish or higher moral feelings predominate alone can represent the highest type of man. Communism, Socialism—that is every system involving community of interest—must always fail until a man has as much appetite for what is right as for food—until a man's conscience grips him as painfully if he does not do right as his stomach does if he neglects to take nourishment. All our "Milleniums" have yet failed—because unselfish conduct was expected from people in whom the selfish feelings predominated. We have witnessed the fate of Robert Owen's last attempt at Tytherly, or Queenwood; and Abram Combe, George and Andrew's elder brother, was not more successful at Orbiston, but killed himself in the effort to bring about a more perfect state of things. He did more than his share of work, while more selfish people did less than their share. We are told in George Combe's Life "that for a brief period after the death of Abram an attempt was made to maintain the Community at Orbiston under the management of William Combe. *But the men worked at their ease and exacted full pay*; the pay-

ments exceeded the production, and there was inevitable loss to the proprietors. The latter began to see that they had blundered, and several withdrew from the establishment, which, therefore, collapsed, with great loss to all concerned." The more tempered efforts of the Revds. F. D. Maurice, Charles Kingsley, Thomas Hughes, and others, to bring about Christian Socialism were not much more successful. No man will place himself second to the interests of the Community till his organization fits him for it.

New Religions, however ideal and perfect they may start from their gifted founders, have always to be lowered in practice to the lower organization and moral status of the community among which they are attempted to be introduced. Great were the hopes entertained among the highest minded people every where, as to the effect of the great French Revolution. Principles were perfect, but the people by their organization were not prepared for them, and the hurricane left the masses very much as it found them ; a little improved, perhaps, in material condition, but morally no higher. "I once thought," says Carlisle, "that the French Revolution was the abolition of rubbish. I find it has been only the kindling of a dunghill. The dry straw on the outside burns off ; but the huge damp rotting mass remains where it was.—*Froude's Life, vol.* 2, *p.* 54.

The late Professor Clifford tells us, "Actions are good or bad as they tend to improve me as an organization." We want to make an organic thing more highly organic ; and the question for all reformers is, How can this be brought about ? It must necessarily be a slow process.

If an advanced public opinion enabled us to pay the same attention to breeding in man as we have done in animals we might go faster. Our Savants scarcely dare allude to this even in the most distant way. Thus, Huxley at the meeting of the British Association, held at Dublin (1868) says :—

The whole tendency in the present direction (*i.e.*, towards the above burning questions of anthropology), was given by the publication of a single book, and that not a very large one—namely, "The Origin of Species." It was only subsequent to the publication of the ideas contained in the book that one of the most powerful instruments for the advance of anthropological knowledge—namely, the Anthropological Society of Paris—was founded. Afterwards the Anthropological Institution of this country and the great Anthropological Society of Berlin came into existence, until it may be said that now there is not a branch of science which is represented by a larger and more active body of workers than this science of anthropology, and the whole of these workers are engaged more or less in working out as their ultimate general and great problem whether the ideas which Darwin has put forward in regard to the animal world are capable of being applied in the same sense and to the same extent to man. That question, I need not say, is not answered. It is an enormous question, and one for which a definite answer may possibly be looked for in the next century ; but the method of inquiry is understood, and the mode in which the materials are now being accumulated bearing on the inquiry, the processes by which results are now obtained, and the observation of these phenomena led to the belief that the problem also, some day or other, will be solved. In what sense I cannot tell you. I have my own notion about it, but the question for the future is the determination by scientific processes and methods in what way that question will be solved.

However at present imperfectly understood, no one can dispute the laws of Heredity on both the father's

and mother's side. The perfection of the instrument on which mind depends probably has more to do with the time before a child's birth, and the first twelve months after, than upon any other period of its existence. Yet how little attention is at present paid to this! The physical, mental, and moral force that ought to go to form the coming child is diverted in every possible foolish way. Look for instance at the conventionalities that surround the young wife who may be expecting to become a mother, in the upper and middle class, and the physical toil that is required of the wife of the poor man. Comparatively very little can be done to mend or repair the deficiencies of an originally defective constitution often originating at this period. "Art and industry may get much music, of a sort, out of a penny whistle; but when all is done it has no chance against an organ. The innate musical potentialities of the two are infinitely different." The evolution of a world is not more complete or wonderful than the evolution of a chick in the egg, from the germ to the perfected feathered creature. The mind too of the chick is also born in the egg, for the bird pecks its way out at the proper time and discriminatingly pecks up its food immediately afterwards. During the period of gestation in the human subject the nervous system goes through all the stages of animalcule, worm, fish, reptile, beast, and man, and it depends very much upon the mother at what stage this evolution shall stop, at least as regards the more or less perfect development of the man. It may stop at the stage of the idiot, with a brain only 19 inches round, or go on to a Newton; it may stop at that of a mere brute beast,

with every selfish feeling predominant, or it may go on to that of a Howard or a Shakespeare : for a sensibility or power of feeling increases in proportion to the enlargement and complexity of the nervous system. The nervous *substance* is the same in all, and as part after part is added to it the range of its function extends ; every faculty that gives superiority being attended with addition to its mass and texture, until in man we find it possessing some parts of which animals are destitute, and wanting none which they possess.

Now if we are to adopt Darwinism, and are to admit a principle of Natural Selection in aid of improved organisation, matrimony must be entered upon with very different views and feelings to what it is at present. Phrenologists have especially recognised this principle in practice, and in that respect are as superior with respect to their physiology as their abstract science of mind is superior to any system of mental philosophy that yet exists. At present a large proportion of mankind proceeds in utter ignorance and disregard of the organic laws which regulate both paternity and maternity ; and the consequences in unhealthy children, in bad or mad children, are laid upon the fall of Adam or upon Providence, who is supposed to send such miseries to prepare us for another and a better world.* I suppose

* "Speaking of the young inmates of the houses of correction, Dr. Legrand du Saulle calls attention to an entire category among them of creatures who are whimsical, irritable, violent, with little intelligence, refractory, ungovernable and incorrigible." These are the children "sometime, of old men, blood relations, drunkards, epileptics, or lunatics. Sometimes, and this is the more frequent case, their father is unknown, and their mother is scrofulous, rickety, hysterical, a prostitute, or a lunatic."—Professor Th. Ribot on Heredity.

any allusion to *too many children* would be actionable! A thought, a word, is sufficient to bring the blood into the face in what we call a blush. To do this the mind must act upon the nerves, the nerves upon the muscles, and thus dilate and enlarge all the small blood vessels. Another word may contract and empty them, making a person as pale as death, and every wave of thought and feeling may act, through the nervous system, upon the coming child. How carefully therefore ought the mother to guard herself and to be guarded against all unnecessary work and mental worries during the period of gestation. The bees can turn a common working bee of no sex into a queen bee by judicious treatment, and we may learn something of their secret. The organs upon which the highest feelings depend are but very imperfectly developed at present in the mass of mankind. There is a moral blindness as well as a colour blindness, both arising from the same source—deficiency in the organ. Men follow their predominant faculties six days in the week and on the seventh pass from worldliness to other-worldliness; and with respect to any disagreeable duties to which their organisation indisposes them they are so well educated and so clever now-a-days that they can always find good reasons for not doing what they do not like to do. The Clergy may preach and practice too, and we may get the language and semblance of virtue, but so long as the selfish feelings predominate, men will be selfish, and help themselves at other people's expense under whatever fine names of Social or Political Economy they may do it. Let our moral and spiritual guides bear in mind what George Eliot has so well expressed:—

"Threats and promises
Depend on each man's sentience for their force :
All sacred rules, imagined or revealed,
Can have no form or potency apart.
From the percipient and emotive mind.
God, duty, love, submission, fellowship,
Must first be framed in man, as music is,
Before they live outside him as a law."

As without the organ of Tune we can get no music out of a man, so without a predominently moral organisation, no music of the soul.

Having, by every means in our power, procured as perfect an organisation as we can to start with, our next care must be to attend to its full growth and development. The food supplies the Force that works the whole system bodily and mental. Under the varied action of the body this force takes the form of Vital, Electrical, Muscular, Nervous, and Mental Force. Of course these forces are all intimately connected, but it is that to which they are all made subservient, the mental force, with which we have principally to do ; and that which I want especially to call attention to is the fact that all force, derived principally from the food, is a limited quantity, and that what is expended in one direction cannot be used in another, so that even muscular exercise, more than is sufficient for bodily health, must be at the expense of mental power. More attention requires to be paid than has ever yet been paid to this "dissipation of energy." Thought and feeling are by far the greatest consumers of this force, and the way in which the young brain, in process of growth, is now pushed into too early intellectual exercise in all sorts of passings and examina-

tions cannot be too much reprobated. It is doing infinite mischief in drawing off the force from the perfecting the instrument of thought—the brain, and in completing the general growth. "The educational abomination of desolation of the present day," says Huxley, "is the stimulation of young people to work at higher pressure by incessant competitive examinations. . . . The vigour and freshness which should have been stored up for the purposes of the hard struggle for existence in practical life, has been worked out of them by precocious mental debauchery, by book-gluttony and lesson-bibbing."* It is true that the intellectual faculties, attended with little feeling, consume comparatively little force, but any strong passion absorbs an immense amount. The strongest feeling, and the largest organ—the cerebellum—is that connected with the carrying on of species, that is, the sexual feeling or Amativeness, and this is therefore the largest consumer of force in the whole system, and requires the most careful regulation and restraint. In early life, before the age of puberty, there is little or no feeling connected with the organ; the force is then engaged in perfecting the parts belonging to it; afterwards it is very undesirable that the feeling should be exercised before the growth of the whole bodily system has been completed. Where it is so exercised it is at the expense of some other part of the bodily or mental system; and when in excess, which is too often the case, it drains the body of an amount of force which is absolutely necessary to complete the growth. In fact, the too great indulgence of this feeling is always bad,

*See note on J. S. Mill, at the end of the Chapter.

but the too great early indulgence stops the growth of the body, and leads to mental imbecility, to partial or even complete idiocy. Complete knowledge of the physiology and psychology of this subject is perhaps the best check; most of the mischief proceeds from ignorance, and this often among the best-disposed, whose moral sense would not admit of any objective or outward manifestation. In my view one man and one woman are required to make one human being; they are each incomplete by themselves. Matrimony is the law of our being, and it is in that state that Amativeness comes into its proper use and action, and is the least likely to be indulged in excess; and it is there also that the feeling, as it ought to do, acts only in association with the social and higher feelings.

I have dwelt on this feeling as the strongest and most liable to abuse; but all our powers of both body and mind require regulating on the same principle. "You cannot eat your cake and have it," and you cannot spend energy in one direction and have it for use in another. Tranquility therefore, of body and mind is much to be desired, as constituting a great reservoir of force. Irritating noises and all sources of irritation are as much as possible to be avoided.

When all this force is used up, and from imperfection in the machinery by which it was supplied, it cannot be restored, death is the consequence. When at last, in old age, the bodily powers are worn out, and less and less force is supplied, almost imperceptibly we fall asleep —we have "entered into our Rest," never ending, with as little suffering in going out of the world as we had in coming into it.

NOTE.—James Mill and his more celebrated son John both lived in complete ignorance of cerebral physiology, and this ignorance might have been fatal to the latter. The father determined to make his son an example of the highest form of intellectual education, and he began a system of forcing that with a boy of different temperament or average capacity must have resulted in idiocy. At three years old he began to learn Greek, from four to eight he read all Herodotus and took long notes of the works of Robertson, Hume, Gibbon, and other histories. Between eight and twelve he read Virgil, Horace, part of Livy, the whole of Sallust, &c., Aristotle's Rhetoric. At twelve he entered on a more advanced stage in the course of instruction with logic. At the age of thirteen he went through, with his father, a complete course of political economy. Fortunately for him this unnatural forcing of the young and immature frame was suspended by a residence of a year in France in the house of Sir Samuel Bentham, brother to Jeremy Bentham. Here the brain lay fallow, and regained something of its natural tone and growth. He wandered among the mountains, cultivating a sense of their natural beauty, bringing other parts of the brain, besides the intellect, into activity. This no doubt saved him for a time, but about the age of twenty, as might have been expected, he fell into a state of despondency, from which he was again relieved by bringing the feelings into activity. His own description of this state as given in his autobiography, is very interesting and very instructive. "It was in the autumn of 1826. I was in a dull state of nerves, such as everybody is occasionally liable to; unsusceptible to enjoyment or pleasurable excitement; one of those moods when what is pleasure at other times, becomes insipid or indifferent; the state, I should think, in which converts to Methodism usually are, when smitten by their first 'conviction of sin.' In this frame of mind it occurred to me to put the question directly to myself: "Suppose that all your objects in life were realised; that all the changes in institutions and opinions which you are looking forward to could be completely effected at this very instant: would this be a great joy and happiness to you?' And an irrepressible self-consciousness distinctly answered, 'No!' At this my heart sank within me: the whole foundation on which my life was constructed fell down. All my happiness was to have been found in the continual pursuit of this end. The end had ceased to charm, and how could there ever again be any interest in the means? I seemed to have nothing left to live for. At first I hoped that the cloud would pass away of itself; but it did not. A night's sleep, the sovereign remedy for the smaller vexations of life, had no effect on it. I awoke to a renewed consciousness of the woful fact. I carried it with me into all companies, into all occupations. Hardly anything had power to cause me even a few minutes' oblivion of it. For some months the cloud seemed to grow thicker and thicker. The lines in Coleridge's 'Dejection'—I was not then acquainted with them—exactly describe my case:—

> 'A grief without a pang, void, dark and drear,
> A drowsy, stifled, unimpassioned grief,
> Which finds no natural outlet or relief
> In word, or sigh, or tear.'

In vain I sought relief from my favourite books; those memorials of past nobleness and greatness from which I had always hitherto drawn strength and animation. I read them now without feeling, or with the accustomed feeling *minus* all its charm and I became persuaded, that my love of mankind, and

of excellence for its own sake, had worn itself out. I sought no comfort by speaking to others of what I felt. If I had loved any one sufficiently to make confiding my griefs a necessity, I should not have been in the condition. Two lines of Coleridge, in whom alone of all writers I have found a true description of what I felt, were often in my thoughts, not at this time (for I had never read them), but in a later period of the same mental malady :—

> 'Work without hope draws nectar in a sieve,
> And hope without an object cannot live.'

In all probability my case was by no means so peculiar as I fancied it, and I doubt not that many others have passed through a similar state ; but the idiosyncrasies of my education had given to the general phenomenon a special character, which made it seem the natural effect of causes that it was hardly possible for time to remove. I frequently asked myself, if I could, or if I was bound to go on living, when life must be passed in this manner. I generally answered to myself, that I did not think I could possibly bear it beyond a year. When, however, not more than half that duration of time had elapsed, a small ray of light broke in upon my gloom. I was reading, accidentally, Marmontel's 'Memoires,' and came to the passage which relates his father's death, the distressed position of the family, and the sudden inspiration by which he, then a mere boy, felt and made them feel, that he would be everything to them—would supply the place of all that they had lost. A vivid conception of the scene and its feelings came over me, and I was moved to tears. From this moment my burden grew lighter. The oppression of the thought that all feeling was dead within me, was gone. I was no longer hopeless ; I was not a stock or a stone. I had still, it seemed, some of the material out of which all worth of character, and all capacity for happiness, are made. Relieved from my ever present sense of irremediable wretchedness, I gradually found that the ordinary incidents of life could again give me some pleasure ; that I could again find enjoyment, not intense, but sufficient for cheerfulness, in sunshine and sky, in books, in conversation, in public affairs ; and that there was, once more excitement, though of a moderate kind, in exerting myself for my opinions, and for the public good. Thus the cloud gradually drew off, and I again enjoyed life : and though I had several relapses, some of which lasted many months, I never again was as miserable as I had been."

A few tears shed over Marmontel's 'Memoires,' and a few doses of Wordsworth's poetry, which recalled his mountain experiences when in France, six years previously, and the fit passed away. Had Mill learned something of the physiology of the brain, as well as Greek, he would have known that you cannot exercise one part of it *exclusively* without causing disease in the other parts. He burst into tears—the feelings were brought into great activity, and the overtasked anterior lobe of the brain connected with the intellect was relieved. Had Mill laid his books aside and taught himself to observe men and manners, on Gall's method of comparing function with development, he might have put the Science of Mind forward instead of carrying it back for half-a-century, which he certainly has by returning to the old Metaphysics where Gall found it fifty years before. Mill knew very little of men, and still less of women, if we may judge of what he says of Mrs. Taylor, afterwards Mrs. Mill. In his estimate of T. Carlyle, he says—"I knew that I could not see round him, and could never be certain that I saw over him, and I never presumed to judge him with any definiteness, until he was interpreted to me by one greatly the

superior of both, who was more of a poet than he, and more of a thinker than I, whose own mind and nature included his, and infinitely more."

It is singular that when the social feelings of these book-worms at last come into activity with what vigour they act, amounting to monomania ; as is instanced in Comte and his Clotilde, and Mill, and Mrs. Taylor. Feelings decrease in power if unexercised, but it really looks in these and some similar cases as if they were making up for lost time by doing double work and thus upsetting the mind's equilibrum.

CHAPTER XIV.

OUR INSTITUTIONS, AND HOW FAR THEY TEND TOWARDS THIS IMPROVING OF OUR ORGANIZATION; SOCIALISM; CO-OPERATION.

The Rev. Charles Kingsley gives us as a new doctrine of his own, which, notwithstanding, he says, is as old as the Greeks, "that souls secrete their bodies, as snails do shells." This is true. Exercise begets habit, habit increased size of organization, and this increased size is, as a general rule, transmitted to the offspring; and thus the race is improved by the higher feelings being brought into increased strength and activity.

Let us now examine some of our institutions with reference to their tendency thus to improve the race. Unlimited Competition, or the Devil's Gospel of "Every one for himself, and Devil take the hindmost," has done much to increase the wealth of the world and to widen the gulf between rich and poor, and perhaps our imperfect civilization is not as yet prepared for anything better. Pure Free Trade may serve us for some time yet, and it may be long before the world has nothing to give in exchange for the produce of our industry, but it is a most chaotic state of things, attended with awful uncertainty. We have our upward movement, and people get rich and spend their earnings in riotous living and every species of foolery; trying only how they can outshine each other in every kind of extravagance; while the poor, instead of saving against bad times, imitate their betters and drink champagne. Then we have the downward movement, occurring about every

ten years, attended with bankruptcy and ruin, with misery, madness, and despair; and among the poor partial starvation, with public charity and soup-kitchens, and this when every man if set to work could earn twenty times as much as he could consume. Compare 1873, the height of the upward movement, with January, 1879, when all the world seems out of work. The Right Hon. the Earl of Dunraven says, *Nineteenth Century.* August, 1881:—"Reverting to the question of the depression in trade, we find a very different state of things. The cry of the agriculturist is that wheat cannot be grown without protection. The cry of the manufacturer is that protection is ruining him. All that he wants is liberty to sell at a natural competition price. The agriculturist has plenty of customers, but cannot produce what they want. The manufacturer can produce to any extent; but he has got no customers. . . . It is useless for the Chancellor of the Duchy of Lancaster (Mr. Bright) to sit, like King Canute, defying the tide, and using rather strong language; the tide is rising in spite of him, and is already lapping round the feet of his ducal throne. In vain do the veterans of Free Trade flourish their forty-year-old mops; they cannot keep out the sea." (p. 198.) Surely something is wrong, and work, "the grandest of human interests," as Carlyle says, "now requires organising; that this they call 'organisation of labour' is the problem of the whole future for all who would in future pretend to govern men." In the far distant future, I am afraid. It is the imperfect apprehension of this want of organization that has given rise to the much dreaded Socialism on the

Continent. The Socialists hold that this organisation could be brought about by force; but this idea must be repressed at all hazard. A forced system of this nature could lead to nothing but disaster, as all such previous attempts have done. The masses are not yet fit to govern themselves, and almost any Government would be better than theirs, even so far as their own interests only are concerned. From Lassalle's Working Man's Programme we learn (German Socialism, *Contemporary Review*, June, 1881) that society has long since declared no man shall be enslaved; society has more recently declared no man shall be ignorant; society now declares no man shall be without property. (936.) A most desirable consummation, doubtless, but where is it to come from? This is not perhaps, however, so bad as it seems; for the problem of this age, according to Lassalle, is this, whether *the unmade property of the future* should not become genuine labour property, and its value in the hands that actually produced it remain greatly more than at present. If this is all that is meant by "no man's being without property," viz., that the workman shall have a fair share of all that his labour is mainly instrumental in producing—that his property, which he is not to be without, should be the produce of his own industry, is a reasonable proposition to which many now are prepared to assent.

As regards strict *right* I think it must be laid down as an axiom that no one has a claim to anything more than he has himself produced, or that some one else has produced for him. No one can have a *right* to live on the earnings of another. No one can have a right to bring a child

into the world for which he has not made provision or that must be kept out of another's earnings. As to any common right to the land, the land, like all other property, belongs to those whose labour and capital have made it what it is.

Since the Co-operative Congress in May, 1869, great progress has been made in Co-operation, which is at least a step in the right direction towards a more perfect "Organisation of Industry." The 13th Annual Co-operative Congress was held at Leeds, Whit-Monday, June 6th, with Lord Derby, the King of Common Sense, as Lord Houghton very appropriately calls him, as President. On the Sunday morning previous a special service was held by the Rev. C. Hargrave at the Unitarian Chapel, and in the evening by Harvey Goodwin, Bishop of Carlisle, at the parish church of Leeds, to both of which the Delegates were officially invited, thus leaving a wide space for theological toleration and sectarian differences. In his Inaugural Address, Lord Derby began by saying :—

"It is not in the language of idle flattery, but as the expression of a deliberate and sincere conviction, that I begin by telling you that the subject which brings this Congress together, the subject of co-operation, is in my judgment more important as regards the future of England than nine-tenths of those discussed in Parliament, and around which political controversy gathers. . . . Given the condition that nearly all political power is virtually in one class—as under a system of household suffrage it is—whenever that class chooses to take it, and that nearly all the surplus wealth which men desire to possess is in the hands of another class, how long will you be able to avert an explosion? It is an awkward problem—and like a nasty brook or fence to a hunting man—the longer you look at it the bigger it seems. Yet

in one way or another we have to face it ; and it is my deliberate belief that you, the co-operators, if you have not solved the difficulty altogether, are at least moving in the direction which promises the most effectual and the most equitable solution. (We have seen how the German Socialists propose to get over the difficulty. "Society now declares that no man shall be without property.")

"I should have no great faith in the permanence and extension of a movement which required on the part of its promoters a standard of morality and character considerably higher than that which generally prevails. To frame a society perfectly unselfish, in which a man should consider his neighbour's interest as he does his own, is a pleasant dream. Under the stimulus of religious enthusiasm it seems to be sometimes realised on a small scale, and for a limited time; but so far as the world has gone yet, experience has not been favourable to such attempts. Their success, so far as they have succeeded at all, has greatly depended on the personal influence of one or two men, and has ceased when that influence was withdrawn. I have no wish to discourage people who look forward with confidence to the operation of influences which will profoundly ameliorate human character. I only contend that in the meantime and for the present we must deal with men as we find them, and remember that changes which are lasting are generally of slow growth. . . . . Taking stock of the present situation, I presume we may lay down that co-operation for distributive—that is, for trading—purposes is an accomplished success ; that co-operation for productive purposes, though doing well and flourishing, is on the whole still in the experimental stage, and that co-operation in agricultural matters is still practically untried.''

On Agricultural Co-operation Lord Derby made some very judicious remarks He said :—

This is a wide field to enter upon, and possibly you will not think the present time a favourable one to approach it, I certainly should hesitate to advise anyone to take to farming just now who looked for large returns. Yet there is something

to be said on the other side. Land is cheaper to rent or to buy than it has been for the last twenty years. Estates are in the market in every county. Money is exceptionally cheap if you have occasion to mortgage. The difficulty, as I see it, does not lie in smallness of returns; the farmer's chief trouble of late years is the increased cost of labour, and that will not concern you. In that part of England which I know best—in the rural districts of Lancashire—it has been observed, contrary to expectation, that the small farmer, working with his own hands, has suffered less from hard times than his bigger neighbour. That is a point in your favour, nor will foreign imports of grain and lower prices materially affect cultivators who make it part of their system to live as far as may be on the produce of their own fields. The difficulty, as far as I can see, for co-operative farming is of quite a different kind. Social reformers, men of new ideas, are apt to be strong in the assertion of their views, and not very tolerant of interference or contradiction. Now, for joint action, where everybody cannot be in command, you require readiness to be directed, and an almost mechanical obedience to discipline and rule. Without that quality, and without familiarity with rural life—which is not easily acquired except in youth—farming cannot be a success. Thereupon arises the question—Have you got the men—men accustomed to the work, willing to put themselves under orders though they are their own masters, and intelligent enough not to be disheartened and throw up the game if they are not lucky at the outset. If you can find men of that sort, the experiment will probably answer; if you cannot, it had better not be tried.

(Compare this with the experience gained at Tytherley to which I have previously alluded.)

I have spoken of what you are to do, but experience is better than theory, and I ought not to conclude without a summary of what you have actually accomplished. I find that in 1861 (twenty years ago) you had in round numbers 48,000 members, that in 1871 your members were 249,000, and in 1879 (the last year for which we have a return) they had increased to 504,000.

Now, as a large majority of these are married men, it is not an over-estimate to reckon co-operators and their families as including at least one million and a half of the population. The capital, taking shares and loans together, was in 1862 (there is no return that I could find for 1861), £365,000; in 1871, £2,530,000; and in 1879, £6,700,000 nearly. The net profits were in 1862, £166,000; in 1871, £670,000; in 1879, nearly £1,600,000.

His Lordship ended his admirable address by saying:—

"I, for one, look forward to the progress of this movement as one of the most hopeful signs of our times, and as a not inconsiderable set-off against the many dangers and difficulties which surround our ancient civilisation under the disintegrating influences of new opinions and ideas."

At the Congress held at Oxford in 1882, we are told by Mr. R. J. Milburne "that to-day we have a capital of six millions, with a trade of upwards of twenty millions, and a profit of more than two millions."

Lord Houghton, in seconding the vote of thanks to the President, Lord Derby, in 1869, regretted much that the enthusiasm of his youth had been damped by experience, but still he was a little disposed to resent the *too* much common sense of the Presidentian address. He said he was one of the oldest supporters of the co-operative principle in this country, was an intimate friend of Robert Owen, and witnessed his excellent work at New Lanark, and in fact was very nearly a Socialist, as we know were many other good men at that time. His Lordship gave some excellent advice; among other things he said:—

"There is before me, among the maxims round the room, one in front, which I wish you to regard with great determination—

"In things doubtful, liberty." That is the rock upon which such institutions as yours should stand—that is the difficulty which you have to meet, not only in competition with the individual trader, but in your own relations with one another. The real danger of the coming democracy is lest the great cause of individual liberty, for which Englishmen have fought and suffered so long, may run greater peril than it has ever done before under kings and nobles. Never forget this principle, which lies at the base of the social fabric. You must show that respect for intelligence and superiority to which you will be required to submit your judgment on all doubtful occasions, while if you ever come to think that your business can be conducted by the co-operation of small wills instead of great ones, you will yourselves fall to the ground."

Lord Reay, in his admirable and exhaustive inaugural address at Oxford, May, 1882, says :—

"Though I attach great importance to the lessons of history, I am not prepared to admit the sole right of the historical school as against the dogmatic school of political economists. I can quite fancy that the historical school of political economy would declare the Germans fit for co-operative credit, ourselves for co-operative distribution, and the French for co-operative production. . . . Excess of thrift may constitute a danger in France: absence of thrift is undoubtedly a peril in England. . . . Co-operation is an immense step in advance; it is a great social revolution, and it has a great future before it. But why? Because co-operation is firmly rooted in those abstract propositions which the historical school treats lightly. Orthodox political economy has no greater ally than co-operation; and I may add that no social reform can be successful—I mean, of course, permanently successful—which attempted to run counter to those abstract truths, which are not the result of vain imaginings but of the experience of centuries."

Co-operation is one of the highest forms of intellectual

democracy. But, like Mr. Hughes, Lord Reay also sounds the note of warning; he says:—

"For the success of a productive co-operative association a combination of circumstances and persons must arise which presupposes a rather high civilisation, and a number of virtues, such as perseverance, self-sacrifice, and discipline, in all its members. The principle of productive co-operation is undoubtedly legitimate; but the success of its universal application does not follow. Where—as in Paris—you find a large section of the working classes imbued with the doctrine that capital is their enemy; that inequality of wages is a monstrous abuse; that the highest skilled labour of a civil engineer does not tax the brain more than that of a railway porter is taxed by the arrangement of bags and trunks on his truck, the application of co-operative production would, perhaps, lead to no very satisfactory results, though it has succeeded in France. When the productive association of masons in France was realising a net profit of abont £8,000, the three men to whose intellectual labour this result was chiefly due, hardly got more remuneration than the other members, and it was only out of fear that they would retire that their associates laid aside their malice and envy, and increased their salaries."

The pressure of population on the means of subsistence has certainly, notwithstanding all the misery attending it, been our great civiliser; and competition equally tends to draw out all our energies and to educate some of our higher faculties. We are gradually acquiring the perception that "honesty is the best policy," and are thus getting a glimmering of a sense of justice and a love for truth; also when a man is prosperous he ordinarily likes to make others happy: for nothing pays so well, and meets with such a direct and immediate return as kindness. Thus, as regards improved organization, we find that the Benevolence and Conscientiousness of the world are increasing even under unlimited competition.

I cannot say that I think the Religion of the present day does much towards the cultivation of Veneration, or the counteraction of the systemised and legalised selfishness of the age; still it has its conventional usages and ceremonies that cannot be dispensed with. Births, deaths, and marriages, the Parson's three toll-gates, must be passed through decently. Froude, in his inaugural address at St. Andrews, said:—

"We have had thirty years of unexampled clerical activity among us; churches have been doubled; theological books, magazines, reviews, newspapers, have been poured out by hundreds of thousands; while by the side of it has sprung up an equally astonishing development of moral dishonesty. From the great houses in the city of London to the village grocer, the commercial life of England has been saturated with fraud. So deep has it gone, that a strictly honest tradesman can hardly hold his ground against competition. You can no longer trust that any article you buy is the thing which it pretends to be. We have false weights, false measures, cheating and shoddy everywhere. Yet the clergy have seen all this grow up in absolute indifference; and the great question at this moment agitating the Church of England, is the colour of the ecclesiastical petticoats. Many a hundred sermons have I heard in England; many a dissertation on the mysteries of the faith, on the Divine mission of the clergy, on apostolic succession, on bishops, and justification, and the theory of good works, and verbal inspiration, and the efficacy of the Sacraments; but never during these thirty wonderful years, never one that I can recollect on common honesty, or those primitive commandments—'Thou shalt not lie,' and 'Thou shalt not steal.'"

It is but right, however, to admit that there has been a great advance in active usefulness in the Church since this address was delivered.

A man's earnings must be made to depend upon what

he can produce and not upon his competition with foreign workmen. By the aid of improved machinery and extra energy and fitness, the British workman has been able to reduce the hours of labour,—a most desirable thing; but competition may even take this from him again. I see that (January 19, 1879) Mr. Forster strongly suggested that the employers in the leading industries and the great Trades Unions should appoint a joint committee to ascertain the comparative effect of our short hours and foreign long hours upon production. He had himself always been, he said, in favour of short hours, as who is not? That I think, however, can only permanently be brought about by a change of system. This change is gradually taking place, and the fortuitous concourse of our commercial atoms is slowly crystallising. The Continental people seem to think that they have only to recognise a great principle to carry it out at once, ignorant of the great fact that all permanent institutions are of very slow growth. Here in free and liberal England we have no great "principles," and never had any, but a slowly-gained experience has forced our population into the right path so far as it has been yet attained. Our working-people themselves are now establishing Co-operative Stores for Distribution, and as experience, wealth, and credit increase, these will extend themselves to Production and Farming: and among capitalists, we find individual enterprise transferred to public companies in our woollen, iron, and other trades. Companies can do what individuals cannot, and so much of advantage is gained by even so little organisation, that competition is beginning

to pass away before it, or at least to give us advantages in competition over our neighbours. If we want to know what Government organisation can do, when judiciously and properly applied, we have only to look at our Post Office, in which a penny will take a letter any number of miles and leave a profit. To what extent this might be profitably extended to other departments it is impossible to say. Government have bought up the Telegraphs, and there is no reason to doubt that Government management might be profitably extended to other departments. If the Rail—or travelling, had been from the first in its hands, the ways would have cost but half the price, and the profit might have paid the interest of the National Debt. Many other of the requirements of the community might be as well supplied by similar machinery. But this kind of centralisation would only be safe where the Government means the people. In whatever unfair way Property may have been originally acquired, of course no good could come from a forcible interference with it now. No one holds here the French Socialist dogma "that Property is Robbery," but Capital has too predominating an influence in this country in all the relations of life. The State even is too much influenced by its political power, and in return for the exclusive privileges it has conferred upon itself, it might do much more for the labourer through whose instrumentality all this wealth has been accumulated. It would pay better to build workmen's houses, upon a co-operative principle, than to spend profits on additional factories and workshops, and thus leading to the over-production to which the downward progress is so much owing. Workmen

might be surrounded by every educational and civilising influence at lest cost than they now pay for their confined and unhealthy dwellings. If great wealth were so employed there would be less cause to complain of the increasing gulf between rich and poor, and this disparity might go on for some time longer with advantage to the community, for the poor might be better cared for by the rich, if they were so disposed, than they could care for themselves at present. The workmen, at present, without a higher moral development, cannot govern themselves, and they would be best under a really philanthropic despotism of the capitalist. This opinion is based upon a rather large experience, to which I have already alluded.* In a paper that I read at the first meeting of the British Association for the Advancement of Social Science, October, 1857, I thus sum up :

"I have worked with the working-classes at all measures for improving their condition for a quarter of a century, but have

*In 1852, Mr. John Gellibrand Hubbard, Deputy Governor of the Bank of England, contested the Parliamentary Election with Messrs. Ellice and Geach, as a Free Trade Liberal-Conservative. I recollect a great handbill was printed by the Liberal Committee that had the very decided approval of its leading members. Ah, that's the thing ! "Vote for the Cupboard and not for Hubbard." This was carried round the town at the head of the rallying party, and to bring its ennobling sentiment within the comprehension of all, even the dullest of the electors, a large loaf and a little one were carried on two poles, the small loaf representing Hubbard and the larger one the cupboard. The cupboard carried the day. Another election has just been decided (March 12, 1881) on the same principle, when the cupboard has again been victorious. The contest this time was between Sir Ughtred Kay-Shnttleworth (L.) and Mr. Eaton (C). Sir Ughtred's father was a very distinguished man, and of great use to the country as Secretary of the Committee of Privy Council on Education, and we are told that the son, "educated under the eye of his father by private tutors carefully selected from Cambridge, his political training began in earnest, his father's ambition being that he should—having first been thoroughly prepared—enter Parliament young, and make politics his profession." The son has done honour to such a father, and to such a training, and has devoted his life to the public service of his country. For 13 years, I believe, he has been in Parliament, and on the questions of Education,

never yet found them capable of conducting their own affairs. If their affairs were of a trading kind, they were jealous and niggardly of the pay of those who were principally instrumental in making them succeed, and what was ordered by a Committee one week or month was too frequently undone the next. There was no permanency or persistency. If their affairs were of other kinds they fell out among themselves, and could not long be kept together. The worst feature of ignorance is intolerance, and the worst of the working classes is that they cannot agree to differ. They are for the utmost freedom of thought and liberty of opinion, but denounce as knave or fool every one who does not think as they think. They are too generally suspicious of each other's motives, and find it very difficult to rise to the comprehension of a disinterested feeling. I have heard a philanthropist defined as a person who acts from no motives at all. I have heard the most damning denunciations of government pay and patronage,—of aristocrats helping themselves and their relations out of the public purse; but I have known the same persons order a larger quantity of tea and sugar for a tea-drinking than could possibly be used, that they might divide what was left among themselves at *half* price afterwards. Of course there are many and glorious exceptions. During the last 20 years I

Improved Dwellings for the Poor, &c., has shown himself to be an eloquent, earnest, and powerful Social Reformer; just the sort of man the country is most in want of. Mr. Eaton is a silkman, understands his business no doubt, as he is very rich, and a good private gentleman, but with no pretensions to be a legislator. He is not much of a speaker, and he does not attempt to make speeches, but brings down a barrister (Mr. A. S. Hill, Q.C.) to put his case before his constituents, just as when young Norval having lost his voice, another actor was appointed to speak for him—"This young gentleman's name is Norval, &c." But Mr. Eaton is rich and he has spent his money in previous years freely upon the place, and no doubt, if returned, will freely do so again. The *Coventry Herald* truly says—"If Eatonism were to spread, the House of Commons would be reduced to the intellectual level of a parish vestry—political capacity would be superseded by purse capacity, the test question for every candidate would be, not what he can do in the service of his country and in the legitimate interest of his constituents—but what he can do in ministering to their material wants." The "material wante" have prevailed, Mr. Eaton has been returned, and the people have voted, as they were taught, for the "cupboard." The Giant Democracy, our future ruler, is still *very young*, and its representatives, Parliamentary Election and Parliamentary Government, are not in very high repute just now.

have witnessed great improvement in the condition of the working classes; year by year the state of a large number is permanently improved, and with a peaceful and prosperous state of the country this must rapidly increase. I have shown from the small number of producers and the unequal mode of distribution that there is ample room to improve the physical condition of the operatives, and although I have lost all faith in any single remedy for all their ills, I have an increasing conviction that no effort is thrown away, but that all measures for their improvement are working together for their good; gradually and slowly bringing about a time in which all may enjoy what hitherto has been the exclusive privilege of the favoured few. I say *slowly*, because conduct depends more upon the organization of the individual than upon opinion, however enlightened, and the improved organizations have yet to be grown."

I admit that very great improvement has taken place in the working-classes since this was written. The representatives of the Free Members—the Wage Class—on the Committee of the Provident Dispensary, are of the highest class of development—fine heads, superior generally to the Honorary Members on the same Committee.

Ultimately, in the far distant future, I hope and expect that this garden of England may be distributed into happy villages, with some little return to Arcadian simplicity, where each man's labour will be certain to secure his comfortable support. One agriculturalist can produce fifteen times more than he can consume, and ten therefore would support 140 more people than themselves; these 140 could produce 15 times more than they could consume, and if therefore they lived in a village they might take their produce to one great store and

there change it for what else they required. One man, by what he *produced* and what he wanted, would thus be the means of *employing* and *maintaining* some other man. Everything required by the Commune would be produced on the spot, as far as practicable, and only the surplus exchanged for foreign and colonial produce; and political economy might then *really* be to the State what it professes to be, and what domestic economy is, to the family. The foundation of all improved condition must be the produce of the land, and there must be no more people n the village than the land will keep; the present surplus population will no doubt find its way to our colonies, when competition with all the world will no longer keep them here; and there need be no further surplus population, as each family may be confined, as now in France, to as many as there is room for, viz., as many as died off; the births being in proportion to the deaths. We might keep our fine parks and country houses and their owners, for such villages could afford to pay a higher rent than farmers will be able to do under foreign competition. This seems very simple, but simple as it is. I have no doubt such a system is capable of adoption among a well disposed people, and would result in a very superior state of society to that which we have at present. By organisation and connection with other communities or villages, no advantage from the division of labour need be lost. Some narrow-minded and short-sighted person has said that Cobden's policy never rose above a "bagman's millennium." In fact, Cobden's view of the external relations of our Empire, was purely commercial and economic. It was in the

spirit that he estimated the value of our foreign possessions. In order to be worth keeping they must pay, and pay in a manner as easily demonstrable as the profits of a bank or the yield of a mine. Not only must they pay, but it must be shown that they would not pay as well if they belonged to someone else."—*Nineteenth Century*, Life of Cobden, p. 50-1. Mr. Cobden no doubt thought that to unite people together by their material interests was the most ready and direct means of civilising and making them love one another and thus preventing war and many similar evils. I go further than Mr. Cobden, for in some sense I am an Imperialist and even a Jingo. I would take possession of every available foot of land on which I could plant an Englishman, and when in possession I would defend him there. I would inoculate the whole world with the English race, with its innate sense of liberty and justice, bred in and in for a thousand years. It is the best race we have, taken altogether, and it would furnish the best civilizer. This is how I would propagate the Gospel in foreign parts, by propagating a superior race. England has not been placed in its high position among the nations only to make the cheapest cotton, or to supply the best iron, and to spend its wealth thus acquired in high-living and conventional foolery, but for a far better purpose.

Sir Samuel Baker (he is among my Heroes, and his wife *more so*), says, that "as travellers they might well be proud of the part which England had taken in the last few centuries—at any rate, since the reign of Elizabeth—in civilizing the globe. The new world of

America had been almost peopled by Englishmen, so had Australia; and it was curious to notice the enormous spread of English-speaking communities in various quarters of the universe. Those were the results more of commercial enterprise than the discoverers of travellers, and they afforded an augury of how, by degrees, countries hitherto barbarous might become civilized. The greatest travellers and discoverers were the Portugese and the Dutch; but it was mainly, if not entirely, through commercial enterprise that the discoveries of travellers became permanently valuable to mankind; and he had returned to this country perfectly certain, after the little he had done, that if England took in hand the development of the resources of Central Africa, the day would come, and was not far distant, when countries hitherto inhabited only by savage tribes would by degrees be brought within the pale of civilization; and that would be done simply by commerce."—"Duty," Dr. Smiles, p. 158.

Carlyle has told us that "our most cherished ideas of political liberty, with their kindred corollaries, are mere illusions, and that the progress that has seemed to go along with them is a progress towards anarchy and social dissolution." History has told us how Kings, Nobles, and Priests have used their power; how Democracy will use its power when it becomes conscious that it is master, it is impossible to say, but if we are to be delivered from "anarchy and social dissolution," it will be, I think, through Co-operation and Emigration.

CHAPTER XV.

LIBERTY, EQUALITY, AND FRATERNITY.

I have dwelt at some length on the subject of the last chapter, because the reconciliation between Capital and Labour is the question of the day, but of course there are other interests beside those by which we may be best lodged and clothed and fed. Liberty, Equality, and Fraternity have been words of great significance on the Continent for the last century, as the motto on the banner of the advance party—of Democracy. The question is what they really mean in relation to the improved organisation we are advocating.

LIBERTY.—Of course liberty is only valuable to those, and only to be granted to those, who know how to use it. The liberty that Eve is said to have possessed to damn herself and all her posterity might have been—at least, so it appears to the eye of unassisted human reason—judiciously curtailed. Liberty to a madman is not thought desirable, and we are all more or less cracked. The Anglo-Saxon idea of liberty in the West:—"the grand idee that every man should do just what he d—— pleases," is rather too wide, as freedom must be limited, by the equal freedom of others; for, as J. S. Mill says, "All that makes existence valuable to any one, depends upon the enforcement of restraints upon the actions of other people." Unfortunately, the advance party have not yet decided what these restraints shall be. As Mill says again, "No two ages, and scarcely any two countries, have decided it alike." An inhabitant of this

country feels "that in America freedom makes much too free with him;" the French idea is that the majority should cut off the heads of the minority, if they can; and the Japanese that where a Ministry was dismissed, it was considered incumbent upon them to perform the hari-kari, or happy despatch, by cutting themselves open, after dining sumptuously together; none of these can be called perfect ideals of Liberty, either social or political. Freedom is a very good thing when we know how to use it, but a very dangerous thing when we do not; and there are many nations to whom despotism, an enlightened despotism if possible, is the best system of government. "Liberty," Mill says again, "has no application to any state of things anterior to the time when mankind have become capable of being improved by free and equal discussion. . . . The only purpose for which power can be rightly exercised over any member of a civilised community, *against his will*, is to prevent harm to others. His own good, either physical or moral, is not a sufficient warrant. . . . The only part of the conduct of any one, for which he is answerable to society, is that which concerns others. In the part which merely concerns himself, his independence is, of right, absolute. Over himself, *over his own body and mind*, the individual is sovereign." *In this I perfectly agree.* This comprises full liberty of conscience —the liberty to think and feel for ourselves on all subjects. The liberty of expressing and publishing opinions, although this may concern others, must be conjoined with this, since free and equal discussion is the only safeguard of liberty, the only test of truth, the

only preventative against either Liberty or Authority being carried to excess.

There is more true liberty in England, probably, than in any other country, because here there is full and free discussion and more perfect liberty of the press. The liberty of ignorance is a dangerous thing; and authority, which has always shown a universal tendency to legislate in its own favour, is no less dangerous. Both require to be carefully watched, and a free press is our only safeguard. Liberty and Authority are the two sides of the shield of politics, which, when distorted by party feeling and carried to excess we call Radical and Tory; both are equally necessary to true liberty, although Authority becomes less and less necessary as we are capable of becoming a law unto ourselves. We have the two extremes of Authority and Liberty in China and America. In China Authority has stereotyped an imperfect civilization, and in America we have Liberty run mad.

As for Equality, there is no such thing in the world; no two things are equal. Things exist, and we live only by their differences. What is meant by Equality, I presume, is Justice, the greatest of all the moral laws; for we must, in the true interests of society, be just before we are generous—be just before all things. Justice would give the perfect equality of all men before the law; justice would give a more equal division of the joint produce of labour, and prevent the extremes of riches and poverty that now exist, with all the miseries of vice and ignorance, that attend upon this disparity of condition. The world wants justice, not mercy—not

eleemosynary charity to put it to rights.

> "True strength is with the just.
> Who would be rich must work; who would be free
> Must first by wisdom earn their liberty—
> Must be self-governed, must self-balanced be
> Checking all sensual lust.—GEORGE ELIOT."

What of FRATERNITY? By a process of evolution and development it now seems highly probable that all the living forms on this earth have been evolved from one, or at least from some few primordial types. The lowest type of animal is all stomach, and can digest as well when turned inside out as before. New conditions produce new parts—a respiratory surface and limbs; a circulation and heart as its centre, and as part is added to part it is transmitted to offspring, establishing co-ordination of parts for unity of purpose; hundreds of muscles requiring to act together in the simplest action "The mental powers are inherited products of accumu lated experiences which moulded the nervous system, and through it act intuitively." This has taken more millions of years than are calculable to bring about, man having probably come last upon the scene, and being a comparatively recent production, having been here only about 100,000 years. Man is the first and only one of *his* type, superior to all other animals, "for is not his reason all their powers in one?" As an individual, man may be inferior in many respects to some other living organisation in certain points, but his reason enables him to combine experiences, so that the strength of all may become the strength of each. Man's strength depends upon co-operation; he is powerless

when he stands alone. This combination produces what we call Society, and a social organism and an individual organism are greatly alike; to each mutual dependence of parts is an essential characteristic. The circulatory system of Society is nearly as perfect as the circulatory system of the body, and our bread is brought to our door with the same regularity as the blood to the heart. As successive improvements in organisation have indirectly resulted from the antagonism and competition of organisms with each other, so have the successive improvements which have taken place in Society resulted from war and competition. As "through the ages one increasing purpose runs," and as the highest aim of Nature during the ages seems to have been to produce man, having first tried all his varied parts in other animals, under other conditions, before they were, by hereditary descent, gradually put together in him, so now its aim seems to be to perfect Humanity. To this object individuals are quite secondary, and whoever would judge of the purposes of Creation must judge of these by this standard. It is mankind, not man, that must be considered. Nature takes little account of the individual as such, but merges his good in the greater good of all. As the first or lowest type of animal was all stomach, so was the first or earliest society of man all hunters; and with whatever horror we may now look upon war, it was the first civiliser, that is, the beginning of organisation. Separately, as a single stick, man is weaker than other animals; collectively only, as a bundle of sticks, is he strong. It is war that first bound the sticks together. For offence or defence, an army

must have a head, and also subordinate officers, all dependent upon the head. Thus authority is established, and men learn to act together as one man. * In such a state of society, where the protection of life and property was the first consideration, the strong man was looked upon as most virtuous, and heaven was only for the brave; as at present among the Comanches, where *good men* only go to heaven, *i.e.*, those who are daring in taking scalps and stealing horses. "In remote times," as Dr. Neil Arnott says, "the inhabitants of the earth were generally divided into small states or societies, which had but few relations of amity among themselves, and whose thoughts and interests were confined very much within their own little territories and rude habits. In succeeding ages men found themselves belonging to larger communities . , . until every one now feels that he is a member of one vast civilised society, which cövers the face of the earth, and no part of the earth is indifferent to him." Still, whatever progress we have made, the civilisation of the present age must be rated very low; and it is upon the "martyrdom of man" quite as much as upon the love of man for man that such advance has been founded. Man has feelings that unite him to Humanity almost as strong, when fully developed, as those which belong to him as an individual; but as we have seen, these in the great majority are very weak, and it is only as these are strengthened, and the brain organisation upon which they are dependent enlarged, that Fraternity can become possible. This can

*For a better exposition of this principle see Herbert Spencer's "Sociology."

only come from culture, and that must be the work of time.

By combination and co-operation six hours a day would give the working man all that he now gets from ten, and would leave time for the cultivation of all his higher powers; and when so cultivated would leave them free. A man would require to give up a portion of that liberty by which he now does "as he damn pleases," but it would be in exchange for the liberty to exercise freely the powers which peculiarly distinguish him as man. As I have said, a social organism and an individual organism are alike, and as the heart, the lungs, the stomach, and other organs of the body, act intelligently, yet unconsciously, so that the brain may be left free for thought and feeling, so in the social body, by a combination as perfect as the Post Office, all our material wants might be supplied automatically, leaving the soul free. It is in this way only, and from leisure so attained, that we can look for true individuality, and for human development in its richest diversity. By the natural process of evolution and development this is what must take place, and is even now taking place. We have at present far too much of the individuality of the individual—each atom of a man floating free in the social atmosphere; but already, as we have seen, faint signs of crystalisation are beginning to appear in our Co-operative and other Societies, and it is becoming evident to many, as well as to Carlyle, that "this that they call 'Organisation of labour' is, if well understood, the problem of the whole future for all who would in future pretend to govern men." Fraternity means Organisation and Co-operation,

and must precede the Christian doctrine of the Brotherhood of Humanity.

Our "Liberal Party," I fear, do not as yet look at things in this light. They have worked up their programme of Civil and Religious Liberty, Education, Free Trade, Votes and Ballot-boxes, and have done much good, but they seem quite at a loss as to what is to come next, and do not appear to recognise that there is a time to "rest and be thankful," so that good seed may grow; a policy that naturally belongs to the Tories. Church Disestablishment seems the next favourite move; but in fact we are in want of a Church, a *true* Church in which, Society being no longer based on antagonism and competition, men may learn really to love one another. This true Church must be the social organisation of humanity for the development of our moral, religious, and æsthetic nature. Mr. W. M. W. Call, once a clergyman of the Church of England, and who, like myself, left the Church for want of sufficient faith in dogma, says in the second edition of his "Reverberations :—

"O, priests who mourn that reverence is dead!
Man quits a fading faith, and asks instead
A worship great and true.
I know that there was once a Church where men
Caught glimpses of the gods believed in then;
I dream that there shall be such Church again.
O dream, come true, come true!

* * * *

So all intolerable wrong shall fade,
No brother shall a brother's rights invade,
But all shall champion all;

Then men shall bear, with an unconquered will
And iron heart, the inevitable ill,
O'er pain, wrong, passion, death, victorious still,
And calm though suns should fall.

CHAPTER XVI.

THE HABIT OF LOOKING AT THE BRIGHT SIDE OF THINGS, AND ON THE CULTIVATION OF A TASTE FOR GOOD READING.

What I have to say farther relates to matters a little more personal. Habit is as supreme in mind as in body, and the object of moral culture is to make virtue into a habit. There are two habits, which, although they have not yet been classed among the virtues, are yet each worth a fortune in itself. One is a habit of looking at the bright side of things; the other is a taste for good reading, which may be formed into a habit by cultivation. I have cultivated both, on principle, and my happiness is now mainly dependent upon them. The habitual state of my mind is one of cheerfulness, which the external world now finds it very difficult to depress. However untoward outside things may be, my mind soon springs back to its natural state, which is a happy one. For this I claim no merit; I cannot help it; the mind does so unconsciously, and this, I maintain, is the effect of culture, and is dependent in great measure upon the way I have accustomed myself to look at things. I will not deny that something may depend upon natural constitution, but probably very little, for I am told that

as a boy I was of a most unhappy turn—always crying and complaining. I attribute the change to my Philosophy. Under my "Religious" phase I was not particularly happy; I had always a sense that I had "done the thing I ought not to have done, or left undone the thing I ought to have done." But with my "Philosophy of Necessity" came a new era. I never fretted about the past; it *was past*, and could not be undone, and, moreover, under the conditions, it could not have been otherwise than it had been. Carlyle, in his "Reminiscences of his Father," Vol. 1, p. 9, says, "A virtue he had which I should learn to imitate. He *never spoke of what was disagreeable and past.* I have often wondered and admired at this. The thing that he had nothing to do with, he did nothing with." I took people for what they were, and was not annoyed that they were not better; consequently I gave no admission to envy, hatred, malice, or any kind of uncharitableness. I turned such feelings out of my mind, because they were both painful and unphilosophical; when fostered they are vipers sure to sting. I knew there was good in all, and I appealed to that when I could find it, and if I could not find it, or if people, whether good or bad, were distasteful to me, and tended to create bad feeling in me, I kept out of their way. It may have been cowardly, but I dodged the evil rather than contend; I did not see that anyone had a right to disturb my habitual calm. It is better to wait, if you can, and many evils will cure themselves, or you will get used to the new circumstances. As the Spanish proverb says, "If you cannot have what you like, you must try to

like what you have." I always tried never to look at what I had lost, but at what I had left. The proper frame of mind to cultivate is, that if any one poked out one of your eyes by accident, not to get into a passion about it, which would make matters worse, but thank God that he had given you two eyes, so that *you have got one left.* But there are always two ways of looking at things. An Irishman fell from his horse, and the whole troop went over him; however, he was not much the worse, and the Colonel told him to go down on his knees and thank God for it. "Thank God!" says Pat, "for what? For being ridden over by a troop of horse?" I repeat, that the tone of mind, as to whether joy or sorrow shall habitually prevail, depends upon culture; and culture means exercise, and exercise begets habit, and in this case, habitual cheerfulness is the result.

I must say also that I think a habit of speaking the truth without any second thoughts about its prudence or discretion or consequences to yourself tends much to your own comfort and the general good in the long run; for yourself you feel you have done right, and you don't worry. From this absence of reserve as to actions and opinions, I have always been considered indiscreet by my party, but I am satisfied, nevertheless, that truth is the best for all parties.

The second thing, as already mentioned, upon which my happiness has been greatly dependent, is the taste for good reading. By good reading I mean not mere newspapers, magazines, novels, and light literature, but such first-class works as enable you to travel not only over the whole world of

nature, but over the whole world of thought, past, present, and, to a certain extent, future. A man who has acquired such a taste has never a spare moment or a dull one, unless when dreadfully bored by society, from which he escapes as much as possible. People are in general far too busy to read to serious purpose when they are young, except when studying for a profession: they think there will be time for higher reading when they get old, and have made their fortunes. But, like many other things so deferred, that time never comes to most of us, since it is the result only of early cultivation. We ought always to have a good book on hand which we *make time* to read every day. In this way the more we know, the more we want to know.

CHAPTER XVII.

ENTIRELY PERSONAL.

A few personal details illustrative of the foregoing may be allowable here. I began housekeeping with about £1,200 a year. I had everything that could make life pleasant, good health, a good wife, a house in the country in the six summer months, as well as our comfortable house in town; favourite horses, dogs, carriage, and, best of all, many friends, and the means of entertaining them pleasantly.

In 1840 I bought a house a little out of town, and descended to £800 a year. In 1856 I gave up business, and in 1857 I went to live in the cottage I have men-

tioned on £400 a year; and for some years now my income has been less than that.

In 1874 I made over the *Coventry Herald* newspaper to Mr. John Moir Scott, and I think the Liberal Party, that the paper represented, were fortunate in the acquisition of a champion of far more intellectual power than is ordinarily to be found in the Provincial Press.

Each of these seemingly downward movements has been attended with increased happiness to myself. "The essentials of even elegant comfort are not difficult to procure. It is only vanity that is insatiable in consuming."—*T. Carlyle.* Reduced means cut off only, what with increasing years, I not only did not want, but what had become rather burdensome to me than otherwise. Conventionalities restrict our liberty, and often tie us down as tight as poor Gulliver was by the Lilliputians with an infinite number of small ties. We gained an increase of liberty with each move; for acquaintances may be many, but real friends are few, and it may be an advantage to be obliged to do with only the latter. No doubt it is a qualifying circumstance that with diminished income comes diminished power of doing service to others—but even in this respect the loss is not an unmitigated one, for what I have given and lent in the days of my comparative affluence, has as often brought fruits of bitterness and disappointment as of positive benefit. What I have thus thrown away would now make a little fortune, and the result of my experience is that the pecuniary aid you may give to those who are going down in the world is generally thrown away, as it is spent in trying to

maintain the accustomed social position; you must let them come down to the ground, and begin to feel their own legs in getting up, and then perhaps you may help them. The sympathy and the small helps that a man of humble fortune who has known difficulty can bestow, often go farther than the charity and patronage of the rich.

I am now in my seventy-first year, and perhaps was never happier at any period of my life. My sensations are not so vivid, or my feelings so strong as formerly, but they are more tranquil, more equable, and less mixed with pain. The friends of my generation are falling around, like leaves in wintry weather, but I am going myself directly, and there is no time left to fret. We have had our day; that it should come to an end is only the condition on which life was given to us, and I, at least, am thankful and satisfied. I am not yet weary, but when I am, the weary will soon be at rest. I am not strong enough now to travel much about, neither have I the means or inclination, but if I cannot go over the world, the world goes over me, or rather by me, daily, weekly, in all its new beauty; a fresh creation every year. I do not envy those who have health and strength to "do" the world otherwise.

Here is a good illustration of some of its much-coveted advantages:—"The traveller who comes to Egypt without preformed theory of the Great Pyramid and its purpose," says the *Saturday Review* of January 18, 1879, "and who canters out from Cairo on a glaring day, is dragged to the top, hustled through passages of the diameter of a gas-pipe, alternately exposed to the

brightest sunshine and the blackest darkness, who is next hurried down across the hot sand to stare at the Sphinx, and finally chased through the dust by a yelling donkey boy the long seven miles back to Cairo, supposes he has thoroughly 'done' the whole thing," &c.

I would rather do my travelling now by deputy; the *Graphic*, the *Illustrated London News*, and others journals give me a sufficiently lively idea of what is to be seen, and my experience of travelling was, even when I was young, that its joys were always either in the prospect or the retrospect.

As regards my present condition, I never have a minute to spare, or a minute that I cannot fill pleasurably. I have a heap of books for every varied mood, so that they never bore me. Books to me, that is those of our best writers, are ever new; the books may be the same, but *I* am changed. Every seven years gives me a different, often a higher, appreciation of those I like. Every *good* book is worth reading three times at least, and often each time brings increased profit and enjoyment.

After 60 years of age, if a man has previously done his duty to society, he has, I think, a right to do as he likes best, that is, to lay out his time for his own comfort and quiet. We are no longer in society; we neither go out to dinner nor give dinners at home; in fact we only lunch, we never do dine, that is, we dine early. We breakfast about half-past eight; from nine to one is my working time for reading heavy books, or writing; from one to two or half-past is walking time; from two to four, dinner, nap and novel; from four to

half-past five, idleness, lounging, gossiping, calling or receiving callers; then tea; and then comes the time, whether in winter or summer, that I enjoy the most—the three hours between tea and a light supper: head clear, and digestion finished. I could not have this luxury if I dined late; that to me would take all the poetry and music out of a summer's evening, and leave only sleepiness by the fire in winter. I always have a novel or other light reading on hand to which I can generally give from one to two hours a day. I must not omit, as the greatest enjoyment of all, that when "the evening shades prevail" my wife plays to me on the piano from memory till the first star comes out. I have no technical knowledge of music, but the oftener I hear good music the more I like it. Nothing that society can give can ever equal this peaceful half-hour. Of course many, who have their work to do from home, must give up their evenings to dining, *et cetera*, but those who do so from fashion I think are wrong. I admit that there is a certain amount of self-indulgence in my life, but I am supposing that a man has earned the right to do as he likes in his old age; the punishment of this indulgence is the small degree of irritation, when this monotonous mode of life, as it will be called, is broken in upon. As the rule I should like one day to be, objectively, exactly like another. We must make up our minds as to what we will have; we cannot have every thing. If a man chooses my kind of life he must not regret that he cannot make a great display, and show his power either as Chairman or Magistrate, or as a great man in any capacity. "Along the cool sequestered vale of life" he

must be content "to keep the noiseless tenour of his way." A taste for reading, however, is not the less valuable even when you can only fill up your leisure hours with it. As regards a small income, if we decide to throw over snobbery and conventionality and injurious artificial wants, it is astonishing how little we need. I should be a long time before I could think of any thing I wanted that a larger fortune could give me; I mean personally. Of course I could spend a large fortune upon other people; but for my own sake, at my age, I am sure I am better as I am—I have not the fortune and I have not its responsibilities. I have "the golden mean" and can "live contentedly between the little and the great."

In a speech that was made by Prince Leopold—a speech that was worthy of his father, Albert the Good (and I must be allowed to add, the Great—great in every way that really ennobles a man)—in this speech, on University Teaching, February 19, 1879, speaking of Professor Ruskin, the Prince says:—"Among all the lessons which those who have had the privilege of his teaching and of his friendship must have gained to carry with them through life none, I think, can have sunk deeper than the lesson that the highest wisdom and the highest pleasure need not be costly or exclusive, but may be almost as cheap and as free as air; and that the greatness of a nation must be measured, not by her wealth or her apparent power, but by the degree in which all her people have learnt to gather from the world of books, of art, of nature, a pure and an ennobling joy." As Dr. Smiles says:—"That of which our age

stands most in need, is a man able to gratify every just desire, and yet be contented with little."—*Duty.*

I ought to add that for 22 years, from 1859 to 1881, I had a house at Lawrie Park, Sydenham, near to the Crystal Palace, where I resided for a part of each year. At the Crystal Palace, for a guinea a year, you have the use of a palace and grounds that cost a million and a half of money, and where everything that is beautiful in flowers and in landscape and high in Art is to be found. All the fine statues of the world are there collected, and under Herr Manns all the best music is performed in perfection. But here, as everywhere else, the eye sees only what it brings with it the power to see, and the Crystal Palace, presenting as it does all that is highest and best, has to be lowered, as a public institution, to suit the taste of the uneducated. During all these years, as connected with the Press, I have had a ticket to admit myself and friend, and I here return my thanks to the Directory for all the enjoyment they have given me, and add my testimony to the excellence of the management, under the very difficult and exceptional circumstances.

CHAPTER XVIII.

THE FUTURE STATE.

"What is incredible to thee, thou shalt not, at thy soul's peril, attempt to believe.—*T. Carlyle.*

And now I have come very near to the end of the journey; I have exceeded the allotted term, the three score years and ten, and the question is what is to come after the end? Is there any Future State for me as an *individual*? I must say I have not the slightest hope or expectation of it, nor let me add, any wish for it; I have had my innings; let some one else now take up the running. I have had a very pleasant time of it here altogether. I am thankful, and would willingly do it all over again, but I have no wish to begin again under entirely new conditions, neither can I see how, with a new body and under such altered circumstances, the recollection of my existence here could be of the slightest service to me. No, "What has been has been, and I have had my hour!"

I have been accustomed to say when questioned on this subject that "If it is better, all things considered, that I should live again, or, rather, continue to live, I shall certainly do so; but if it is not better, *on the whole*, I ought not to wish it." But I think now that this answer is a sort of prevarication, as I feel certain that it

would not be better, and that the present order of things, with which we are all familiar—a succession of being—is the best. If man had been made immortal here, the world would soon have been full, and all the people who have lived for some thousands of years past could not have come into being at all, and there is not much difference in effect between keeping people out of being and putting them out. I should not like to be guilty of putting out of existence or of *keeping out* of existence all who may come after me. It would be manslaughter at least.

But putting aside this rather fanciful view of things, as it may be called, is there any reason whatever for supposing that death here is not really death, but only a change of scene? As Professor Huxley says, "Our sole means of knowing anything is the reasoning faculty which God has given us; and that reasoning faculty not only denies any conception of a future state, but fails to furnish a single valid argument in favour of the belief that the mind will endure after the dissolution of the body." Hume also says, "If any purpose of nature be clear, we may affirm that the whole scope and intention of man's creation, so far as we can judge by natural reason, is limited to the present life." I quite agree with Hume and Huxley. Our Ego, our Individuality, consists of the aggregate of our whole being, of body and soul united, and acting together. Separate them, and the individual no longer exists; for the soul is entirely dependent for its mode of manifestation on the body. No doubt both body and soul are equally indestructible in their elements or essence, but when they take new forms they constitute new individuals. If my soul took

a new body it would manifest itself differently, and would not be I, and it would be a mere delusion to suppose that it was, and to call it by my name. Without the Resurrection of the Body the continuance of Individuality would be an *impossibility*. Now, although this retention of our Individuality, after the body is dead and buried, would appear to be *impossible*, yet we are told by the Priest that, however apparently opposed to our reason, we MUST believe in it; that the belief is so deeply implanted in our nature that we cannot help it. As J. S. Mill says—"The great boast of man is, that he alone yearns for something that neither sense nor reason can supply." No doubt it will appear natural to a people who for 2,000 years have been taught to hold this doctrine; so it was quite as difficult at one time not to believe that the sun went round the earth. There was some sense in this belief, for people saw that it did. But no one has yet seen any of the inhabitants of this new and better world.

> "Tell us, ye dead, if ye in pity can,
> Beyond this sphere what is the future plan?
> Some courteous ghost, if any such there be,
> Tell us, in after-life, what things ye see!"
>
> —BLAIR'S "GRAVE."

But what is this new and better world in which, in reason's spite, we are told we *must* believe? In the Westminster Confession of Faith, which is the creed of Presbyterian Scotland, we are told that "by the decree of God, for the manifestation of his glory, some men and angels are predestinated unto

everlasting life, and others foreordained to everlasting death.

"As God hath appointed the elect unto glory, so hath He, by the eternal and free purpose of His will, foreordained all the means thereunto. . . .

"The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice. . . .

"So shall this doctrine afford matter of praise, reverence, and admiration of God, and of humility, diligence, and abundant consolation, to all that sincerely obey the Gospel."

We must recollect that this "everlasting death" does not mean ceasing to be, but is supposed to be continued existence in everlasting torture, and when some years ago there was a sort of hope expressed that poor sinners might be let off with something less than "everlasting," say a few million years of torture, there was a general cry out among the English clergy, 10,000 of whom signed a Declaration in favour of the eternity of punishment. Their Heaven might not be everlasting, if Hell were not so!

I cannot say that the prospect of such a "Future State" affords me "abundant consolation," or any consolation at all—neither do I feel that I must believe in it.

Think only of *one* entirely sleepless night and then think of that as unending. A little Hell Fire and

Brimstone under such circumstances would be as agreeable diversion. The idea of the possibility of such an everlasting consciousness is horrible, and could only furnish "abundant consolation" to the utterly selfish and unfeeling. A Heaven would be impossible with an everlating Hell, and yet this Westminster Confession of Faith continues to be the creed of Christendom —of the Catholic Church, and of our National Church, as expressed by their Creeds, but it is so abhorrent to the natural sense of all that is good and great, that little is now said about it, by the English Church at least.

A Scotch clergyman, in that pleasant, gossipy twaddle, which he calls "The Recreations of a Country Parson," says "A dignified clergyman told me that an old woman, a parishioner, once called upon him, and sitting down by his study fire, cheerfully told him that her son was dead, and had gone to hell. . . The good clergyman, not a little startled, said he trusted that her son, however little he might have looked like it, might have so repented of his ill-doings as not to have come to that awful condition; but the old woman grimly put away the hopeful suggestion and clung to her first statement as to the present state of the child she bore. Then my friend went on to say that if this were certain it must surely be a dreadful matter of reflection to the mother, and that he wondered much at seeing her look so cheerful. 'Not at all,' replied the grim old Christian: at first she was vexed by thinking of her son, but now she was perfectly happy; because it was all for the glory of God. At this point my informant paused, and silently shook his head. 'Now was that

hypocrisy or was it want of heart?' was the natural inquiry that followed. 'Neither'; was the wise and good man's reply. 'It was just that she did not know the meaning of the words she said.'" On the contrary, I should ask, was not this good woman acting up to the devil-worship in which she had been instructed? Had she not been taught that the majority "had been fore-ordained by God to everlasting death, *for the manifestation of his glory.*" I should like to know what meaning "the wise and good man" himself put upon these words. The Westminster Confession of Faith is a purely logical deduction from the belief in an Almighty and Omniscient God, and a Future State of everlasting Rewards and Punishments.

The "Country Parson" goes on to tell us that "Farther than the blank absence of reasons for the belief in a future life, there are against it the strongest unlikelihood. The soul seems to grow and strengthen as the body grows and strengthens; it seems to weaken and decay as the body weakens and decays. It seems to be gradually extinguished. Feeling goes: consciousness, and thought, and affection: a lifeless lump is left, and *that* soon goes back to the elements. The doctrine is that this spiritual principle which has faded away is to start afresh somewhere else: where we do not know, how we do not know: no one has ever come back to tell us anything. In another place, perhaps far away, and of necessity in a very different mode of life, the soul is to begin again. Now, notwithstanding Bishop Butler, this is not in the analogy of things: it is a case wholly without parallel. It does not look likely." All this is

exactly what I say. "And yet," says the rev. gentleman, "in the presence of all that has been said, I hold by this: we are so made that we MUST believe there is a future life. Everybody does believe in it. The most desolate teacher of materialism, who tells us that when the brain decomposes the individual man is blotted out and annihilated, does not believe it himself. He could not hourly look at his wife and children if he did. Unless he were an utterly heartless brute, the most inferior of all inferior animals, he would hasten to blow his brains out. 'Not to be, is best of all,' if his unspeakably wretched message were true.'" Now, I think we may fairly ask, does this "wise and good man" really know the meaning of *his* words? If so, must not all that he affirms be just the reverse? What is this "future state," according to his *professed* creed—the creed of the Church to which he belongs, in which he says we all MUST and do believe? One, to the happiness of which many are called, but few are chosen; in which the road to destruction is broad, the road to life narrow; one in which the great majority will be miserable, if not in torture? Would any "wise and good man," or any man, "unless he were an utterly heartless brute, the most inferior of all inferior animals," venture to have a wife and children who would be subjected to such risks? Would he not rather "hasten to blow his brains out," and feel "not to be, is best of all," rather than bring beings into the world who ran such risks; *i.e.*, if the "unspeakably wretched message" of the damnation of the great majority were really true? I must say I have little patience with that pharisaical selfishness that looks

upon its own wife and children as necessarily among the elect, and can go comfortably to heaven leaving the great majority, or, indeed, *any one*, out in the cold. Surely if only one little one of his family were missing it would destroy the happiness even of heaven. My only refuge is, not that men *must* believe and *do* believe in such a Future State, but that they *cannot* and *do* not believe in it, and that men are not such selfish brutes as they would thus make themselves out to be. Better far that *all* should be as *they were before they were born*, than that *one* should be eternally miserable. But I am told that this horrid nightmare of eternal damnation is no longer believed in by any sensible person ; that all now repudiate so gross a libel upon God. Thus the Rev. F. W. Fowle says, "Get rid of the Pagan Tradition (the doctrine of future rewards and punishments in heaven and hell), and what is the Christian Church but the organization of humanity for mutual purposes of help and deliverance," and Dr. Donald Macleod, editor of *Good Words*, in the February number, 1879, also says, "There may be certain aspects of religious truth, resting on what appears sufficient authority, and which we cannot harmonize with just conceptions of love. There may be theological statements which savour rather of capricious power than of spotless goodness. How are we to deal with these? . . . Even among such perplexing questions as sometimes overwhelm, almost madden us, as we consider the possible destiny of those who may in this life have 'preferred the darkness to the light,' and sinned against their own souls ; and as we feel the crushing weight of all such dogmas as would leave not a ray of light on the

horizon of their misery, let us equally fall back on Him whose name is love, and whether we 'trust the larger hope" or not, let us be assured that nothing will be left undone which Divine goodness can possibly accomplish in order to 'bring back his banished.'" Now, there can be nothing that Divine goodness, if Omnipotent, *cannot* accomplish, and we may reasonably 'trust the larger hope,' and Dr. D. Macleod may safely, as far at least as his conscience is concerned, throw over the Westminster Confession. A man, however, who, like myself, is not bound by creeds, may reasonably ask, Are any good enough to be "*saved*," and as to the bad, is it not easier to make new ones than to mend the old ones? Such, at least, appears to me to be the order of Nature; and if Nature here has not revealed to us her method of proceeding, she never can do so, for nothing can ever be made more plain.

But we, who do not believe in a Future State for Individuals, are threatened with that terrible word annihilation, as if that were something worse than damnation. Now, what does this dreaded annihilation mean? Neither body nor mind has ceased to exist. Both have only taken other forms; the *individual*, of little consequence to any one but himself probably, has alone vanished. At death the body and soul dissolve partnership; the body returns to its constituent elements, the soul to the universal reservoir of unconscious force or automatic mind from which it came. We return, in fact, to what we were before we were born, having enjoyed our brief term, and having left the world, let us hope, a little better than we found it. We were

not unhappy before we were born, and why should we be so when we return to that state, and why should the thought of it make us unhappy now? Some one will be living, and we shall not envy them; our wish to make a selfish monopoly of life in our own favour will have gone out with us. W. R. Greg, in his lately published volume of Essays, says: "If we may venture to speak, limited as we are, of anything whatever being important, we may say that the important thing is that the universe should be full of life, as we suppose it to be, under the eternal laws of the universe; and, if the universe be full of life, I cannot see how it can signify whether the one human faculty of consciousness of identity be preserved and carried forward, when all the rest of the organization is gone to Dust, or so changed as to be in no respect properly the same. In brief, I cannot see how it matters whether my successor be called H.M., or A.B., or G.Z. I am satisfied there will always be as much conscious life in the universe as its laws provide for; and that certainly, even for my narrow conception, which, however, can discern that caring about it at all is a mere human view and emotion. The real and justifiable and honourable subjects of interest to human beings, living and dying, is the welfare of their fellows surrounding them or surviving. About this I do care, and supremely." The Buddhists, at least a fourth of the human race, above all things seek to give up their individuality and to be reabsorbed into Deity or the Universal; it is the Christians principally who have cultivated this idea of a future life, although it is to be what the Buddhist fears, a state of misery to the great majority.

But many of my friends who think as I do on this subject say, "Why stir this question of the Future State at all? It is better let alone in the present state of the world." Others deprecate my publishing anything that may tend to weaken another's faith in our continued existence, and this is why I have felt myself obliged to allude to it. I have never proselyted; if I have found people comfortable and satisfied in their religious convictions I have always let them alone; but when they have brought their doubts to me, I have helped them to the best of my ability. I have lately published my "Psychological and Ethical Definitions," which no one can accept, I think, and retain their belief in continued Identity and Individuality after Death. I have set myself then seriously to consider what is the effect at the present time of this belief in a Hereafter, and what mischief, therefore, may ensue from weakening or destroying that belief. I think that its influence is much less than is ordinarily supposed. By the great majority the theory is neither accepted nor rejected, but is received with other conventional faiths, without thought as to its validity. No one would like to say they do not believe in a Future life, but they do not think of it, and it has no practical effect. It could never take an inch from the fashionable length of a lady's tail, or in any other way influence fashion, either in man or woman. It had not the slightest effect on duelling when that was fashionable. It has not the smallest effect on a man's daily occupations—"other-worldliness" has no chance in competition with worldliness. In consequence of this, when people come to die, the idea of another world is more a

source of anxiety and discomfort than of happiness, although it is no doubt a source of consolation to many of those who are left behind, and perhaps to many others, is an excuse for showing less feeling than the occasion would otherwise seem to require. I am speaking now of the influence of the belief on the great majority. With reference to the few with whom the belief is a reality, I fear it causes much more anxiety to the good than to the bad. The fear of God predominates greatly over the love of Him, although it is wonderful how certain many pious people are of *their own* salvation, and the great consolation they say that it affords them, notwithstanding many of their friends and relations have no grounds for the same hope. But in many, if not in most, the fear predominates. Carlyle tells us of his father (*Reminiscences*, Vol. I. pp. 14, 17, 287) how "through unutterable depths of silence flickered a trembling hope," and that when "in the last agony, with the thick ghastly vapours of death rising round him to choke him, he burst through and called with a man's voice on the Great God to have mercy on him." Yet this was a good man, doing always diligently what he thought to be right according to the best of his ability. His life, Carlyle says, was "no idle tale, not a lie but a truth, an earnest, toilsome life." "In all things he was emphatically temperate; through life guilty (more than can be said of almost any man) of no excess," and yet he had to call upon his God in his last hour to *have mercy upon him*. What God was this? The supposition that such supplication was necessary would be a libel upon the Father of All, and I should say even upon the Devil himself. I cannot conceive of any

idea more dreadfully depressing than this "Future State," which is thought to be so great a boon. That any fool or idiot can have the power to bring into existence perhaps a dozen beings that shall be immortal, that is, who can never end, and the state of whom for happiness or misery, during an eternity, is left in uncertainty, is to me, instead of being at all comforting, a horrible conception. The eternal misery of one soul would be to make evil absolute, and who is to know that he himself is certainly among the elect? For we are told that broad is the road that leadeth to destruction! Carlyle, speaking of his father, says: "Alone, left alone, with only a tremulous and fitful, though eternal, star of hope, he had to front that adventure for himself—with an awe-struck imagination of it such as few or none of men now know. More valiant soul I have never seen: nor one to whom death was more unspeakably 'the King of Terrors.' Death and Judgment, bar of the Almighty following it, may well be terrible to the bravest." *Reminiscences*, Vol. II., page 49. Broad is the road that leadeth to destruction, we are told, and narrow the path that leadeth to life, and in the same breath "that he who weakens our hope of a future existence robs us of our most precious treasure," *i.e.*, a state of misery for the great majority. Surely "silence" is better than this, even though we could ensure that we ourselves should be among the saved! We may safely bury away this horrid night-mare, the curse of so many, principally of the best amongst us. For myself, I have never had any fear. I have never seen cause to believe in any punishment that was not for the good of the offender. Now I

feel that nothing *can* happen to me that I need fear—Death is all, and I do not fear death—what all the world before me has done I can do. Then I shall be as I was before I was born, and I am willing to leave to others their share of the enjoyment that is to come; since such appears to be the order of Nature, *i.e.*, God's will.

> "Out of Eternity
> This new one is born,
> Into Eternity
> It soon will return."

A cycle of small earthquakes seems just now (Spring, 1881) going the round of the world, and hundreds and thousands are carried out of existence. But suppose they had never been born, who would have known anything about it, and who would have been the worse for it?

But as to this Future State the Country Parson says, "We have to start afresh somewhere else: where, we do not know, how, we do not know: no one has ever come back to tell us anything." In another place, perhaps far away, and of necessity in a very different mode of life, the soul is to begin again, and Dr. Donald Macleod tells us that "The future world and the solemn step which is to usher us into the presence of the Redeemer are associated by us with terror rather than with that joy which made St. Paul exclaim, To me to die is gain. . . . . When we search out the grounds of popular beliefs, or try to put into clear shape the vague expressions which content the unreflecting, we are appalled at the darkness which still enshrouds the

momentous change from the seen to the unseen."—*Good Words*, March, 1879. So vague and uncertain is this prospect that even the most religious people I have ever known seem in no hurry to begin the journey, and those who have been in preparation for this "other and better world" all their lives will give their doctors any amount to keep them *here* another day or even hour. A friend tells me of an educated woman of the upper class who, when she was old, between 70 and 80, could not rest, day or night, but was constantly swinging herself backwards and forwards in a rocking chair, and moaning, "I want to know where I am going to!" "I want to know where I am going to!" Nor must we wonder at this, even putting aside altogether the place provided, *as we are told*, for the great majority. Divine service and worship, and prayer and praise, and what, in fact, is ordinarily called Religion, is little more than fear of this life to come, and a selfish deprecation of God's power to harm. Each seeks his *own salvation* or safety and a good place in the world to come. How often has it been said to me, as an inducement to believe, or to pretend to believe, "if we are wrong it will not matter, but if you are wrong what an awful thing it will be for you!"—an appeal to a slavish fear and self-interest, and not to truth.

Astronomy has dispelled the very primitive notion of a heaven above the skies and a hell below somewhere,* but has left certainly *plenty of room* in infinite space; which,

* Is it not perfect despair to think that we have now neither Heaven nor Hell? Copernicus and Galileo, more fortunate than the Titans, have stormed Heaven. The stars nearest to us are dark bodies like the earth, and the earth far off is as bright as the twinkling stars; our star-decked carpet is gone, where now can we place the throne of God? Hell, too, we have no more.

indeed, seems to be wanted. Forty million people die in this world every year, and forty hundred millions every century, so that the prospect of finding our own wives and children and friends seems attended with as much uncertainty as the place we are going to; and there might be some little difficulty in identifying them in their new bodies and new growth. The Rev. F. W. Fowle (*Divine Legation of Jhrist*) finds the natural difficulties in favour of a Future State altogether insurmountable, and he says, "Whether I am to live after death is a problem just as perplexing and troublesome as the former, how I came to live at all." He falls back, however, upon Revelation and the Resurrection of the Body as illustrated in Christ Himself, with which he professes himself perfectly satisfied. St. Mark says, "*So then*, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God;" and "The Acts" tells us while they (the Apostles) beheld he was taken *up*; and a cloud received him out of their sight. This going bodily *up* into heaven was not so difficult to believe in the time of the Apostles, but we now know that to reach the nearest star, Alpha Centauri, travelling with the speed of light, 192,000 miles a second, would take three years and seven months; to reach the brightest star—Sirius, it would take 20 years to reach, and the Pole Star 50 years. "To be with Christ" seems as difficult as that Christ Himself should be able to see all the kingdoms of the round world from the

There we used to think, below, far below, roasted and stewed the godless, till Columbus steered ever Westward, and now we know that people live there too, just as we live; what shall we do now with our pious and godless ones?"—"*Spinoza*," *by Berthold Auerbach.*

top of a mountain—millions of times more difficult than if Christ were still at Jerusalem and we were here. But I know it is considered impious to reason about such things. I never used to do so in my most "religious" phase—such things are discerned by faith and not by reason, and all is possible that God wills. As far as I can now recall my own feeling then about a future life, I never thought of it at all—I made God as perfect as I was able to do, and loved and worshipped that ideal, and strove to be like it; but I never thought of a future state as one of future rewards and punishments — and I think that this is the case generally with the really good and pious; they do not think of reward hereafter, and they would soon be reconciled to the idea of our present state being all there is for us, if that were God's will and in the order of His Providence. They would be sensible enough to feel that if they were again to be non-existent as they were before they were born, others would be living, and they would never be *conscious* of any loss to themselves personally.

As to future punishment as a deterrent from vice, I think it has very little influence. The good Parsons have made Hell fire too hot and too everlasting for people really to believe in it. It is too revolting to all moral sense to be accepted; and when the Scotch woman mentioned by A. K. H. B. said her son was gone to Hell, all for the glory of God, it is evident the good parson himself, to whom she told it, didn't and couldn't believe it. It is the good and not the bad that are frightened by it. It is too far off, too contingent, with

too many ways of escape, to act as a deterrent or to stand much in the way of temptation to evil. The smallest apparent present pleasure has a stronger influence, and if the bad are frightened at this horrid chimæra at all, it is on their death bed, when it can do no good, but can only add to the misery of those who have already suffered from being bad. The natural consequences of our actions here, without reference to an hereafter, are, or should be, sufficient to keep us in the right path, if they are made sufficiently plain by education.

I have been accustomed hitherto to consider that the belief in a world to come was beneficial to mankind; but on fuller consideration I am inclined to think that, taken altogether, it has been hurtful. It has weakened real responsibility—that is, it has stood between our actions and their natural consequences. Instead of cultivating the *body*, as the true instrument of our highest mental faculties and of our highest enjoyment here, we have been cultivating a *soul* for some fanciful, fictitious, imaginary world elsewhere. I am asked, however, "Has not this 'Soul' cultivation tended to the growth of our best faculties—to their best use and enjoyment here?" Certainly indirectly it has, but the direct cultivation of our higher faculties would have been better. It is well that our instincts or intuitions are stronger than our opinions, otherwise the belief that this world was but the beginning of an immortality for us would completely paralyze all useful efforts here. It was this belief which lighted the fires of the Inquisition, and has been the source of all honest religious persecutions since the world

first entertained the idea. Probably the worst error that has cursed mankind is the belief that Salvation depends upon Faith, and that a man is free to believe what he pleases. Hence all the persecutions between different sects. The Inquisition was a matter of conscience. In every prison the crucifix and the rack stood side by side. In morals a man *can* love only that which is loveable; in ethics he *can* believe only that which is credible—he could not believe black to be white if he were damned for not doing it; but he might shut his eyes and hypocritically *profess* to believe anything. It is, however true, as the old saying says, "A good will helps to a full understanding," and it is wonderful what a near approach black makes in appearance to white if we very much wish it. Notwithstanding the supposed necessity for our training for "another and a better world," it must be admitted that knowledge to us is only experience —experience of this world and applicable only to like conditions, and although I know it has often been asserted to the contrary, all our faculties have relation to this world, and can attain to their highest perfection here. Although, however, the cultivated illusion as to a Future life has not been beneficial, yet as morality has thus been based upon religious sanction instead of upon Natural Law, the illusion cannot be dispensed with until the people have been taught what Natural Law is, and the necessity for their obedience to it. Morality has no relation, so far as we are concerned, to any other world, but consists simply of the rules and regulations by which people can live most happily together here. Religion may continue as a profession if its priests,

instead of training people for another world, will teach them how to be truly happy here; acknowledging a succession of beings instead of the continuance of the individual; and showing that we are quite as near to God here as we can possibly be in any other world; since God is Everything and Everywhere, and His Will constitutes the Laws of what we call Nature. The Clergy should make it their business to transfer the religious sanction to such Laws, instead of banning them as merely secular. We are quite willing that the Toll-gates of Birth, Death, and Marriage should be kept up as much for the public benefit as theirs, and that all things be done decently and in order. When we recognise that this life is all we are to have, we shall all the better know how to make the best of it, and not go off on a false scent. If to "eat, drink, and be merry' were the highest happiness here, why then let us eat, drink, and be merry. But it is not the highest happiness of a man, but only of a pig, and people made like pigs. Professor Clifford says:—"Do I seem to say: let us eat and drink, for to-morrow we die? Far from it; on the contrary, I say, 'Let us take hands and help, for this day we are alive together.'"—*First and Last Catastrophe.* Man's highest happiness will lie in the developing and perfecting of all his faculties, and that is the highest state of civilization which admits of bringing all the faculties into activity in their best direction. Holding these views regarding a Future State, I think it my duty to proclaim them, feeling certain in this case, as in all others, that our highest good can only be assured by an unfaltering, unequivocal expression of the truth as it appears to every one of us.

At present it seems almost impossible to get at the truth as regards people's opinions on this subject. George Eliot had Christian burial, although claimed by the Positivists, and no doubt her opinions came nearer to theirs than to any other recognised sect. Charles Darwin was buried in Westminster Abbey. A dear friend of mine, lately dead, and who held very much my own opinions, used to go to chapel, and all the great good that was in him was publicly claimed by the Minister as the result of what he heard there; and the same Minister, whose great friend was the Unitarian Minister, and whose views were what are usually supposed to distinguish the Broad Churchman, has since, at his late funeral, been claimed by the strictest sect of Evangelicals. A Christian burial seems the only one possible except at great trouble to survivors.

Truth travels thus very slowly; the path of new truths is always much beset, and all permanent change is necessarily very gradual. Superstition has been very useful in the absence of science, and it will be long before science can take its place. Mental science is just where physical science was before the days of Copernicus and Galileo. Man now considers *himself* the centre of the universe, and free from the laws that govern it, instead of a part of the great whole. Free-will and science is a contradiction. There can be no Mental Science until the reign of Law is recognised in Mind as in Matter.

It often appears to me that all that I have written in the foregoing pages contains but the merest truisms, and that there are many who must feel this to be so; still,

trite as they are, it will be long perhaps before the world at large grows up to them. It may, however, I think, be fairly asked have you nothing new to tell "To advance thought's infinite march a footpace more?" *(The Ode of Life).* I think I have, although it is possible what I have to say, if true, may have been told before. An acute metaphysician says "An attempt to relate the laws of thought to the processes of nature and to resolve them into one common source seems to me the greatest conception of modern philosophy."—*C. C. Massey.* This I have attempted, however imperfectly.

The late Professor the Rev. Baden Powell is also of opinion that "In the present state of science, of all subjects that of which we know least is, perhaps, the connection of our bodily and mental natures, the action of the one on the other." This I have endeavoured to show.

In 1879 I published my "last thoughts" in the form of "Psychological and Ethical Definitions." I intended this to be "a Psychological System based on the postulate that the essential difference supposed to exist between Physical and Mental Force is a pure assumption, as proved by the fact that one is constantly changing into the other in the brains of the whole animal creation. Force is Mind, and all power Will-power, conscious or automatic, and Universal Force is God. There is no bridge to pass over from matter to mind or from mind to matter. Matter and Mind are transformations, or different manifestations only, of the same entity. The Natural or Physical Forces are correlations of Mental Force and *vice versa.*" This view, I think, is new, and

is surely deserving of some notice. The above is very tersely expressed, and requires explanation. This exposition had previously appeared in 1866 in "Force and its Mental and Moral Correlates," and it has been further explained in all I have written since. Mr. G. H. Lewes, although well-disposed towards me, refused to notice "Force and its Mental Correlates," on the ground that I had used "Force" in a different sense to that in which it had hitherto been used by men of science. But if Mr. Lewes had accepted my view of force, and in "The Problems of Life and Mind" had made force identical with feeling, instead of motion, he might have helped forward an important discovery.—(See "Problems of Life and Mind," Vol. 2, p 459, 456, 488, &c.)

Physicists will insist upon it that the bridge from matter to mind is impassable ; but this is because they work the problem the wrong way, from the phenomena of lifeless matter through living matter where there was no consciousness, &c. They ought, however, to begin with consciousness, the only thing we can really be said to know, and work downward to its supposed origin and cause. The modes of motion, the order of nature, the whole objective world, are more or less probable inference, known to us only in thought. Physical force is known to us only as a mode of motion, but when a stream of this cosmic energy passes through the organism and becomes Thought and Feeling, it loses its characteristics as a mode of motion, and is in reality Force separate from Matter. As Mind, it still has its attributes, and Will-power is the power of which we can most easily conceive. Professor G. J. Allman, in his late address as President of the

British Association at Sheffield, 1880, says: "Have we, it may be asked, made one step forward towards an explanation of the phenomena of consciousness or the discovery of its source? Assuredly not." I think we have. Also, he says, "The power of conceiving of a substance different from that of matter is still beyond the limits of human intelligence." On the contrary, Consciousness is all we know, and matter is known to us, not as the only substance, but merely from its possibilities of affecting our consciousness. In fact, mind is the only reality or "substance," and all other things, however they may appear to us, are but modes of its manifestations. The "substance" of Spinoza is a higher generalisation than either matter or spirit, and includes them both. Again, the Professor says: "The physical or objective conditions which are the concomitants of thought are the only ones of which it is possible to know anything, and the only ones whose study is of value." But these "physical and objective conditions" are known to us only as they are translated into thought, and thought has its own laws dominating these conditions—ruling as well as being ruled. Psychology, not physics, is of the first importance, for natural science, after all, can only be the science of human modes of thinking. Without, objectively, the world, to us, is only what we have made it. What it is in itself—in reality, we do not know, and the world has not yet determined whether mind is not an exception to all else in nature, and acts without cause in what is called Free Will. Till this is settled there can be no Science of Mind, and when it is, it will work as great a revolution in Ethics and Theology as the Copernican System in

Astronomy. Dr. Allman, however, says, in conclusion, that "we are not on that account (the connection of mind with physical condition) forced to the conclusion that there is nothing in the universe but matter and force. The simplest physical law is absolutely inconceivable by the highest of the brutes, and no one would be justified in assuming that man had already attained the limit of his powers. Whatever may be that mysterious bond which connects organisation with psychical endowments, the one grand fact—a fact of inestimable importance—stands out clear and freed from every obscurity and doubt, that from the first dawn of intelligence there is with every advance in organisation a corresponding advance in mind. Mind as well as body is thus travelling onwards through higher and still higher phases; the great law of Evolution is shaping the Destiny of our race; and though now we may at most but indicate some weak point in the generalisation which would refer consciousness as well as life to a common material source, who can say that in the far-off future there may not yet be evolved other and higher faculties from which light may stream in upon the darkness, and reveal to man the great mystery of Thought?"

The Natural Physical Forces are correlations of Mental force and *vice versa*. Then what are we, if this is true? Our bodies are composed of millions of organic units, each with its separate individuality and force or soul, and the force of these cellular units having served its purpose in the system is transferred to the new matter taken in with the food; the organic units are then dead, and are carried as waste out of the system

and take other forms; it is precisely the same with respect to the mind; under the molecular action of the brain physical force resumes its consciousness as separate specialized thoughts and feelings—and it is the aggregate of these thoughts and feelings which we call our minds, in the same way as the aggregate of the organic units form our bodies. Each thought and feeling is a separate existence or entity, and when it loses its consciousness it again returns to automatic action or physical force. Consciousness is to the brain what the flame is to the candle; it lights up all around it, giving the objective world definite form and shape, causing motion everywhere, and dissipates itself in space—"Terar dum prosim—may I be so wasted, if only I be of use"—as Carlyle puts it. There is nothing more constant about the mind than about the body; all is perpetual change. The sense of Identity, dependent like all our other feelings upon the brain, is a delusion, for nothing in either mind or body is *the same* for any two seconds together. It is this ever changing body and mind that constitute the "Ego" or self, and these are held together by the mysterious power of Life, which dominates the organism and obliges its forces to act together towards a definite purpose. It is this life which properly constitutes Identity, and so long as it continues the animal may be said to be the same, however varied the form—the grub, the chrysalis, and the butterfly for instance; but when Life departs, and the forces of body and mind are no longer bound together by this mysterious tie, they return to their original inorganic unconscious elements and the Individual and Identity go with them and depart also. A

stream of Force has been momently diverted from the great whole of cosmic force, has been made to flow through the organism, and returns to the ocean whence it came. "The dust returns to the earth as it was, and the spirit to God who gave it." The resurrection of the body has long been given up; the resurrection of the individual mind, composed as it is of units of sensibility dependent for their specific character on the brain, is equally *impossible*. If it were posssible for the mind's identity to be continued after death with a different body, it would not constitute the same person, as our identity or personality is made up of our body and mind. "Everything that exists depends upon the past, prepares the future, and is related to the whole."—*Oersted.* Here properly resides our Immortality. Here is the immortal Burns as painted by Longfellow:—

"For now he haunts his native land
As an immortal youth; his hand
Guides every plough;
He sits beside each ingle-nook,
His voice is in each rushing brook,
Each rustling hough.

His presence haunts this room to-night,
A form of mingled mist and light,
From that far coast.
Welcome beneath this roof of mine!
Welcome! this vacant chair is thine,
Dear guest and ghost!"

Ultima Thule.

Tennyson thus writes of his late dear friend:—

"What art thou then? I cannot guess;
But tho' I seem in star and flower

To feel thee some diffusive power
I do not therefore love thee less."

The authors of "The Unseen Universe" are of opinion, that is, they say we can very well *imagine* that the transformed force of thought and feeling, or at least a portion of it, may be stored up in the brain, on the principle of the necessary Continuity, so as to constitute a "soul" that shall continue after the death and dissolution of the body, and that the memory of past events being stored up in it, "thus preserve the two essential requisites of a continuous intelligent existence" (pp. 159-160). It is true we can very well *imagine* all this, but are there any facts to support the theory of the *localising* this energy in a supposed *spiritual* body, or any proof even if there were of the transference of memory from one body to the other, or any reason to suppose that one body would be more permanent or *immortal* than the other? Force we know is indestructible, but, like matter, it is always changing its form.

The mysterious Whence, Why, and Whither is answered.

Whence? The Soul is part of the Cosmic Force or Universal Mind; everywhere around the Mind is this force transformed, or resuming its consciousness under the molecular action of the brain, as the aggregate of our thoughts and feelings.

What is the purpose of existence? Why? "It is manifest, or Bishop Butler says, that nothing can be of consequence to mankind or any creature, but happiness." It seems, indeed, as if the support of life was Nature's great purpose. Land, water, air, teem with life. In

the bitter cold of Artic Regions, with strange alternations of long summer day and long winter night, frozen seas, perennial ice, life has a hundred forms. The torrid zone, blazing with heat, parched with drought, fierce raging hurricanes driving away oppressive calms, contains myriads of living things. Mountain summits, depths of valleys, mid-ocean, arid desert, warm and salt springs, are all inhabited. So, likewise, in past ages, there was abundant life. No trace remains of millions and millions of the primitive living creatures in the earliest eras; yet, from the remains of other eras we know that life abounded in the sea—forming strata after strata; and that multitudes fed on the land.—(Rev. J. W. Reynolds "*The Supernatural in Nature*," 196.) But what is the good of life unless attended with consciousness, and what is the good of consciousness unless it were a pleasurable one?—a painful one would be worse than none.

Whither? To whence we came before we were born. As individuals, while alive, we are part of everything around, of the All in One; our bodies in direct connection with all the physical forces, and our minds with all the mental; and it is only by making ourselves acquainted with the action of these forces—with the "Order of Nature," and acting in harmony with them, that we can fulfil the object of our being, and make ourselves and others happy. "What is the essential nature of that which is around us? What are we ourselves, and what is the universe? Are all things such as they seem; or, if not, what is the reality of them?" "This," James Hinton says, "is the question of philosophy."—("The Art of Thinking," p. 132.) I have endeavoured to

answer this question as far as we are able. "*What we have done* is the only mirror that can show us what we *are*," says Carlyle; but our thoughts are all we know, and they tell us nothing of the *essential* nature either of themselves or of anything else. We cannot tell what things are *in themselves*. It would seem that all is of one stuff—mind stuff, as Professor Clifford calls it; but what is its *essential* nature we do not know. We are such stuff as dreams are made of. We know they all are but parts of one stupendous whole, from the remotest star to the smallest atom, that:

> "Nothing in this world is single;
> All things, by a law divine,
> In one another's being mingle."

This is all we know, and probably all we can ever know.

What can I do? What ought I to do? What may I hope for? Kant says the ultimate object of all knowledge is to reply to *these* questions:—

What can I do? That depends upon the faculties, mental and bodily, with which I have been endowed. Of these faculties Phrenology gives us the best account.

What ought I to do? To exercise every faculty in the legitimate direction for which it was evidently intended.

What may I hope for? That pleasure will attend the legitimate exercise of each faculty—the aggregate of which pleasures constitutes happiness, the only thing "that can be of consequence to mankind or any creature."

I know it is customary among those who do not accept a Revelation still to hold the opinion as to a

Future State as an open question. Schiller, perhaps, well expresses the feeling of the many thoughtful and advanced minds on the subject. He says:—

"What went before and what will follow me, I regard as two black inpenetrable curtains, which hang down at the two extremities of human life, and which no living man has yet drawn aside. Many hundreds of generations have already stood before them with their torches, guessing anxiously what lies behind. On the curtain of futurity many see their own shadows, the forms of their passions enlarged and put in motion; they shrink in terror at this image of themselves. Poets, philosophers, and founders of states have painted this curtain with their dreams, more smiling or more dark as the sky above them was cheerful or gloomy; and their pictures deceive the eye when viewed from a distance. Many jugglers, too, make profit of this our universal curiosity: by their strange mummeries they have set the outstretched fancy in amazement. A deep silence reigns behind this curtain; no one once within will answer those he has left without; all you can hear is a hollow echo of your question, as if you shouted into a chasm."

But if the advance of science shows that the continuance of the Individual after death is an impossibility, had we not better at once try to reconcile ourselves to the fact? The truth surely must be best for us all, in this as in everything else. What is the use of leaving as uncertain that which is so evident? Uncertainty is always painful, and if it is so with reference to the short life here, what must it be if extended into an endless future? "The primary religion of mankind," says Hume, "arises chiefly from an anxious fear of future events." The key to these future events, for good or ill, of which there is such anxious fear, the priests, in all ages, have

possessed themselves of. The instinct of the love of life, so effectual here in the prevention of suicide in paroxysms of despair, or intolerable suffering, has been extended by them beyond this life, in the interests as they think of religion and humanity. It is rather singular that the Buddhists, the most numerous religious sect in the world, numbering nearly a fourth of mankind, seem as anxious to get rid of their individuality and to be absorbed into Nirvana, as Christian and other sects seem anxious to retain it. But the Buddhist cannot even seek annihilation and be individually absorbed in universal Being without the aid of the Priest. This "future state" has been made the key stone of religion, and has been sedulously presented to our race for this two thousand years, so that the belief is born in us, and but few think of doubting it, however little the evidence in its favour, and however strong the facts on the other side. To proclaim that this world was made so badly, or that its Creator allowed one of his creatures so to spoil it, that another was required to compensate for its deficiencies, is certainly not *praising* God. It is computed that some 97,790 people die daily throughout the world, and in the face of this fact the popular view of heaven—of God sitting on a throne and Christ at his right hand—is a very childish conception indeed! Surely God is enthroned equally here and everywhere, and it should be the mission of the Ministers of Religion to make this evident, and not carry us, even in imagination, to worlds unknown. Walking in my garden I stopped to look at a poppy which had set itself among the potatoes, and thus forced itself upon my notice. It was white, its fringed edges tipped with scarlet, the other

part of the flower was beautifully and symmetrically striped; inside was the perfectly-shaped seed vessel surrounded with its little stamens and crowned with its pistil. I could not but think, with wonder, who made this, and who made it so beautiful to me? "The new biology shows us that every living thing has been slowly moulded into its existing shape by surrounding circumstances, and that it bears upon its very face a thousand traces of its earlier stages," and I am told that the insects make the flowers, but surely there must be some power behind the insects that has painted them so beautifully, and has established the relationship between them and me. Professor Tyndall tells us that it takes 477 millions of millions of vibratory waves to produce the sensation of colour we call red, and 577 millions of millions to produce green; surely then it must require some nice adjustment to colour and stripe the flower so symmetrically and harmoniously. In the Pansey or Heartsease, the sap running up its narrow stem immediately turns off and so arranges itself as to produce on the velvet petals of the flower the exquisite violet colour which takes 100 millions of millions more vibrations to produce than other colours. It takes, according to Tyndall, 699 millions of millions of ether waves to enter the eye in a single second to produce the impression we call violet in the brain. There is no jumbling together or mixing of these millions of millions of forces, no "fortuitous concourse of atoms," but all are "confederate and linked together to produce a pleasurable sense of beauty in us. Here is both power and purpose. And the world is covered with flowers, and surely we might leave off thinking of *our own*

Salvation and *another* world in admiration, gratitude, and awe for the Supreme Power that made and unceasingly upholds this. It is a beautiful world, and I am sorry to leave it. My love for Nature has increased with each passing year, and God and Nature are the same to me "Our caresses, our tender words, our still rapture under the influence of autumn sunsets or calm majestic statues, or Beethoven Symphonies, all bring with them the con sciousness that they are mere waves and ripples in an unfathomable ocean of love and beauty. Our emotion in its keenest moment passes from expression into silence our love at its highest flood rushes beyond its object and loses itself in the sense of Divine mystery."—(George Eliot.) Who finds not God in this world, in the "un speakable beauty, the illimitable splendour, the infinite play of force" here, would never find him in any other. I am no Agnostic; to me God is not an unknown God; I may not know the *mode* of his Being or Working, but He is known to me as everything else is, by what He does. In the flower, in the insect, in the bird, I say here—this is God—His immediate work and presence. "It is my true and real feeling," says Uhlich, "when I bow down and gaze at a flower, that the Deity looks at me from it, and sends towards me a sweet perfume." "Lucretius denying God and deifying Nature," is not denying God at all, but simply saying that Nature is God. Each year I live, "The whole creation seems more and more Divine to me, the Natural more and more Supernatural."—(Carlyle.) As James Hinton says—"Now we say 'individuals and God in them,' hereafter we shall say. 'God and in this form': " and here James Hinton passes

from Theism to Pantheism. It has been said that man is the highest intelligence with which we are acquainted in this world, but could man have made a flower, or any of these things! I find Mind in Nature everywhere, and with Bacon, "I had rather believe all the fables of the legend, and the Talmud, and the Alcoran, than that this universal frame was without a mind; and, therefore, God never wrought miracles to convince Atheism, because his ordinary works convince it. It is true that a little philosophy inclineth men's minds to Atheism, but depth in philosophy bringeth men's mind about to religion; for while the mind of man looketh on second causes scattered, it may sometimes rest in them, and go no further; but when it beholdeth them *confederate* and *linked together* it must needs fly to providence and deity." "Matter can never exist and be active without mind," says Goethe, and Hume bears testimony that "The whole frame of Nature bespeaks an intelligent author." That mind in Nature need not resemble in any way what is called mind in us. Ours is specialised by organization for a special purpose, as in fact is all other mind in what we call the properties of matter. God's power acts upon every atom, and thus "the universal frame"—the cosmos—the universe, is the body of God. No doubt I shall be called an Atheist, for I do not believe "in God, the Father Almighty," for God "acts not by partial, but by general laws," and there is much evil or suffering in the world, but it seems to be necessary to the greater good, that is, God *could* not give us the greater good without it. Thus we not only have among insects the silk-worm and the bee, with the "burnished Dragon-fly, with steel-

blue mail and shield," but bugs and fleas and mosquitoes —but the world nevertheless could not *exist* without the insects. "From the war of nature, from famine and death," says Charles Darwin, "the most exalted object which we are capable of conceiving—namely, the production of the higher animals—directly follows. There is grandeur in this view of life, with its several powers, having been originally breathed by the Creator into a few forms or into one; and that while this planet has gone cycling on, according to the fixed law of gravity, from so simple a beginning, endless forms most beautiful and most wonderful have been, and are being, evolved." —(*Origin of Species.*) Why this "war of nature, this famine and death" were necessary to this "most exalted object," why all should proceed *so slowly* from one or a few germs, why an age of great toads and other reptiles should precede the advent of man on this earth, why this "martyrdom of man," with war the great organizer, this pressure of population on the means of subsistence, have been necessary to his progress, is still a mystery, but it certainly cannot be reconciled to Almighty Power. To us also it would seem that the power that produced one germ could just as easily have produced hundreds, and have saved some millions of years in bringing about our present state; so also the conditions that produced one man might as easily have produced, and most probably did produce, all the marked varieties.

Still we find the Supreme Source of all

> "From seeming evil still educing good,
> And better thence again and better still
> In infinite progression."—*Thomson.*

"Where'er I looked a younger hour
Trampled his fellow gone before;
Change was in all, but evermore
Power did succeed to other power,
Life ever lived. The vital store
Exhaustless did itself renew
From death, whereout there always grew
Fresh forms of life which Nature bore.

* * * *

And it shall be
When earth is old, and He who gave
Resumes her essence, I can have
No being in eternity."—*Maurice Penderrick.*

Such is my conviction as regards myself, and I am perfectly reconciled to it.

Francis Quarles, writing in 1634, says :—

"Let wit with all her studied plots effect
The best they can;
Let smiling fortune prosper and perfect
What wit began;
Let earth advise with both, and so project
A happy man;
Let wit or fawning fortune vie their best;
He may be blest
With all the earth can give; but earth can give no rest.

Whose gold is double with a careful hand,
His cares are double;
The pleasure, honour, wealth of sea and land
Bring but a trouble;
The world itself, and all the world's command,
Is but a bubble.
The strong desires of man's insatiate breast
May stand possest
Of all that earth can give; but earth can give no rest.

If this were true, and I am not disposed to take this pessimist view of things, what man requires in early life, when he is young and strong, is not rest, but full activity in the path of duty, and when he gets old and has finished his allotted term of threescore years and ten, what he wants is Rest. Life is dependent upon "the continuous adjustment of internal relations to external relations." With much time and trouble this adjustment has taken place here much to our advantage, but we do not know to what extent this adjustment might be disturbed in any other world, or even on the road to other worlds, particularly when we have left our bodies behind us, and some 40 millions of naked souls are going the same way every year. What I seem to require, and to long for, is Rest, and not to begin life again in some new world. Altogether I would rather not face the uncertainty, but would prefer to be as I was before I was born, particularly as there will be many to take my place here, and no want of increasing happy life. W. R. Greg seems to have felt on this subject very much as I do. He says :—"*Age cannot*, from the very law of its nature, *conceive itself endowed with bounding energies of youth*, and without that vigour, both of exertion and desire, renewed existence can offer no inspiring charms. Our being upon earth has been enriched by vivid interests and precious joys, and we are deeply grateful for the gift ; but we are wearied with our life, and feel scarcely qualified to enter on the claims, even though balanced by the felicities and glories, of another. It may be the fatigue which comes with age —fatigue of the fancy as well as of the frame ; but

somehow, what we yearn for most instinctively at last is *rest*, and the peace which we can imagine most easily, because we know it best, is that of sleep."—*Miscellaneous Essays*, p. 258. I have enjoyed my term and am thankful, and I do not complain that the term of life allotted to us is so short. If there were any real or reasonable cause of complaint those have most to complain of who have never come into existence at all. In a very short time now I shall be gone,

> "Quiet at last reposing
> Under the moss and fern."

and they shall write upon my grave

THE WEARY ARE AT REST.

Permitte cætera Deo.

CONCLUSION.

Sept. 18th, 1884.

The last stage of all that ends this "strange, eventful history" has now come to me: not in the Shakspearean sense of the seven ages, since I suppose I am only in the sixth stage. But my time is come, and in about a month, in all probability, it will be finished. From the nature of my disease there must be a gradual wasting of flesh and strength till the end comes. This process does not appear to me to be attended with much pain. I shall get weaker and weaker till the weary is at rest. For fifty years and more I have been an unbiassed and unprejudiced seeker after truth, and the opinions I have

come to, however different from those usually held, I am not now, at the last hour, disposed to change. They have done to live by, they will do to die by. I have long been of the same opinion as that recently expressed by Herbert Spencer, "that the one absolute certainty that remains is that we are in the presence of an Eternal Energy, from which all things proceed." And also, "that the Power that manifests itself in consciousness is but a differently-conditioned form of the power which manifests itself beyond consciousness." It has been seen I have endeavoured to carry this out in some little detail, and to show that—

> "The Poet, faithful and far-seeing,
> Sees alike in flowers and stars a part
> Of that same Universal Being,
> That is throbbing in thy brain and heart."

As to the question of the continued individuality in some other world after death, I have no hope or expectation or belief even in its possibility. Body and soul make a man: when they are separated neither can retain its identity. I am very thankful for the long term of happy life that has been allotted me. I am quite willing to retire and make room for some better fellow to come after me. We cannot die. Our individuality may be lost. But is the individuality of the very best of us worth retaining? Much less that of the great multitude.

"We live in the Eternal Order, and the Eternal Order never dies." I do not know where this has been better expressed than by Constance C. W. Naden in her "Songs and Sonnets of Spring-time," in the concluding verses of her "Pantheist's Song of Immortality":—

"Yes, thou shall die; but these almighty forces,
That meet to form thee, live for evermore:
They hold the suns in their eternal courses,
And shape the tiny sand-grains on the shore.

Be calmly glad, thine own true kindred seeing
In fire and storm, in flowers with dew impearled;
Rejoice in thine imperishable being,
One with the essence of the boundless world."

Mr. Bray lived scarcely three weeks after the above Conclusion was written from his dictation, and Sunday, October 5th, was his Day of Rest.

APPENDIX.

APPENDIX.

My autobiography was printed October, 1882. This was done to save trouble, as it was so interlined, &c., that it would have been very difficult for any but the writer to make it out correctly. I am 73 years old this month—January, 1884—and I may yet live to add many "wise saws and modern instances" to what has already been written. My memory for names is fading, the mind acts more slowly, or stands still—that is, time passes without consciousness, but my judgment, when my health is at its best, is, I think, as strong as ever. What I may add will be illustrative or confirmatory of what I have already written; it is seldom at my time of life that new thoughts arise. If I have found a thought which I think calculated to interest, or to be of service to the reader, I have given it in the words of the author.

Life.

Life is dependent upon "the continuous adjustment of internal relations to external relations." Mind is dependent upon Life, and happiness is a condition of the mind to be reached only through the path of duty. The path of duty is not confined to the following of a few moral maxims which regard only our relations to our fellow creatures, but it must include all upon which life depends, as all depends upon life. In order to effect this nice adjustment of our internal to the external a knowledge of Natural Law in

all departments is required. From ignorance of these natural laws, and consequent want of obedience to them, most of the ills of life arise, and good people often do wrong from ignorance, as well as the bad who do wrong knowingly and intentionally. The nice relationship of our bodies to Physics, Chemistry, Animal and Vegetable Physiology, and Mental Science, is very imperfectly understood by the wisest, and little, if at all, by the multitude. To the want of such knowledge George Combe traces not only a general deterioration of constitution in his own person, but some permanent structural injuries. "The bones," he says, "were imperfectly developed; and bent clavicles and a slight distortion of the spine, with chronic irritability of the mucous membrane of the lungs, were the consequences." To the suffering caused by his inability to sit upright during the long hours of confinement at the High School on the backless seats he attributes the distortion of the spine. Combe's parents were among the most enlightened of their day, and most religiously anxious to do their duty to their children, yet, he says, "Neither in church, nor school, nor in the family circle, was one solitary rational idea communicated to me concerning my own nature, or the nature of men and things, or my own relationship to them." Things are not quite so bad now as they were in George Combe's time, thanks to the wide circulation of his Constitution of Man, his brother Dr. Andrew Combe's Principles of Physiology, and similar works, still it is a question whether in ignorance or forgetfulness of the fact that the brain is the organ of mind, as much mischief is not being done to young, unmatured, growing brains by overwork as was done to George Combe's spine at the High School.

No connection can be traced between cause and effect in the world, except one of purpose for the benefit of the whole sensitive creation. This connection was originally ordained, and is constantly upheld with that view, and it is our duty to place ourselves in harmony with that Divine Order. We are definitely related to everything around, we have to learn what that relation

is, and our well-being depends upon the more or less perfection with which we can adjust our internal relations to these external ones.

It is quite true, as George Combe says, that "a consequence of good or evil is attached by the Creator to every action of man, and that the good follows actions which conform to reason, morality, and religion, while evil is the consequence of error, passion, and injustice in its every form." "There is no stronger conviction in this age," says Max Müller, "than the conviction of the scientific men that all happiness depends upon the knowledge of the Laws of Nature and the careful adaptation of human life to them. ("Natural Religion," p. 365.)

We go now to church, and in our prayers ask God to interfere with those laws which he has thus established for our benefit. We hear there of Ten Commandments: eventually we shall learn that the whole Order of Nature is Divine and God's Laws, and the difference between the religious and secular will completely disappear. We shall go to church, then, to learn what these Laws are, and Science will take the place of Superstition. The earth travels at a fearful rate, both in its orbit and on its axle, and we go with it in perfect safety. Why? Because we move with it. It is precisely the same with all its other movements, called the laws of Nature; if we move with them we are unhurt, if we do not we suffer. "We are bound," says J. A. Picton, "to conform ourselves with the Divine order of the world, and to sacrifice pleasure, profit, life itself, if necessary, for the working out of that order into higher forms of human society." "It is only by the identification of ourselves, body and mind, with Nature, that we truly live: all non-identification is error, disease, death." We are going that way, although not fast: thus Sir W. Siemens, President of the British Association, 1882, in the concluding words of his address, says, "We shall thus find that in the great workshop of Nature there are no lines of demarcation to be drawn between the most exalted speculation and common-place practice, and that all

knowledge must lead up to one great result, that of an intelligent recognition of the Creator through his works." And Emerson says :—"I look for the new Teacher that shall follow, and for those shining laws (the Hebrew and Greek Scriptures), that he shall see them come in full circle; shall see their rounding complete grace; shall see the world to be the mirrors of the soul; shall see the identity of the law of gravitation with purity of heart; shall show that the Ought, that Duty, is one thing with Science, with Beauty, and with Joy." —"Emerson at Home and Abroad," by Moncure D. Conway, p. 137.

[George Combe has left a portion of his property in Trust, that the Trustees "may as seems best in their judgment," inculcate and carry out the above doctrine.]

Life in Other Worlds.

Professor Whewell, the great mathematician, wrote a very learned essay to show that in the whole Universe the Earth is most probably the only habitable globe. The Professor's idea of the stars, as to their utility at least, seems very much to resemble that of the little child who thought that they "were little gimlet holes to let the glory through." Fancy, — of all the countless worlds our own the only inhabited one, and with such creatures! "We now know that our earth is but a fraction of one out of at least 75,000,000 worlds."—"Sir Jno. Lubbock." Force is everywhere, and Force is Mind; acting intelligently, and from the fiery mist evolving a beautiful world like ours. Given Life, which is one of the modes of manifestation of this universal force or mind, and there is no reason why there should not be "the continuous adjustment of the internal relations to the external relations," as with us, in as varied conditions as there are varied worlds. Conditions have greatly varied with us in the geological eras. In the times of the great toads the atmosphere that supported life was probably very different to what it is now; as also is the difference now between land and water. The differences in Light and Heat and

Cold in Mercury, Venus, and Mars are scarcely greater than these. And why are we to suppose that Man is the most perfect creature that can be made? What is wanted is the creation of happiness—the evolution of pleasurable sensibility; and there is no reason to suppose that this requires conditions in any way resembling our own. Our instincts and mental powers are inherited experiences, and probably transmissible in states differing widely from animal structure here.

The Survival of the Fittest.

"Nature, which governs the whole, will soon change all things which thou seest, and out of their substance will make other things, and again other things from the substance of them, in order that the world may be ever new."
—*M. Antoninus.*

"It is a condition of our race that we must ever wade through error in our advance towards truth; and it may even be said that in many cases we exhaust almost every variety of error before we obtain the desired goal. But truths once reached by such a course, are always most highly valued; and when, in addition to this, they have been exposed to every variety of attack which splendid talents quickened into energy by the keen perception of personal interests can suggest;—when they have revived undying from unmerited neglect; when the anathema of spiritual, and the arm of secular, power have been found as impotent in suppressing as their arguments were in refuting them, then they are indeed irresistible. Thus tried and thus triumphant in the fiercest warfare of intellectual strife, even the temporary interests and furious passions which urged on the contest have contributed in no small measure to establish their value, and thus to render these truths the permanent heritage of our race."—"Babbage's Bridgewater Treatise. Our race is a part of Nature, equally, with all other things, obedient to its laws, and Man, Mind and Body, is "part of the great series of cause and effect, which, in unbroken continuity, composes that which is, and has been, and shall be—the sum of existence." Minds are born very much as bodies are, and in each case we have to recognise the survival of the fittest. "Of fifty seeds

she often brings but one to bear." Nature seems as much to require experience as Man does. She seems to try all modes of being, and all forms of life, and infinite numbers of these forms, and the best only are retained and become permanent. The weak have always gone to the wall, and the least profitable have been "stamped out." It is by the martyrdom of Man that his highest interests have been assured.

"Who trusted God was love indeed,
And love Creation's final law."

Whatever we may hope as to the final triumph of love, it is probable that up to the present time more progress has been derived from strife. Whatever is best worth having we must fight for, and in that fight is found health and strength of body and mind, and space is cleared for the exercise of all our highest faculties. The strong thing, *in the long run*, is the right thing, and might is right, for that only can endure. The survival of the fittest, that is, that the weakest should go to the wall, does not accord with our sense of justice, but if it is best for the interests of the whole it must be right, and we must educate our moral sense up to the point in which we shall be willing to stand aside and make room for the "fittest;" but if we are not willing, Nature will not cease to act upon the law. The highest law of life is subordination to the universal good. It is this law that has raised such a cry from the sufferers, who do not feel at all willing to retire and make room for the better endowed, but *demand* "another and a better world." But surely to live at all is more than any of us have a right to demand. True philosophy sets itself to face the facts of this life, however disagreeable to us as individuals, rather than at once to proceed to make another world more to our liking.

Our Own Well-being.

The Ant and the Bee, we are told, have risen to the virtues of self-sacrifice and patriotism, but if it gives as much pleasure to these creatures, as it evidently does, to

devote themselves to the care of other individuals' offspring, as to their own, and to the good of the community as to their own individual good, where is the self-sacrifice? So, as a rule, men are not likely to divest themselves of moral restraints so long as it is the law of their nature to seek their own well-being—the highest enjoyments. If they please themselves, and know their own interest, they will seek their highest enjoyment in the highest and strictest morality. "Virtue," according to Shaftesbury, "is a part of the existing harmony of the world, and may be left to take care of itself." "Supreme Wisdom," he says," has made it to be according to the private interest and good of everyone to work towards the general good." Sacrifice has hitherto been the base of all religions, but self-sacrifice is ordinarily our highest good; where it is not it cannot become a moral law, for that only can be a moral law that admits of universal application; and if self-sacrifice were the law in any other sense than our own good what would become of the race? Vicarious atonement has hitherto been an essential doctrine of Christianity, but as the breach of necessary laws entails inevitable penalties, such penalties being for our good could not be suffered vicariously.

Creation.

The Kumis of Chittagong believe that their Deity made the world and the trees and the creeping things, and lastly he set to work to make one man and one woman, forming their bodies of clay; but each night, on the completion of his work, there came a great snake, which, while God was sleeping, devoured the two images, At length the Deity created a dog, which drove away the snake, and then the creation of man was accomplished. We might suppose that this account of the creation was taken from the Hebrew, according to Moses, only the Kumis Deity appears to be so much wiser than the Hebrew, who set no watch, but allowed the snake to enter and seduce poor Eve into an act of disobedience for which single act the earth was cursed, and she was damned with all her posterity. That all should suffer for the sin,

of our first parents does not seem just according to our ideas of justice, any more than we can reconcile it to our sense of justice than any should afterwards be saved by the sufferings of an innocent person. No doubt the giving a religious sanction to this account of the fall and the atonement has done great injury to the greatest of all virtues—justice. But we are now told that such "records of barbaric thought and life, as contained in the Hebrew Scriptures, have passed into the culture of the 19th century." Dr. Norman Macleod ("Good Words," June, 1875) tells us that "the Bible practically says to all seekers after God, 'Whom ye ignorantly worship, Him declare I unto you.' . . . It professes to give a true history, in harmony with reason, conscience, and experience of God's revelation of Himself during past ages, culminating in Jesus Christ, and continued in the Church of His Spirit." It is to be hoped that the good Doctor did not often read his Bible, but was satisfied with as much of it only as had passed into "the culture of the 19th century." Dr. Macleod tells us that "God has manifested in humanity the same kind of joy He Himself had in beholding the works that He had made very good, and in which He rested and reposed." (Idem. p. 421.) Why, while He was thus resting and reposing in beholding the Paradise he had made very good, Eve was just about to get herself turned out of it, and to bring upon herself and posterity all the evils that were the supposed consequences of such fall. The Kumis Diety created a dog to keep out the snake, but nothing was provided here, because the woman was to be left perfectly *free*. But if she were *really free*, then what she would do would be undetermined, uncertain, might happen or might not happen, and Omniscience itself could not forsee that which was left contingent, that is, uncertain as to what would happen or not, and thus the Deity would not know of the approaching catastrophe, and this would account for His joy and rest and repose in what he had made very good. If God did foresee what would happen, and that Eve would certainly get turned out, then Paradise was only "a mockery, a

delusion, and a snare." But doubtless Dr. Macleod had his own way of satisfactorily accounting for the Fall. I trust it was not that of his brother Calvinists in Scotland as expressed in the Westminster Confession of Faith, "That this their sin God was pleased, according to His wise and holy counsel, to permit, having purposed to order it *to His own glory*."

The Mystery of Evil.

As all actions are equally "determined" or "necessary," there is nothing in the actions themselves that renders them either good or bad, their character must depend upon their tendency (*i.e.*), their tendency to produce either pain or pleasure, and the only evil then is pain. But is pain an evil, or rather has not all the good in the world been produced by it? As I have previously shown, "a *consequence* of good or evil is attached to every action of man, and the good follows actions which conform to reason, morality, and religion, while evil is the consequence of error, passion, and injustice in its every form." "Evil deeds must bear bitter fruits"—"an evil deed, like a newly-drawn milk, does not all at once turn sour; yet, smouldering like fire covered by ashes, it follows the food,"—"a man speaks or acts with an evil thought, pain follows him, as the wheel follows the foot of the ox that draws the carriage."—(Gotama the Buddha.) This pain is the most efficient corrective of the error we can conceive. "Pains are the subjective concomitants of such organic changes as are harmful to the organism, while Pleasures are the subjective concomitants of such organic changes as are beneficial to the organism–or, we must add, to the species." [Mental Evolution in Animals, p. 106, G. J. Romanes.] All finite intelligences are liable to error, and all require a corrective. But the question is, Could we not have the good without the evil, the pleasure without the pain? It would appear not, for what can we reason but from what we know. As to man, pain has made a "man" of him, and raised him from a savage to his comparatively proud position. As Fiske says, "Thus, with Michelet,

we come to regard pain as in some sort the artist of the world, which fashions us with the firm edge of a pitiless chisel, cutting away the ill-adjusted, and leaving the nobler type to inherit the earth. ("Outlines of Cosmic Philosophy," vol. 2, p. 462.) It is long since all things began to evolve themselves or to grow out of, as we are told, "the fiery mist." Different creatures have appeared as the world has become prepared for them, and we have had to pass through an era of great toads before man could live here. In each case the internal and external environment had to be nicely adjusted before life was possible, and the earth is suited to its inhabitants, because they have thus grown out of it. Man is the last and the highest creature that has come into the world, and this adjustment, that has made his life possible, is yet very imperfect. Much of what is called Evil is owing to this; man, as yet, is ill-adapted to the physical changes going on around him, but it is the efforts towards a more perfect adjustment, as we have seen, that have made man. The world acts as our bodily functions do, unconsciously, by what we call physical laws. Our bodies are liable to derangement, and when this takes place, a bell does not ring inside as in our machines, but pain, proportionate to the possible injury, advises us of it. It is the same in the world, but the storms and tempests, hurricanes and earthquakes are necessary to put things right; it is beyond man's power to do so, but he may anticipate their coming and evade their consequences.

Pain, if an evil, appears to be a necessary one, *and the only one*; and man, as usual, has made the mystery. He is free to act as he wills, but he is not free to will; his will is determined by motives, by the laws of his mind, but if he is not free then there can be no "Sin," and if no sin it is said no "Virtue." But if there is no sin there is error that requires correcting: and virtue is not that which is free, but that which gives pleasure—produces happiness.

"But note," says Mr. Fiske, "that such a solution (as the one I have given above) of the mystery of pain

is attainable only by the complete elimination of anthropomorphism from the problem, . . instead of postulating a quasi-human Will as the source of phenomena, we must rest content with an Inscrutable Power, of which the properties of matter and motion, necessitating the process of evolution, with pain and wrong as its concomitants, are the phenomenal manifestations."—Vol. 2, p. 463. As I have shown, I do not agree with Mr. Fiske, but I agree still less with those who connect Infinite Power and Benevolence with pain and suffering, or a Perfect God with an Imperfect World—these to me are not mysteries, but contradictions. Neither do I agree with those who hold that God made a perfect world and then allowed one of His creatures to spoil it, in order, as the Westminster Confession of Faith says, "That he might turn it to his own glory;" but I believe the best has been done that could be done; and herein I do not make a mystery, as the facts seem plain enough, but limit God's Power rather than his Benevolence.

The *Spectator* seems very much exercised to reconcile the catastrophe at Sunderland, June, 1883, in which some 200 children were crushed to death, with Theism. "It is an inexplicable Will, it says, especially to those who believe, as we do, that God governs as well as reigns. What should we say of a man who, merely by putting a thought into Mr. Fay's head, the thought to stand at the gallery-door and see the children out in batches, could have prevented that ghastly massacre, and did not put it? Yet that must be true of the Almighty, if any one of our ideas about his attributes is true, if he foresees, if he is all-powerful, if he has free-will. . . . The Theologian, like every other man, is studying the Infinite, and when he has thought himself out, he can only acknowledge that he is always at last face to face with a mystery past his solution." To assume that God could prevent all the evil in the world and does not would be a mystery indeed, but the mystery is of our own creation by assuming that He could do so by our increasing His power at the expense of His goodness. By so doing we make God responsible for the evil, for to

permit evil that you can prevent is the same as causing it. Out of compliment to what we assume to be Almighty Power we hand over the government of the world from the principle of Good to the principle of Evil. Then as to Prayer and Special Providence, we are wise enough to see that interference with general law would make the exercise of both Instinct and Reason impossible. If parents could bring themselves to believe that their children were under God's special care, it is very little care that they would take of them themselves. The consequences of wrong-doing must be *inevitable* if we are to learn to do right.

James Hinton says, "Abstract the love of a mother for her babe and what have you? Pain, weariness, wakefulness, anxiety, toil. But add the mother's love, and you have the unspeakable joy of a mother over her first-born." So the presence of pain in the world, the only evil, may it not be entirely absorbed in the greater pleasure? Force, the active element in the world, which underlies all change or phenomena, is everywhere present, and being spiritual in its nature may thus constitute a Spiritual Unity, and the happiness that grows out of it may be one also; if so, the great aggregate of happiness must completely obliterate the pain. The necessary evil is swallowed up in the greater good.

The Laws of Nature are simply God's mode of working, or rather, may they not be supposed to indicate His Nature and Attributes? Nature and God are inseparable; as Dr. Caird says, "When God has constructed this machine of the universe (or should we not rather say on the principles of evolution, grown into it), he cannot so leave it, or the minutest part of it, in its immensity and intricacy of movement, to itself; for, if He retires there is no second God to take charge of this machine. Not from a single atom of matter can He who made it (or rather whose body it is) for a moment withdraw His superintendence and support; each successive moment all over the world the act of creation must be repeated."

Pessimism.

Imperfect as the world is at present and full of the pain requisite to set us going and to keep us in the right path, Pessimism is a madness. The world is the worst of all possible worlds says Schopenhauer ; and existence is in itself an evil says Von Hartmann. Will, in its nature, we are told, is striving, and all striving is necessarily suffering. How stand the facts ? As Locke says, all volition originates in uneasiness, and where the end desired is a necessary one to our existence, pain may be necessary to set us going, but it is only to set us going in the path of pleasure. If we forget to eat the pains of hunger remind us of it ; but eating is not suffering, and the pain bears but small proportion to the pleasure. It is the same with all our feelings and faculties—their legitimate gratification is attended with pleasure, and the striving necessary to attain this gratification is itself often pleasurable, and is the means of keeping the body in the health required to secure the pleasure. The aggregate of the pleasurable feelings we derive from all our faculties constitutes happiness, always *naturally* greatly in excess of the pain. These facts are so plain that I wonder any can be found to deny that happiness is the rule and pain the exception. Still there is a great deal of pain and suffering in the world greatly exercising the faculties of those who try to reconcile so imperfect a world with a Perfect and Almighty Creator. In "Reasonable Apprehensions and Reassuring Hints," the Rev. H. Footman (Simpkin and Co.) tells us what we ought to think about it, and in places seems to me, with much candour, to come nearer to the truth than his brethren of the cloth generally. Mr. Footman says "The thought of the pain, of the apparently undeserved and hopeless and useless suffering of which the earth has been for countless ages the theatre, is a thought which generates harrassing and harrowing questions, as to the goodness of God ; and apart from the *Revelation of God in Christ*, I must own I know of no answer to those questions, no answer which even hope itself can seize on as

completely reassuring." How "the Revelation of God in Christ" can affect the countless ages before man so recently came upon the earth, or how it can affect the vast majority of men in the world who never heard of Christ, I cannot imagine, but the rev. gentleman gets more comprehensible and nearer the truth as he goes on. He says "I speak with great diffidence, with great deference, but as far as I can see, the law, which is paramount, and the furthest reaching in Nature, is the one which combines into one decree these two clauses: *Be fruitful and multiply—slay and eat.* And the main object, if I may venture to construe in inadequate language the apparent object of an Infinite Mind proclaimed in facts, seems to be the production, *through sacrifice*, of higher life out of the death of the lower. The more I read and think and try to observe of 'Nature,' the more deeply does this view of God's work seem 'ingrained in me.'" Others of our highest minds have reached the same conclusion by a different and more scientific route. Thus Sir W. W. Gull tells us that "Suppression and reappearance in a new and higher form was to him the fundamental law of physiology." The object aimed at in "Nature" seems to be a higher and still higher degree of life, not as an end, but as the means of producing a still higher and higher degree of happiness. Death, which we consider the greatest evil, but which in fact is the greatest good, is simply the invisible way in which this law of progress is passed on from one form to another. It is our self-conceit, our wish to retain our own individuality and personality, which makes the good here less clear.

Mr. Footman is no Pessimist, he says, "if we fully recognise the purpose which, as I have said, Nature seems to lead us to infer is paramount in the mind of her Author, we shall be very much struck with the immense and incalculable amount of happiness which prevails in the sentient creation at any given moment, and which has prevailed upon the earth through countless ages of pre-historic times. The feeling which will then attend our contemplation of Nature will be one of wonder, that

a design and a method, which, prior to experience, we should have said must be attended at every turn by individual suffering, and which must almost exclude pleasure from the universe, should yet have been executed in a manner so wise and so kind as to have filled the earth with such a vast aggregate of pleased and enjoyable existences."

"Generally speaking, the preservation of the happiness of sensitive creatures appears to be the great object of creative exertion and conservative providence. The expanding of our faculties, both bodily and mental, is accompanied with pleasure, the exercise of those powers is almost always attended with gratification; all labour so acts as to make rest particularly delicious; much of labour is enjoyment; the gratification of those appetites by which both the individual is preserved and the race is continued, is highly pleasurable to all animals; and it must be observed that instead of being attracted by grateful sensations to do anything requisite for our good or even our existence, we might have been just as certainly urged by the feeling of pain, or the dread of it, which is a kind of suffering in itself. Nature, then, resembles the law-giver who, to make his subjects obey, should prefer holding out rewards for compliance with his commands rather than denounce punishments for disobedience. But nature is yet more kind; she is gratuitously kind; she not only prefers inducement to threat or compulsion, but she adds more gratification than was necessary to make us obey her calls. How well might all creation have existed and been continued, though the air had not been balmy in spring, or the shade and the spring refreshing in summer; had the earth not been enamelled with flowers, and the air scented with perfumes! How needless for the apprecia tion of plants was it that the seed should be enveloped in fruits the most savoury to our palate, and if those fruits serve some other purpose, how foreign to that purpose was the formation of our nerves so framed as to be soothed or excited by their flavour! We here perceive Design, because we trace adaptation. But we at the same

time perceive Benevolent Design, because we perceive gratuitous and supererogatory enjoyment bestowed." (Henry Lord Brougham.)

"You write," said a popular novelist, "as if you believed that everything is bad." "Nay," said the other, "but I do believe everything might be better." ("Fortnightly," Jno. Morley's valedictory address.) The Rev. Footman evidently does not believe that everything is bad, only that everything might be better. This is the proper feeling, and it is our duty to help to make it so. The world has been greatly improved by others for us before we came into it, and it is our duty to leave it a little better for our having been here, for those who are to come after us. It is the function of Dominant Will thus to act upon matter, and the evils in the world retire before it. Discarding optimist and pessimist, George Eliot suggested the word Meliorist.

If we choose to dwell on Death and not on the life preceding it, we may make out a case for Pessimism. Schopenhauer says, "Life is only a struggle against Death, with the certainty of being conquered." If, as is so often the case, in the passion of Love, which fills the world with the most intense happiness, we dwell only on the present too frequent cross loves, we may also make out a case for Pessimism; but we might as well do away with fire because some people burn themselves or burn down their houses."

Natural Selection and the Survival of the Fittest, and the Pressure of Population on the means of subsistance have been God's principal means of producing the Greatest Happiness in the world, but we must judge by the end, not the means.

Death.

"Death is here, death is there, death is busy everywhere."

"All things that we love and cherish,
Like ourselves must die and perish,
Such is our rude mortal lot,
Love itself would did they not."—*Shelley.*

Everything dies that it may be born again in a new and improved form, from a monad to a man, from an atom to a world.

St. George Mivart makes Frankland say in "Nature and Thought," why may not the universe be Eternal? Why may not the whole myriad suns and systems have pulsated rhythmically, through an eternal past, to and from a state of nebula to a state such as that in which they now exist, or, (as is perhaps more probable) why may they not so alternate, bit by bit, first one and then another system of worlds collapsing into nebula, to be again slowly rechurned into suns and planets? I see no reason why such a process should ever cease or ever not have been, or why life may not be ever repeating and creeping, as it were, over the face of the cosmos as one cosmical body after another happens, here and there, to get into a state fit to give origin to and sustain it—a state in which it may continue for a passing moment of a few billion years." p. 181.

Death is simply a mask of Life's transformation. Whatever grows in time is the child of time, and is born, and lives, and dies, at its appointed day. We are no exception to this law. Dr. Darwin was more impressed than Buffon with the evenness of personality between parents and offspring, so that these latter were not "new" creatures, but "elongations of parents," and hence "may retain some of the parent system."

"And, oh! how blessed it will be when it is all over to lie down in that dear churchyard." (Charles Kingsley, Life and Letters, p. 245.)

"Twenty times a day death is present to my thoughts, and even in my happiest moments I contemplate it with satisfaction, without any reference to a future state whatever, as a mere dismission of this mortal body when its powers of usefulness and enjoyment are exhausted." So writes Geo. Combe, and he there expresses my feeling exactly.

Deity.

Professor Tyndall tells us that "Matter contains the promise and potency of every form of terrestrial life." "By supposing the present material world," says Huxley, "to contain the principle of its order within

itself, we really assert it to be God; and the sooner we arrive at that Divine Being, so much the better. When you go one step beyond the mundane system you only excite an inquisition which it is impossible ever to satisfy." (*Hume's Life*, p 151.)

The author of "Ecce Homo" says that if men have ceased to believe in anything beyond Nature, the best thing for them to do, if they must have a God, is to deify Nature. Lucretius affirms "That Nature is seen to do all things spontaneously of herself, without the meddling of the gods," *i.e.*, of man-made gods, made after man's own image. If God is set aside in the name of universal evolution is this more than saying that the Universe is God, and that evolution or growth is the main attribute of His Being?

> God dwells within, and moves the world and moulds,
> Himself and Nature in one form enfolds.—*Goethe.*

Bishop Butler also, in other words, says the same thing, "What is natural as much requires and presupposes an intelligent agent to render it so, *i.e.*, to affect it continually, or at stated times, as what is supernatural or miraculous does to affect it for once." Analogy, part 1, c. 1.

"But examine the matter from first principles, from this: If all things are not mere atoms, it is Nature which orders all things: if this is so, the inferior things exist for the sake of the superior, and these for the sake of one another." (M. Antoninus.)

The Ever Present Spirit, the All Pervading Mind.

God is all, "the ever-present power—that presents itself to us as force—a power that does everything and assumes all forms." It is universal gravitation; it is the all-pervading luminiferous ether—the light of the universe. There is nothing apart from the totality of things. God is known to us, not in essence or mode of Being, but in the history of evolution. He tries all forms of Being and all forms of Life, and insures the "survival of the fittest." May we not even believe that life is a lesson, and God is the learner;

that like ourselves He is guided by experience. The world, like everything else that has a beginning, must die; but its animating Spirit will not die with it, and the progress it has made may be retained in other worlds, which may be made, through the experience gained here, in less time, and without the great toads.

Sir H. Davy, under the influence of Nitrous Oxide exclaimed, "nothing exists but thoughts—the universe is composed of impressions, ideas, pleasures, and pains." Judge Holmes, of America, when not dreaming, says "all Nature is God's thought, without forethought." Both Bacon and Newton hold that there is an universal spirit-investment, the source of all movement, but Bacon knew nothing of the universality of gravitation. Gravitation governs matter and not matter gravitation, and gravitation with Newton was a Divine action.

Final Cause.

"It is manifest that nothing can be of consequence to mankind, or any creature, but happiness."—Bishop Butler.

I look upon the world, and the universe, as far as we are acquainted with it, as a great spiritual organism for the manufactory or evolution of happiness of which God is in some way the recipient, and of which he is the soul or intelligent moving power. As all things are equally necessary, one is not before or after, or higher than another; but as the true, the good, and the beautiful produce most happiness, we deify them and give them a preference, but they do not differ in kind, only in degree, from our other feelings. Virtue and piety, truth and duty, are erroneously treated as ends in themselves and not means towards the production of happiness.

"The object of Being is to create Deity," Deity being the centre of all the happiness which it is the function of all Being to produce.

The Supernatural.—Miracles.

If God and Nature are one, of course there can be nothing supernatural or above Nature, although there may be interference with Natural Law. All power is Will Power—conscious or automatic. There is no

necessary connection between cause and effect, invariable sequence is all we find. The connection is one of purpose, and will continue probably only so long as the purpose is answered. All life is dependent upon this invariability, being the nice adjustment of organization to things without, instinct being this experience organized. Of course, life would cease if this adjustment were disturbed by the laws of nature being altered. Hume says "the whole frame of Nature bespeaks an intelligent author," and Goethe is of opinion that "Matter can never exist and be active without mind," but we must not suppose that this "intelligent author"—this "mind," is altogether passive and content with merely upholding the laws which it has established. In the evolution of this beautiful world from the fiery mist much direct interference must have been required. From the first appearance of life upon the globe, from the monad to man, the plan has been to replace an inferior type by a superior one. The growth of the world has been constant in this direction, that is, to pass into higher and higher forms of existence. This evolutionists call "inherent tendency," by which they really mean the "intelligence" and "mind" of Hume and Goethe, and which all the world has imperfectly recognized as God, however widely it may differ from the God of the Theist. All the wonderfully complicated functions of our bodies go on unconsciously and act perfectly, but if there is anything wrong with them we become conscious of it, and the mind is called upon to interfere; and so it is in the great body of the universe, the Supreme Intelligence is always present, not to interfere with the established order of things, as that would be destroying its own work, but to supply any necessary interposition, or "necessary link," in the chain of progress. As the Will of man dominates the mere mechanical tendencies of the body, so does the Supreme Will the mechanical tendencies or laws of the universe—physical science and physicists notwithstanding. Of course this interference must be rare, and in accordance with the recognised order of nature. I believe, then, in the possibility of miracles (*i.e.*) in an

interference with the established order of nature, and which may take place as frequently as the Supreme Intelligence may see reason for interposing, but "Miracles" could not be brought in evidence of any Revelation, they could prove nothing but the presence of a power capable of interfering with the established order; but of the nature of that power, whether it was supreme or not, whether it was good or evil, true or false, it could tell us nothing. The Rev. Mr. Reynolds tells us that "God forsees all things, but forces nothing." How God forsees that which, if left free, may never happen, or how the Rev. Gentleman reconciles God's not forcing anything with Special Providence or Prayer, I am not able to understand, except that there are no contradictions that theologians cannot reconcile, and the Rev. Reynolds shows a most remarkable talent in that way.

Theism and Pantheism.

Some of my friends, principally among the Positivists have accused me of going *back* to Theism. There ought to be no mistake about this. I am not a Theist, as I understand the term, neither am I a Pantheist according to its usual acceptation. No Pantheist, I think, would accept the views of "The Supreme" contained above. The Theist believes in a God apart from Nature—infinite, and yet not including all; to me, God is everything or nothing. "In the things that are held together by nature there is within, and there abides in them, the power which made them; therefore the more is it fit to reverence this power, and to think, that, if thou dost live and art according to its will, everything is in conformity to intelligence. And thus also in the universe the things which belong to it are in conformity to intelligence." *(M. Antoninus.)* To me God is the ever present power, that presents itself to us as a force, a Power which does everything and assumes all forms. The world, which is all I know, is a growth towards higher and higher perfection—an evolution of higher and higher types of being, culminating at present in man. One underlying force, which is mental, supports and unites the whole—giving

Unity and perhaps Personality. I know of no other God than this, and the more we know, the more does this unity become apparent. Good and Evil are purely subjective, indicative only of man's pleasures and pains, and Morality is the indication of man's relation to each other, and comprises the rules and regulations by which they may live together in the most happy manner possible. The perfection of the whole is measured by the amount of happiness evolved, for "it is manifest," as Bishop Butler says, "that nothing can be of consequence to mankind, or any creature, but happiness," and this must apply equally to creator as to creature, for in reality they are one, all parts of the Great Whole. Happiness must constitute the essence of His being,—the evil being *lost* in the good, the pain in the pleasure. The Theist says "Individuals and God in them," the Pantheist "God and in this form," for to him, all "is the varied God." This is all we know, and yet the world will scarcely hold the books that have been written on Theology and Ethics.

We talk of "the great mystery" with respect to death and its consequences, but all creatures are born and die, and personally no more is heard or seen of them, and if that is not plain and without mystery I do not know what can ever be made so. I go farther, and take the optimistic view of the Irish Parson, "that it is a very Providential thing, for which we have reason to be thankful, that death has been placed at the *end* of life, instead of at the beginning."

Force and Inherent Tendency

"No form of matter that we are acquainted with can originate action: matter can only obey the forces that act upon it. . . . In Nature there is no inherent tendency whatever, nor can be—it is simply the denial of causation. All tendencies whatever are manifestations of effects; are the result of operant forces, either present or past. . . . Through all inorganic bodies force passes; it enters them, affecting them more or less intimately, continuing in for a longer or shorter time,

and then leaves them, being transmitted onwards to another recipient; but within organic bodies it *circulates*" —*(James Hinton.)* The fact is that the office of matter is not to originate action or motion, but to direct its mode of manifestations, giving to inorganic matter its peculiar properties or attributes, its "inherent tendencies" as they are called, to organic matter its functions. Thus force passing through the brain becomes conscious force or mind; it is then no longer known to us as a mode of motion, but it retains its force—mental force (Will-power) being the strongest of all forces. What is thus capable of becoming mind it is reasonable to suppose must always have been of the nature of mind, so that physical phenomena and mental phenomena, although apparently diverse, are really identical, and all physical motions, resulting from force, which is mind, are really mental. It seems to be the nature of mental acts, often repeated, to create their own body, by means of which they become automatic, that is, pass from the conscious to the unconscious—"adaptive actions always originating in conscious volition—by repetition may become mechanical or unconscious,"—*(G. J. Romanes)*—and thus all power becomes Will-power, conscious or automatic. "Mind," says Fiske, and his is the current opinion "still continues to us a something without any kinship to other things." On the contrary Mind is the only thing known to us—we know only our own consciousness, and "other things" all resolve themselves into forces which are transformed into mind, and are therefore directly akin. Thus all is mind, or if we prefer to say, force is material, why then, all is matter. In this way matter creates mind, and mind creates the world, that is, the world of our Perception.

Atheism.

Atheists admit the progress that has been made since the beginning of the world, but they ascribe this continued change for the better, not to Mind in Nature, which is called God, but to "inherent tendency" in things themselves to take "form" like the crystal and

snow-flake, with increasingly improved form everywhere When Topsey was asked who made her she said, "She s'pose she growed," and this is exactly the answer these philosophers give to the question, Who made the World? They suppose it grew. In this I quite agree with them, for evolution and growth are the same things. But the question is, Whence came the power by which it grew, and the direction of that power so as always to secure its progress? The persistence of force, or, that "each manifestation of force can be interpreted only as the effect of some antecedent force," shows that the power was not in things themselves, or in what we call matter, for "no form of matter that we are acquainted with can originate action;" Mind only can do that; but matter appears to condition it or to determine the direction of the force—that is, its mode of manifestation. The Atheist says this tendency was always there, that is, that it was inherent; the Pantheist says that ever-present Mind only can account for it, as there is so much more to account for than these tendencies, viz., their combination to produce the order and beauty now everywhere present. The Universe is One—a great Personalty: it grows like as *our* bodies grow, is directed by Mind in the same way as our bodies are, and acts both consciously and automatically in what is called Natural Law. We are parts of the Great Whole, with all our powers of mind and body borrowed from the Supreme Power. I can form no other conception of this Supreme Power. Most of the epithets applied to it, to me, are either contradictory or inconsistent with all we know of things. We are told the Divine Being is eternal, unchangeable, immaterial, omnipresent, omniscient, almighty.

The author of "Ecce Homo" says of the men who call themselves Atheists: "Whether they say God, or prefer to say Nature, the important thing is that there minds are filled with the sense of a Power to all appearance infinite and eternal, a Power to which their own being is unseparably connected, in the knowledge of whose ways alone is safety and well-being, in the contemplation of which they find a beatific vision."—*Natural*

Religion, p. 23. "That reign of Science which is announced in these days as a kind of ultimate Reformation, what is it but the general diffusion, and the acceptance as a practical rule, of this very conception of God in Nature."—*Idem*, p. 92. If the order of Nature is studied and its invariability acknowledged, it seems to make little difference practically as to whether men ascribe the source of this order to God or to self-evolution or "inherent tendency;" "the name of God may be dispensed with provided the reality that answers to that name is not wanting." I know of no better man among the Christians than Dr. Richard Congreve, the Positivist. Professor Tyndall tells us that, "though he has now rejected the religion of his earlier years, yet, granting him proper health of body, there is no 'spiritual experience' such as he then knew, no resolve of duty, no work of mercy, no act of self-renouncement, no solemnity of thought, no joy in the life and aspects of nature, that would not still be (his), and this without the least regard to any personal reward or punishment looming in the future." So also Professor Huxley says "that come what may to our intellectual beliefs and over-education, he sees no reason to doubt that the beauty of holiness and the ugliness of sin are, for those who have eyes to see them, 'no mere metaphors,' but real and intense things." (*Nineteenth Century*, No. 3, p. 537.) "None have reached," he says, "the lowest depths of immorality so long as they hold to the plain rule of not pretending to believe what they have no reason to believe, because it may be to their advantage to pretend." *Idem*, p. 539.

Sir Isaac Newton's great discovery was not of gravitation, but of the Unity which furnishes the proof of God's existence. Modern discovery has made this clearer, in its recognition of force as an entity, and of its indestructibility and persistence. Force is everywhere, and the active cause of everything. It rolls the planets in their sphere, and keeps them in their course, filling the interstellar spaces. Light and Heat, we say, are modes of motion—modes of motion of what? What moves? For there cannot be motion without something moving. The

entity Force moves. We can dispense with the Ether, in which the phantom atoms are theoretically supposed to swing. But this Force, what is it? Under the molecular action of the brain it everywhere resumes its original form, that of sensibility, consciousness, or mind. Force is Mind,—what we have hitherto called spiritual; —it is universal, and Universal Mind is God. As Sir I. Newton affirmed, the power or force that acts upon our earth, through 90 millions of miles, the distance from the sun, is spiritual.

A Priori Reasoning in Theology.

The late Professor Clifford, in his review of the "Unseen Universe," says:—"Our authors assume as absolutely self-evident the existence of a Deity who is the creator of all things." The common theological arguments the Professor represents as follows:—"Because atoms are exactly alike, therefore manufactured articles, and apparently indestructible, they must at one time have come into existence out of nothing. This can only have been effected by the agency of a conscious mind, not associated with a material organism," the logic of which the Professor illustrates by the following parody:— "Because the sea is salt and will put out a fire, there must at one time have been a large fire lighted at the bottom of it; this can only have been effected by the agency of the whale who lives in the middle of Sahara." —*Spectator*, Nov. 8, 1879, p. 1412.

Kant's religious instincts, it has been suggested, drove him to seek for proofs of the fundamental doctrines of Theology, after he had destroyed the old demonstrations of their reality in his "Critique of Pure Reason."

From the indications of order, of adaptation to end, of the greatness and majesty of Nature, we may infer the existence of a Divine Personality, who is wise and good and powerful, but we cannot infer that he is *infinite* in power, wisdom and goodness. The conception of such a Being, however, is, Kant contends, legitimated by the agency of the Moral principles, which requires for its purposes the existence of a Being of supreme perfec-

tion. He must be Omniscient, that he may be intimately acquainted with the profoundest mysteries of the human heart, and that not only in the past and present, but in the future. He must be Omnipotent, that he may award to all appropriate retribution. Similarly he must be Omnipresent and Eternal, and be possessed of all the other attributes which the Practical reason demands.

The idea of God is thus the creation less of the intellect than of the Conscience. The Conscience insists that Justice, according to its own notion of Justice, shall be done. It insists that every good man has a right to be happy. It argues that as he is not happy here he is to be happy hereafter, and that he is not only entitled to a future life, but to an eternal existence, because perfect virtue and perfect happiness demand an eternity for their conjunction, though even in eternity this ideal is never really attained. . . . Thus while the intellect is pronounced bankrupt, the solvency of the Conscience is affirmed. Such in substance is Kant's celebrated argument for the existence of God, the Soul, and Immortality. (See an admirable article on Kant's Moral Philosophy in *Westminster Review* for July, 1882.

In two articles on The Religious Future of the World in the January and February Nos., 1883, of the *Contemporary*, by W. S. Lilly, the conclusion the writer comes to is that "the two *great facts* of human nature are the sense of the Absolute and the sense of sin." He says also "The voice of conscience is mainly an accusing voice. Self-disapproval, guilt, remorse—these are its most notable phenomena; it speaks of a law broken and of a Lawgiver outraged; and thus it is the creative principle of natural religion."

Thus out of conscience Kant makes a Heaven; Mr. Lilly a Hell!

Hume says "'that all doctrines are to be suspected which are favoured by our passions,' and the doctrine that we are immortal, because we should extremely like to be so, contains the quintessence of suspiciousness." "If any purpose of nature," he says, "be clear, we may affirm that the whole scope and intention of man's

creation, so far as we can judge by natural reason, is limited to the present life." *Hume's Life by Huxley*, p. 176.

He also says experience certainly affords no presumption that the strong desire to live after death, which we call the aspirations after immortality, is any more likely to be gratified than that of the mother's wish that her child may live.

He also adds his testimony to the logic of Theologians. He says, "to oppose the logic of scholastic religion by such feeble maxims as these, that it is impossible for the same thing to be and not to be, that the whole is greater than the part, that two and three make five, is pretending to stop the ocean with a bulrush. Will you set up profane reason against sacred mystery?" *Life of Hume*, p. 143.

Our Love of Life and yearning for continued existence is ordinarily in proportion to what Phrenologists have called the organ of Vitativeness; this differs greatly among different nations and different individuals. It is small in the Chinese and large in Europeans, where it has been cultivated by Christianity for some two thousand years. This instinct must be very strong in Miss Cobbe, who would like her friends' spirits to visit her on her death bed to assure her of this Life to Come, and she sees no reason, she says, why she should "not indulge so ineffably blessed a hope."

Let us hear what another of our first women says upon the subject. Mrs. Carlyle, in a letter to her husband, July, 1846, says: "The most outrageous sceptic—even I, after two nights without sleep, cannot go ahead against that fact — (the belief in death)—a rather cheering one on the whole—that, let one's earthly difficulties be what they may, death will make them all smooth sooner or later, and either one shall have a trial again under new conditions, or sleep soundly through all eternity. That last used to be a horrible thought for me, but it is not so any longer. I am weary, weary to such a point of moral exhaustion, that any anchorage were welcome, even the stillest,

coldest, where the wicked should cease from troubling, and the weary be at rest, understanding both by the wicked and the weary myself." But "our difficulties, be what they may," in another world are to be unending. An awful thought! which I, either for myself or friends dare not face, but Miss Cobbe without the prospect of such a responsibility is driven to *despair*. That *dear* Mrs. Carlyle. The 3 vols. of her letters are not a page too much. Of all the women in the past I think I love her the most. She had all the genius of her husband, although it was of a different gender—feminine, his masculine: she had all his wit, and more than his wisdom.

Hear what another great woman, Harriet Martineau, has also to say on this subject. "When once Christianity," she says, "ceases to be entertained as a scheme of salvation, the question of a future life becomes indeed one of which every large-minded and unselfish person may and should say,—'what does it signify'? Amidst many alterations of feeling, I soon began to enjoy breathings of the blessed air of freedom from superstition,—which is the same thing as freedom from personal anxiety and selfishness;—that freedom under a vivid sense of which my friend and I, contrasting our superstitious youth with our emancipated maturity, agreed that not for the universe would we again have the care of our souls upon our hands." *Autobiography*, vol. 2, p. 219.

A Priori Reasoning in Theology—Prayer.

William George Ward, D.Ph., in a rather celebrated Essay, reprinted from the *Dublin Review*, of April, 1867, on the subject of Prayer, says, "It is a most certain truth of that religion—(the Christian and Catholic)—it is declared so repeatedly in Scripture that it would be absurd even to attempt an enumeration of texts—that the most available of all methods, for averting temporal calamities and for obtaining a healthy proportion of temporal goods, is prayer to God. . . . On the other hand, modern physical science has added strength to the proof otherwise existing of another and supple-

mentary truth ; viz., that external phenomena proceed uniformly and invariably on fixed laws. There is no inconsistency whatever, nor any approach to inconsistency, between these two truths ; and the only reasonable course, therefore, is heartily to embrace them both." Certainly it is only in proportion as we do embrace them both that we can expect any answer to prayer. Temporal calamities are not likely to be averted, or a healthy proportion of temporal goods obtained, without obedience to the uniform and invariable fixed laws by which alone such things are to be achieved. A man may say the Lord's Prayer five times over in one service, still he never expects his "daily bread" to be given to him unless he takes the natural and proper means to obtain it. God only blesses the means—that is, maintains the uniformity of the laws by which we may supply our own wants.

Belief, Tolerance, and Compromise.

Can we believe that which appears to us to be incredible or untrue? Can we believe black to be white, whatever may be the penalty for not doing so? The Early Church thought we could, and persecution with it was a matter of conscience, and consequently "in every prison the crucifix and the rack stood side by side;" and what was a little temporal burning to the eternal fire which awaited the unbeliever? and slow burning at the stake with green wood was accorded as a favour, as it gave more time for faith and repentance, and for that clear judgment which enabled the heretic to see what he could not see before! Lecky tells us that according to the unanimous belief of the Early Church, all who were external to Christianity were doomed to eternal damnation, not only on account of their own transgression, but also on acconnt of the transmitted guilt of Adam, and therefore even the new born infant was subject to condemnation until baptism had united it to the Church. As some theologian expressed it, "he doubted not there were infants not a span long crawling about the floor of Hell." St.

Thomas Aquinas afterwards suggested the possibility of the infant being saved who died within the womb—"Almighty God," he says, "may have means of saving it for aught we know." It is only a Saint who dare have suggested this, as the contrary was thought a mere truism, consequent on original sin and transmitted guilt.

But all this, and much beside, is gone by; the increasing moral sense of the world has been too strong for it, and the question now arises, what, and how much, can be retained? Matthew Arnold is of opinion that we may give up "the existence of a personal God, the consubstantiality of Jesus Christ with this personal God who is his Father, the miraculous birth, resurrection, and ascension of Jesus," and yet that there will be more that "makes for righteousness" left in Christianity than has been, or is still to be found, elsewhere in any other religion in the world. But there are not many who go so far as this with respect to what may be left out, or as to what may be retained. Lecky (Rationalism) tells us that "men have come instinctively and almost unconsciously to judge all doctrines by their intuitive sense of right . . . and that where Bible doctrine does not accord they re-translate it to make it fit." This, I think, is very true, and the question is, considering the good that is in Christianity, and that we have nothing as yet to take its place, how far we can be a party to it, how far our "tolerance" may extend, or whether we are justified in making any "compromise" with our conscience on the subject? May a man, who believes as Matthew Arnold does, that there is more that makes for righteousness in Christianity than in any other religious system, still call himself a Christian, although he is obliged to drop the supernatural and also the dogmas that have been added by the Church at different times? I leave every man to his own conscience in this matter, but for myself I agree with J. Allanson Picton, who in "The Essential Nature of Religion," says:—"It may occur to some readers of these pages that in the present state of opinion a good deal of this discussion might well have been spared. The notions with which we have been dealing

belong, it may be urged, to a day gone by; and though the words which embodied them may remain, the feelings answering to them are irrevocably dead. That this is so to a very large extent amongst the thinking portion of religious people has been already admitted. But it is not so with the unthinking numbers, who form of course a very large majority. And it never will be so with these, until those who think for themselves have the courage to speak according to their thoughts, and not according to the supposed necessities of a time which really requires nothing so much as plain speaking."

On the question of "compromise," however, Mr. Picton says, with equal wisdom, in his "Life of Oliver Cromwell," alluding more to politics than to religion, "Whenever the break-up of old institutions inspires half-educated men with the idea of judging everything by first principles, the best and bravest amongst them will often go farthest wrong. Knowing nothing of the conditions that make the process of evolution necessarily slow and apparently tortuous, they want to accomplish in a day, and at a stroke, what can only be achieved in a thousand years, by the slow co-operation of countless forces. They cannot understand that the fall of institutions leaves human nature still what those institutions have made it. Hence, the more daring and earnest and honest such men are, the more intolerant do they show themselves of accommodations, adaptations, and delays.—p. 282.

Revolution.

The author of Ecce Homo in "Natural Religion" tells us as of a thing of awful importance, which almost threatens the death of European civilization itself, "of a vast rebellion of the less prosperous classes against the whole system which has nursed them, a fierce repudiation on their part of the whole system or law way of viewing the universe, or worship, which lies at the basis of the civilised world. It includes a mortal hatred against all visible authority, a complete political revolution. . . . These are not reformers or progressists.

Their conceptions are of the archaic or primitive kind. They hold that happiness is a fixed thing within easy reach of all, and that civilization is the mass of frauds by which it is appropriated to the few. Their object, therefore, is not to advance civilization, but to destroy it by assassination and massacre."—p. 220.

No doubt the present phase of civilization favours too much the interests of the few at the expense of the many, but that can not be remedied by violence. Democracy must advance—nothing now can stop it, and power has passed and is still slowly passing into the hands of the people, and it is not likely that they will be satisfied with our present social system, and it must pass away. But if mechanical invention or new social arrangements could free the working classes from labour before they are morally and intellectually prepared for it, it could only be to the retarding of real progress. What we want and must have to render all progress safe and permanent is the development and perfecting of every mental and moral faculty. This is necessarily a slow process, and every real reformer will throw his weight into the machine so that we shall not attempt to go faster than this can take place.

Superstition.

"For no more can he who understands but one religion understand even that religion, than the man who knows only one language can understand only one language." *Primitive Culture, Edward B. Tyler.* Sir Samuel Baker, writing of the Kytch, says, "Nor is the darkness of their minds enlightened by even a ray of superstition." No doubt superstition has had, and still has, its uses, and it must continue till science takes its place; but it has also its dark side; thus Martin Luther thought the witches spoiled the farmer's butter and eggs, and he said "I would have no pity on these witches; I would burn them all." As Tyler says, "As men's minds change in progressing culture, old customs and opinions fade gradually in a new and uncongenial atmosphere, or pass

into states more congruous with the new life around them."

Buddhist Infallibility.

"He was called omniscient by his earliest pupils; but when in later times it was seen that on several points Buddha had but spoken the language of his age, and had shared the errors current among his contemporaries with regard to the shape of the earth and the movement of the heavenly bodies, an important concession was made by Buddhist Theologians. They limited the meaning of the word omniscient, as applied to Buddha, to a knowledge of the principal doctrines of his system, and concerning these, but these only, they declared him to be infallible. . . . Within the domain of sense and reason Nagasena does not claim omniscience and infallibility for Buddha, but he claims for him both in all that is to be perceived by meditation only, or, as we should say, in matters of faith." *Max Müller, Lectures on the Science of Religion.* Precisely the same change has been, and is still, taking place with respect to our Scriptures. [See Cardinal Newman's and Canon Curteis's articles in the *Nineteenth Century* for February, 1884.

Inspiration.

"It is a simple fact," says the *Westminster Review* July, 1875, "that nearly two centuries elapsed before it occurred to any one that any book of the New Testament ought to be called Scripture, or was either of divine or inspired origin. Then the four Gospels were separated from a multitude of other accounts of Christ's life. (*Allotropic Christianity.*) The Church at first necessarily took the place of the Scriptures, and the Pope represented the Church, and he was supposed to be inspired and infallible. He abused his power, and at the Reformation Luther put the Scripture—Old and New Testament—in the place of the Pope. It was the Scriptures *then* that were supposed to be inspired, every

word the Word of God and "put by the Spirit of God in its right place." We know how the Scriptures have been abused by Calvinists, Puritans, and the many sects into which Protestants have been divided. J. S. Mill says in his Autobiography, "I have a hundred times heard him (his father) say, that all ages and nations have represented their gods as wicked, in a constantly increasing progression; that mankind have gone on adding trait after trait till they reached the most perfect conception of wickedness which the human mind can devise, and have called this God, and prostrated themselves before it. The *ne plus ultra* of wickedness he considered to be embodied in what is commonly presented to mankind as the creed of Christianity," p. 41. The Christianity, however, of the present day has been modified by the renovating force of reason and Free Thought so as to be practically a new religion. "The freethinking of one age, says Matthew Arnold, is the common sense of the next." Dr. Elam, in Man and Science, gives it as his opinion, "that when the history of modern thought comes to be written in the future, nothing will appear more remarkable to the student of those times than the great divergence, or rather the irreconcilable antagonism, between the utterances of philosophy and the revelations of exact science." This is doubtless mainly owing to philosophy being trammelled by a belief that is supposed to have a higher source than observation and experience. It is owing to the difficulty of reconciling science to the traditions of a so-called divine revelation. Science, however, must take the place of Christianity, but it must be very slowly, for until we get rid of spontaneity or free-will there can be no Science of Mind.

Aspiration.

"Heaven lies about us in our infancy."

"The dove cleaving the thin air, and feeling its resistance, might suppose that in airless space her movements would be more rapid. Precisely in this way Plato thought

that by abandoning the sensuous world, because of the limits it placed to his understanding, he might more successfully venture into the void space of pure intellect." (*James Hinton.*) It is precisely the same with the religious aspirations of our most pious people, and for which they take so much credit as being above the world. The atmosphere of their other world is far too thin and etherial for any of the virtues with which we are acquainted to soar in. The love of God, we are taught to suppose, will be all sufficient. Mr. Hutton says (*Symposium, Nineteenth Century, Sep.*, 1877,) that "as far as he knows, his thoughts, affections, and volitions are not likely to perish with the body." Now, whatever may be the nature of the force called the soul, its special "thoughts, affections, and volitions" are entirely dependent upon the body, (*i.e.*) upon the brain, and they perish, or do not exist even in this world if the brain is imperfect. If the organ of colour is defective people are colour-blind, and it is the same with all our other thoughts and feelings, they exist only in proportion as the brain is perfect. The soul has been defined as our conscious personal self, which in spite of change remains always one and the same; but as far as we know it changes with the changing condition of the body and brain, from youth to old age.

Instead of dreaming of another world, with all its improbable and impossible conditions, and thinking that we are raising ourselves by such "aspirations," we require to come nearer to earth, and by the study of its "order," to do our duty more perfectly there. It depends upon ourselves very much as to whether we make a heaven there or a hell. If we seek God, He is everywhere; here is Heaven; "all is but the varied God."

Civilization.

It is still much disputed as to what constitutes civilization. It has been said to be measured by the quantity of soap used in a country, and that the question, "How

are you off for Soap?" is not altogether irrelevant. Tried by this test England would probably greatly exceed France. The French say the English must be dirty people to require so much water and washing! It is said to be that which decreases the evil, and which multiplies and extends the range of the good. This is a good definition; we may say also that it is measured by the happiness in a country, but then are not the savages of Central Africa—the laughing, careless, irresponsible Negro, for whom nature has provided almost all that he requires, happier than the hard-worked, toil-worn people of what are said to be more civilised countries? Still, happiness is the only test, and as pleasure attends the action of all our faculties, the aggregate of which pleasures constitutes happiness, then that must be the highest state of civilization which tends to develope, and provides for bringing into legitimate activity, all our faculties.

It is to Christianity that we owe our civilization, it is said. This is stated as a mere truism, but I think it very doubtful. The difference between Europe and Asia is owing more to Race than to difference in Religion. Civilization comes first, and then Christianity is civilised to accord with it, and the Bible, both Old and New Testaments, is translated to meet the culture of the age. No doubt they may help one another, still if this were not the case, and we had attempted to act literally upon Christian doctrine, its principle of non-resistance, its avoidance of providence and forethought, its condemnation of riches, would have made Society impossible. What is it, then, to which civilization is owing? Simply to observation and experience—experience of what tends to decrease the evil and to increase and perpetuate the good—observation of the "order of nature" and experience of the good that comes from obedience to its unvarying course. This experience is registered for our present and future benefit; first as instinct, which is experience organised, both intellectual faculty and feeling creating the conscience; then as oral tradition;

afterwards in written records. It is this that constitutes progress. Science is the true civilizer. This shows us the right path, and it is practice in the right path that makes perfect. Herbert Spencer truly says, "countless illustrations have shown us that all strength, all faculty, all fitness, presented by every living thing, has arisen partly by a growth of each power consequent on exercise of it, and partly by the more frequent survival and greater multiplication of the better endowed individuals, entailing gradual disappearance of the worst endowed." All perfection, bodily and mental, he says, has been achieved through this process. He is probably right, and it is to this, and not to religion, that our civilization, such as it is, is owing. Religion has hitherto been too much mixed with superstition; but even that has had its use, and must continue till Science can take its place.

In practice we do not go to the Priest or to the Philosopher for guidance, for in opinion all philosophers differ, and it is long before opinion becomes workable. It is seldom, either, that we trust to a principle. If a farmer, a man looks over his neighbour's hedge to see what he is doing; and the same in all departments of life we seek the highest experience. It is our Priestleys, Faradays, Newtons, Watts, Stephensons, Smeatons, Baltons, Bridgewaters, Comptons, Arkrights, Wedgwoods, Franklins, Adam Smiths, Bacons, Lockes, Benthams, who form and fashion the age. The Clergy are all too busy making their tenets square with the culture of the 19th century, and the Catholics seem to think that the greater the contradiction the more merit there is in believing it; it requires more faith; in fact, any one can believe what is credible!

Character.

Mrs. Poyser says:—"It's hard to tell which is old Harry, when everybody's got boots on." (*Adam Bede, Geo. Eliot.*) Education and conventional habits supply all with "boots" to hide the cloven foot, and a man can

readily assume the character he thinks most likely to please the company he is in. A great desire to please can, in a clever person, talk any language and take any part which it is thought will be most likely to accomplish this purpose. There is, consequently, nothing in which so great mistakes are made as in the estimation of character, so often fatal to young people who have to choose partners for life, and almost as fatal to all who have to choose partners for shorter periods, or friends or servants. Experience is a very slow teacher, and written characters are almost worthless, for a man will give another a character where he would not give him a shilling. I recollect a leading man in our town giving an old and used up tailor a character for Master of the Workhouse, because he was an honest man, and in the village they both came from, years ago, he had made his father's breeches. Competitive examinations furnish no test of character, only of the amount and degree of cultivation of the intellect. How then, where all are so well furnished with the boots that hide the real character are we to tell the false from the true, the mere seeming from the real? The knowledge of character is the most valuable of all knowledge, and this can only be based, not upon the limited experience which we all possess, but upon a true Science of Man. There is nothing on which so many mistakes are made as upon character, when judged by our own experience or by popular report. But have we such a science of man? Certainly we have. Gall and his followers, by comparing function with development, have given us a very complete knowledge of a man's mental faculties, and of the groups which form character. Bulwer Lytton says, "there are two lives to each of us, gliding on at the same time, scarcely connected with each other! the life of our actions, and the life of our minds. . . . History reveals men's deeds, men's outward characters, but not themselves. There is a secret self that has its own life 'rounded by a dream,' unpenetrated, unguessed." Is not one man as good as another? said a stump orator. "To be sure he is," said Pat, "and bether." Notwithstanding Pat's real

discrimination, people are all thought to be very much alike, and very much like ourselves — as the Negro woman said of her twins, "dem bery like, 'tickler Pompey." There never was a greater mistake. A man who has a deficiency of brain under the centre of the eyebrow is colour blind, and with a similar deficiency of brain in other places he may be equally blind to everything else; to wit, to music, to number, to the properties of matter, especially to those required by an artist or sculptor, to localities, and to reasoning, &c., and this deficiency is often not known or suspected by the defaulters themselves. I have known a man, for instance, eloquent in several languages, who saw everything, and knew everything, but who was so deficient in reflective faculty, that he was blind in reasoning power, and his judgment could never be trusted. He, however, did not know this, nor did the people who were charmed by his learning and eloquence. Where his instincts or his memory could not guide him, his reason could not. It is the same with the feelings as with the intellectual faculties, and people may be blind in conscience, and often are blind to "the true, the good, and the beautiful."

"The other day a deaf man got one end of a telephone and a dumb one the other. They both went away believing that the telephone was'nt up to much." This is only a slight caricature of opinion in general, formed as it is on imperfect faculties and imperfect knowledge, and is quite sufficient to account for its divergence and variety. But a man carries his real character about with him in the shape of his head, and the corresponding expression of face. If people will not qualify themselves to read what is so plainly written, they must suffer from the consequences. Those who want a knowledge of character, based on the true Science of Man, must go to Gall and his followers.

Marcus Antoninus says, "The voice ought to be plainly written on the forehead. Such as a man's character is, he immediately shows it in his eyes, just as he who is beloved forthwith reads everything in the eyes of lovers. The man who is honest and good ought

to be exactly like a man who smells strong, so that the bystander as soon as he comes near him must smell, whether he choose or not. But the affectation of simplicity is like a crooked stick. Nothing is more disgraceful than a wolfish friendship. Avoid this most of all. The good and simple and benevolent show all these things in the eyes, and there is no mistaking." They show them more unmistakeably in the shape of the head, and the Phrenologist *smells* them out at once.

In confirmation of what I have said before, Dr. Wordsworth (*Autobiography*) affirms that Mr. Gladstone's father, while most cordial with his son, and fully acknowledging his abilities, thought him wanting in stability, an opinion in which Dr. Wordsworth subsequently heartily concurred—and in which every Phrenologist would agree.

Modes of Motion, and what they represent in the Mind.

All science is only varied modes of motion; but these modes of motion, to become known to us, must all first be transformed into thoughts. These thoughts depend upon the more or less limitation of our mental being, and that depends upon the brain. Should the organ of colour be defective we are colour-blind. Our own thoughts only are known to us. By an apparatus constructed for the purpose, Sir George Grove has shown that a single sunbeam may be made to exhibit itself as light, heat, magnetism, chemical action, each in turn showing so far the unity of force; but by a more cunning apparatus of the eye and brain these varied modes of motion are converted into thoughts, and this, the most important half of the chain of sequences, has hitherto been ignored by our physical philosophers. However perfect the musical instrument may be, it is but a mass of wood and strings, the music is in us—we make the music. This is admitted, but it is not equally admitted that it applies to all other creations of the mind. We know only thoughts, and space and time to us are only thoughts, and we do not know for certain that they have any existence apart from mind—thoughts may be all.

What we call matter is now said to be force, our highest physical philosophers having abolished the atom and put a centre of force in its place—and force is mind. If there is no space, objectively, then there can be no motion, as motion is a change of place, and force, said to be known to us only as a mode of motion, translated into the language of our thoughts, means only mental change, Our world is the creation of our own perceptions, and our perceptions are dependent upon our bodies, and the question is, what are our bodies, and what is the world, independent of our perceptions? We have no means of knowing. Suppose, as James Hinton says, we perceived all light and heat and sound as only so many varieties of motion, what would the world be worth? Our thoughts are real, and so are their relation to things without us, and that is all that concerns us. "I hold it quite as absurd to say that thought is material, as to say it is immaterial," says James Hinton; the fact is we know only thoughts, and they tell us nothing of their own essential nature or essence. The world is what it is in itself, but *our world* is what we make it.

On challenging my friend Atkinson to tell me of any knowledge he had but of his own thoughts, he replies, "You utterly perplex me about knowing nothing outward. We know nothing else, or how could we exist or correspond, or the cat or dog, or bird, fish, or insect?" Of course this is the *common-sense* view, but he adds, "directly we only know our feelings and perceptions, but through these have information of all around." Mr. Hinton puts it best. "I think," he says, "with respect to all phenomena and all the ideas we can form of things, although we do not believe in them as existing, we believe in some existence which we perceive in and through them. Matter and motion, for example, cannot be existing, they are but phenomena; but in this way—as matter and motion—we perceive that which is existing."—"*The Art of Thinking, and other Essays*," *p.* 178.

"To know external objects, says F. A. Lange, is a contradiction: it is impossible for a man to go outside himself. When we believe that we see things we see

only ourselves." We can, properly speaking, know nothing of anything in the world except ourselves, and the changes that take place in us." . . .

"What is the Body? What is Matter? What is the Physical? And modern physiology, just as much as philosophy, must answer that they are all only our ideas; necessary ideas, ideas resulting according to natural laws, but still never the things themselves." . . .

"The consistently Materialistic view thus changes round, therefore, into a consistently idealistic view." . . .

"It is enough to establish that genuine Idealism, in the whole sphere of the explanation of nature, as far as the relations between phenomena are concerned, goes at least as entirely hand-in-hand with natural science as Materialism by any possibility ever can."—*History of Materialism.*

"The great fact insisted upon by Descartes, that no likeness of external things is, or can be, transmitted to the mind by the sensory organs; but that, between the external cause of a sensation and the sensation, there is interposed a mode of motion of nervous matter, of which the state of consciousness is no likeness, but a mere symbol. . . . A more or less complete Idealism is the necessary consequence. . . . Sensations (muskiness or any other odour) have no attribute in common with those which we ascribe to matter; they are, in the strictest sense of the word, immaterial entities. . . . Our consciousness tells us nothing of its own nature or essence, as to whether, therefore, it is material or immaterial. . . . We know, however, more of mind than we do of body; that the immaterial world is a firmer reality than the material, the one is known immediately, the other only by inference or mediately. And, if beliefs are properly termed 'testimonies of consciousness,' then undoubtedly the testimony of consciousness may be, and often is, untrustworthy."—*Huxley.*

Realism and Idealism.

"The intellect the product of matter, and the whole world of matter the product of intellect."

In the above we have the unity or the blending of realism and idealism, but there must have been a time when they stood alone. The world has gradually been evolved from a fiery mist, its present comparative perfection has been a very slow growth, and, as we have previously seen, it would have been impossible that it could have arrived at its present state of *adaptation* without the aid of mind. It seems to have taken long ages to prepare the world for the existence of life upon it, and surely its existence, during that period, did not depend upon its being perceived in the Berkeleian or Idealist sense. It may be said that not being perceived is the same as non-existence; not, however, if things were preparing the way for their perception. It took long ages even to fill the coal-cellar for our future use. But time is nothing, for you might take any amount of it from eternity, without eternity being any the less. Then again, as to the Idealist dogma that things are not existent that are not perceived, how long have the fossil bones been lying in the earth that have only just now come to light? Surely they were existent although not perceived. The perception only was non-existent, not the things afterwards perceived. But let us see what actually has taken place, as far as science will now guide us. When the world was at last prepared for life upon it, comparative anatomy is now able to trace an unbroken chain from the formless spec of protoplasm to the highest mammal, man, the last term of the long series; and if comparative anatomy can show us the bodies, comparative psychology can show us the degree of sensibility (*i.e.*), the mind, dependent upon each. Spurzheim, in his "Anatomy of the Brain," gives us in eleven excellent plates a general view of the Nervous System, to which this sensibility is attached, from a caterpillar to man. We have the brains of fishes; of reptiles and of birds; of mammiferous animals; of cats, dogs, and monkeys; of

idiots; and finally of a complete human brain in all its forms and phases. As they increase in size and complexity so is the increased power of feeling and thinking; but the cat and dog, the monkey and the man, are so alike that it is simply ridiculous to affirm that they differ in kind, and not in degree only. In the progress of evolution one organ would appear to grow out of another, and becoming modified and adapted to present purposes by the surrounding conditions, becomes a new organ, with a new faculty, and we have thus the wonderful complexity of man's brain and its varied functions; and, as Herbert Spencer has pointed out, the mental powers are inherited products of accumulated experiences which thus moulded the nervous system, and through it act instinctively; conscience and our moral intuitions being slowly organised experience of utility thus received by the race.

Matter having thus produced the brain and through it the intellect, it having grown out of the world as the world has gradually been prepared for it, let us see how the intellect returns the compliment and creates the world. The beauty of the world depends upon its Colour, but colour is a perception, a feeling in us, dependent upon the brain, and if the part of the brain immediately over the eye is absent or defective, there is no sense of colour, and people are what is called colour-blind. It is the same with the other properties of matter, the form, size, weight, order, number, locality, motion, and individuality — they are creations of the brain, and if the brain is not there neither are the ideas, and the ideas are vivid in proportion to the size and quality of the brain. The sense sets the brain in motion, and its molecular action transforms the force supplied to it by the blood into these ideas, which we transfer to the object and call matter and its properties; but what it really is that acts upon the sense we do not know. We thus carry the world of our own intellectual creation about in our own head; what there is without and besides our own consciousness we do not know. With respect to colour we are told that it takes millions of millions of vibratory motions acting on the eye to

produce it, so that the sense, as well as the brain, requires to be in good condition. But what is it produces these vibratory motions? There must be something in things themselves to do it, as they are produced alike in all persons similarly organized. The perception alone is not all there is, as Idealists affirm. "If Idealism is true," as Herbert Spencer says, "evolution is a dream;" still we must admit that "the various sensations, or ideas imprinted on the sense, cannot exist otherwise than in the mind perceiving them." This Bishop Berkeley considered, as we also must do, as self-evidently true.

With reference to colour, we know the relation of the perception to the brain, of the brain to the eye, of the eye to the vibratory motions of the ether causing light, and we reasonably suppose there is something sets the ether in motion. But this relationship is all we know, we do not approach anywhere near to objects themselves, to know anything about them. As George Combe says, "We cannot tell what matter is, and we are travelling through a world in which all that we can comprehend is truly relationship and nothing more. We know that the relationship established between things, and between our own mind and them, gives rise to certain impressions in us, but we can penetrate no deeper into the mysteries of nature." "No relation in consciousness," says H. Spencer, "can resemble or be in any way akin to its source beyond consciousness." "Colours, forms, or sounds, are not so much beautiful in themselves as rather the vehicles or channels by which certain spiritual attractions are suggested to our spirit. . . . The Beautiful is God. 'Is it possible,' Newman says, 'that the inexhaustible evolution and disposition of notes, so rich and yet so simple, so intricate and yet so regulated, so various and yet so majestic, should *be a mere sound* which is gone and perishes?'"—*Proteus and Amadeus.*

A statement about the nature of our perceptions, and not about the things perceived, is all of which we are capable. As illustrative that "the mental powers are inherited products of accumulated experiences

which have moulded the nervous system," I would mention the fact that the Esquimaux see only blue and white in the sky and snow—they have no perception of any other colour. Here is an illustration that there is something more than perception. Mrs. Croad was deaf, dumb, and blind. A very interesting biographical account of her is given by Mr. F. G. Westlake. *(W. Mack, 4, Paternoster Square).* Although blind she could distinguish colours. and this is her explanation of how she did it. Colours, she says, are known to her by their degrees of heat, smoothness or roughness—white being cold; black, hot or raised; red, very hot and smooth; blue, hot and grating, edging my teeth; brown, very grating; and so on. It would be curious to know whether Mrs. Croad had any real perception of colour, or only of these differences of "heat, smoothness or roughness," dependent upon the sense of touch. As colour is dependent upon an organ of the brain, it is most probable, I think, that these differences brought that organ into activity, and that she had a real perception of colour; it brings us at least a step nearer to things themselves, and shows that there are real differences to account for the different vibratory motions that alone affect us.

The beauty of Sirius, however, we are told, is conveyed to our senses through the medium of atomic shivers, kept up during the past 22 years, at the average rate of six hundred millions of millions per second.

It would take, Tyndall tells us, 57,000 waves of violet colour to fill an inch, and as light travels at the rate of 192,000 miles a second, it would take 699 millions of millions of such waves to *enter the eye in a single second* to produce the impression of violet on the brain.

These vast numbers are known to us only as ideas or mental changes, and it is very difficult indeed to conceive that they have any objective existence, that is, anything at all corresponding to them out of ourselves. We cannot but suspect that our faculties in some way deceive us. We know only our own consciousness, that is, mind, and if everything is of the same nature, then these

immeasurable distances and motions can have no reality, for a thought cannot be millions of millions of miles long. It is more easy to take an ideal view of the thing, and to believe that the two apparently *diverse* classes of phenomena may be only one, and that the material order may exist only as mental. James Hinton says, "We have to learn why an existence that is not a material world should impress us as if it were—the material universe being the appearance to us of some existence not yet recognized."

Is Matter more than a mere assumption to account for our sensations? Huxley says "every form is force visible; a form of rest is a balance of forces; a form undergoing change is the predominance of one over others." In fact all is Force, and that is Mind. Schelling also is of opinion "that Matter is nothing but Spirit, viewed in the equilibrium of its activities." Kant supposes that Space and Time are necessary forms of perception, imposed upon it by the perceiving mind; that things are in space and time as they appear to us, and not in themselves; and that consequently the statement that all things exist in space and time is a statement about the nature of our perceptions and not about the things perceived," so says the late Professor W. K. Clifford; he also says, "Idealism established in a security that has never yielded to attack the subjective character of the world of phenomena; that the world which I perceive *is* my perceptions and nothing more. Whether there is anything else quite different which corresponds to it in a certain way is another question; Berkeley said there were also spirits." (*Lectures and Essays*, p.p. 271, 288.)

On the Analogy between Sir Isaac Newton's Universal "Spirit" and the "Force" of our Modern Discovery.

From a Paper read before the Aristotelian Society, January 7, 1884.

What Sir Isaac Newton says on this subject is "And now we might add something concerning a most subtle

Spirit which pervades and lies hid in all gross bodies; by the force and action of which Spirit the particles of bodies mutually attract one another at near distances, and cohere if contiguous; and electric bodies operate to greater distances, as well repelling as attracting the neighbouring corpuscles; and light is emitted, reflected, refracted, inflected, and heats bodies; and all sensation is excited, and the members of the animal bodies move at the command of the will, namely, by the vibration of this Spirit, mutually propagated along the solid filaments of the nerves from the outward organs of sense to the brain, and from the brain into the muscles." "But," Sir I. Newton also observes, "there are things which cannot be explained in a few words, nor are we furnished with that sufficiency of experiments which is required to an accurate determination and demonstration of the laws by which this electric and elastic Spirit operates." This is quoted from G. H. Lewes' "Problems of Life and Mind," vol. 1, p. 52, and Mr. Lewes, in introducing it, says that in the very passage that follows Newton's famous denunciation of hypothesis, "he has no hesitation in propounding a view which in these days must startle the most speculative by its wildness."

The question is, on the contrary, whether in these days we have not found Newton's "wild hypothesis" to be literally true.

The Rev. H. W. Watson, F.R.S., tells us that "the crowning triumph of physical discovery in the last fifty years is the science of Energy, the revelation of a new *entity* indestructible like matter, and the source and store-house of all physical activity." I quote this Rev. President of the Birmingham Philosophical Society because he does not regard this Force or Energy as a mere mode of motion, or as action, as most other physicists do, but as an entity in itself and the cause of all physical activity or motion. Perhaps it would be more correct to admit that this Force is an abstraction, the force of something—not of matter, that only conditions it, but, as we shall see, of Spirit; it is as inseparable, however, from that of which it is the force

as motion is from the thing moving. This entity, whatever we may call it, in its various modes of motion, is known to us as Light, Heat, Electricity, Galvanism, Chemical Affinity, Attraction and Repulsion. It has not yet been generally recognized in the departments of Life and Mind, but Herbert Spencer says, and in this I perfectly agree with him, "that no idea or feeling arises save as the result of some physical force expended in producing it." Mr. Spencer states that this is fast becoming a common-place of science, but the science of the present day does not recognise it, and considers that the whole of the force we derive from the food is used up in the mechanical or automatic action of the body, and that the chain of causation, where each manifestation of force is recognised only as the effect of some antecedent force, is complete without taking into consideration the strongest force of all—mental force. All facts appear to me to point to an opposite conclusion, viz., that what we call physical force, under the molecular action of the brain, throughout the whole animal creation, is passing into sensibility, consciousness, or mind, in proportion to the size and complexity of the brain and nervous system. The vital force of the body passes into mind, where it is no longer recognised as a mode of motion, and passes back again, through the will, into muscular force, again recognised as motion. If we keep back the food, or put pressure on the brain, we have no consciousness.; and of the existence of Mind as a force we may easily satisfy ourselves. Pull a man's nose and he will probably knock you down with a force proportionate to his mental state of indignation. It is difficult to conceive of this as a case of mere reflex action, which it must be if the mind never acts upon the body. No doubt it is a plain case in which so much mental force is transformed into physical; and this transformation or correlation of physical force into mental, and mental into physical, is going on all day long, all the world over; and yet science has not recognised it! As simple an illustration as occurs to me of the correlation of a feeling into a mode of motion is where a slight tickle the in

nose produces a sneeze. But it requires only to have our attention called to this fact of the correlation of the physical and mental forces to see it everywhere. "Touch the smallest fibre," says the Hon. Roden Noel, "in the corporeal man, and in some infinitessimal way we may watch the effect in the moral man. When we rouse chords of the most glorious extasy in the soul, we may see the vibrations of them visibly thrilling upon the skin:" and George Sand says, "I have no enthusiasm for Nature which the slightest chill will not instantly destroy."

This newly discovered force or energy, "the source and storehouse of all physical activity," *unconsciously* performs half the actions in the world; *consciously*, from the sensibility, consciousness, or Mind into which it is transformed in the brains of animals, it performs the other half.

But must not that which can thus become mind be originally of the nature of mind, and if will-power can act on matter, must it not be because they are essentially of the same nature or substance?

And if so, have we not here Sir Isaac Newton's "most subtle Spirit," the very supposition of which Mr. Lewes tells us must startle the most speculative by its wildness"?

. . . . . .

Force and mind, although apparently diverse, are as w have seen, really identical, and the material order probably exists, as the Idealists say, only as mental. The two apparently diverse classes of phenomena, the mental and physical, are only one. Mind is all, and all things are known to us only as they exist in our consciousness, and our idea of force or energy, objectively considered, is merely the reflex of our own minds, of the force or energy which we are able to exercise as Will. I can form no other idea of power but as Will-power. Now it is the nature of Mind, judging from the small spark that has been lighted in our own consciousness, on frequent repetition, to pass from conscious action into automatic or unconscious,—and this fact throws considerable light on the nature of things around us. Our physical philosophers

of to-day say there is no such thing as "design;" following Kant they say that reflecting reason brings design into the world, and then admires a wonder created by itself. But in the evolution or growth of the world, from the original state of chaos to the comparative present perfection, was there no purpose or design? The power at work was a spiritual one, and each purposive action in bringing this about was most probably attended by a distinct conscious volition, which, according to the nature of mind, has passed, on frequent repetition, in the ages, into the unconscious or automatic, constituting the fixed laws and order of nature. Bacon thought that all mechanical and physical movement of bodies had always been preceeded by perception—*i.e.*, conscious action in those bodies (De Augm. Scients. L 4), and Kepler was of opinion that the planets must have had knowledge in order to keep their elliptical courses so correctly, and to regulate the velocity of their motion so that the triangle of the plane of their course always remains proportioned to the time in which they pass through its base.—*Essay De Planeta Mortes.*

The Universal Spirit is not, then, the less present because in Natural Law it appears to us as Force and acts unconsciously.

The discussion on this Paper by the Society turned principally on the nature of Force—on Force as Energy —on Force, Static and Dynamic, &c., and it may be interesting therefore to know what view J. S. Mill takes upon the subject, he says: Mind is the only possible cause of force—or rather, Mind is the force and all other derived from it being the only thing capable of originating change. In inanimate nature the force which works is always a preexisting force, not originated but transferred. One physical object moves another by giving out to it the force by which it has been itself moved. . . . As far as anything can be concluded from human experience Force has all the attributes of a thing eternal and uncreated. (*Essays on Religion*, p.p. 146, 147.) Force

is only known to us physically as a mode of motion, that is, from its connection with a medium, but that which can be *transferred*, must, during the time of the transfer at least, however limited that time may be, have an independent existence. Mill says "It is self-evident that nothing can have produced Mind but Mind.—*Ibid*, p. 150.

The Ego.

The Fichtian Ego is no individual Ego, but the universal World-Ego come to consciousness. The Fichtian process of thought is not the process of thought of the individual, of a definite individual called Johann Gottlieb Fichte; it is in the universal process of thought which manifests itself in the individual. Then, as one says, it rains, it thunders; so would Fichte say not "I think but it thinks — the universal world-process of thought thinks in me." ("*Life, Work, and Opinions of Heinrich Heine*," vol. 1, p. 435.)

Fichté seems to me, in the above, more correctly to represent facts, as we now know them, than any other writer on the subject. Force, the active and immediate cause of all motion or change, represents the universal World-Ego; passing through the brain under its molecular action it lights up into consciousness and assumes various forms of thought and feeling, the individual Ego or feeling of personal identity being one of the forms of thought. A stream of Force flows through the organism from the great cosmic force, and returns, by various channels, to the ocean whence it came. *Cogito ergo sum* is a delusion, there is no "I." The "Ego" is a mere form of thought; all that we know is that thinking is. The universal Force, which resumes its consciousness, thinks in me—

"All is but the varied God."

The Senses.

Professor Tyndall tells us that two-thirds of the rays emitted by the sun fail to arouse in the human eye the

sense of vision, and must be known therefore from their action upon something else than the eye; the rays exist, but the visual organ requisite for their translation into light does not exist. "And so," he says, "from this region of darkness and mystery which surrounds us, rays may now be darting which require but the development of the proper intellectual organs to translate them into knowledge, as far surpassing ours as ours surpasses the Iguanodon and his contemporaries."—*Fragments of Science.*

"What," the Professor asks, "will be our material and spiritual powers when our senses are more opened? . . For it must be remembered that the five senses are five hindrances to the full perception even of matter; they limit us in sensibility to certain forms of existence only."

The fact is that it is not to the senses but to the "proper intellectual organs" that we owe such knowledge as we possess; the senses are only the medium by which these organs are acted upon from without, and our knowledge of the external world is confined to only modes of motion (vibrations), that affect our senses of hearing, feeling, and seeing, and so act upon the brain. The intellectual organs are the slowly organized results of these actions from without, giving us certain forms of thought which we transfer to the things without, although in reality there can be no real resemblance between them. If the part of the brain upon which our perception of colour is dependent is not there we cannot *see* colour, and so of all our other perceptions of form, size, &c., whether they are called primary or secondary. Certain vibratory motions, acting through the eye upon the brain, give us the perception of colour, but there can be no possible resemblance between the sensation and the vibrations. The difference between our knowledge and that of the Iguanodon is that it is infinitely more varied, admitting of infinitely more varied modes of action on our part, but we know no more of the real nature of the world without than it does; we know only how our brain is affected by it,—of its modes of motion. "All our knowledge *springs from*, and is *limited by*, Feeling. The universe

represented in that knowledge can only be a picture of a system of things as those exist in relation to our sensibility . . Undulations cannot become colours, even the undulations themselves are to us only forms of feeling . . . Matter is for us (as for the Iguanodon) only the Felt; its qualities are differences of Feeling." *G. H. Lewes.*

"The world is what it is in itself, and also what we make it," but it is what we make it that is alone known to us, (*i.e.*) we know only our own feelings, what the world is in itself we don't know, neither do we know what our feelings are in themselves, nor why they should appear to us as a whole external world. We are limited to our requirements and we may be thankful that we are, for if, as *George Eliot* says, we had a keen vision and feeling of all ordinary life, it would be like hearing the grass grow, and the squirrels heart beat; and we should die of that roar which lies the other side of silence. May there not be cause then for congratulation in the limitation of our senses, and perhaps also of our other powers? And yet what would madden or kill us now is what we imagine will be our normal condition after death. It is well man did not make himself or his world either, or his heaven would have been an hell indeed.

Causation.

"Man the minister and interpreter of Nature," says Bacon, "can only understand and act in proportion as he observes or contemplates the order of nature; more he can neither know nor do." That is the question. Is the "order of nature," or invariable sequence all that we can know? Most of our physical philosophers accept Bacon's aphorism, and as Jno. Fiske says, "what Comte *did not* see was the hidden power underlying and sustaining the world of phenomena." (*Outlines of Cosmic Philosophy*, vol. 1, p. 171.) It is the inherent power of matter itself that produces all effects, say our physicists, when the fact is that matter does not and cannot act upon matter or exercise any power at all, but "each manifestation of force can

be interpreted only as the effect of some antecedent force." In all volition, mind as well as matter, forms a part of the sequence of cause and effect. This presence of mind appears in our consciousness as a sense of effort. When we put out our arm, for instance, to move a chair, there is not only the nervous and muscular force, but this sense of effort, often stronger than the other forces. Philosophers are not able to discover any connection between cause and effect, only invariable sequence; is it not, therefore, reasonable to suppose that the only connection of which we are conscious is the real one, viz., mental effort; that the connection between cause and effect has been voluntarily established to serve a purpose, that it is not *necessary* but will be continued and substained only so long as that purpose is, and requires to be, answered? May we not also infer this from what we now know of the nature of force itself? It is indestructible, and what we call *physical* force under the molecular action of the brain becomes conscious or mental force, and what can thus become mind must be of the nature of mind, and all power may be will-power, conscious or automatic. "Each atomic force is a striving," says Hartman, "and what he asks is this? Will. A something striven after. The activities of the atomic forces are simply individual acts of volition." This living Force is the hidden Power underlying all phenomena,—is the active cause of all things, and has been called God. The Order of Nature, as man developes all his faculties, makes his well-being to depend upon the exercise of his higher powers, or those which peculiarly distinguish him as man, and the interests of morality are thus assured without any factitious aid, as he *necessarily* seeks his own happiness or well-being. But Hume says "the doctrine of a future state is so strong and necessary a security for morals that we ought never to abandon or neglect it." That is we are to accept that which may be false, because of its supposed good consequences: this is not necessary, "for true it is, as all reason and experience teaches, that as easily may the course of the earth round the sun be stopped, as the progress of humanity towards a yet unimagined perfection

of freedom and true civilization. Souls cannot, like bodies be embalmed to withstand the influence of time." *Autobiography of Heinrick Zschokke.*

Also it is said that if the doctrine of Necessity be true, still the doctrine of Free Will is morally beneficial. Again this is not true; for if Necessity, or law in mind, is not true there can be no Science of Mind—the thing of all most wanted. The order of Nature is God's special doing. He arranged it and he supports it. To me it is a more marvellous power which makes things create themselves by evolution or growth, rather than by special creation. Hegel recognized in the Life of the universe only God's self-development. "Now I see," says James Hinton, "that there is no special creation, because all is God's direct and special act. . . Why does the silkworm produce silk? Because it acts out its nature. Thus all truly great and valuable deeds are done. . . Do we thank the silkworm or the bee? Not so; we take all they do as a matter of course, and thank God. Just so should we feel with the men of genius. No thanks are due to them; they have simply done what it was their nature to do. Take all that of course, and thank God." *Philosophy and Religion*, p.p. 81, 123.

The Formative Principle, or "Laws impressed on Matter."

There is no physical cause discovered by the microscope why ova should develope each according to its kind. To a philosopher, a hen bringing forth a crocodile would not be so wonderful as the hundred thousands of hens never bringing forth anything but hens. To talk of its being done, "by laws impressed on matter," is to use mere words. How can a law be *impressed* on matter? Is it *in* the matter? Is it impressed thereon as a seal on wax? Or even as a polar arrangement of parts on a solid? If it were so found, that would not be a Law, but only a present and temporary phenomenon—an arrangement or formation of particles for the time being—not the Law or formative cause thereof; and we should be just as far from the 'causa causativa' of the development as ever." . . .

For myself I agree with Dr. Asa Gray, in his admirable pamphlet on Darwin, that the tendency of physical science is "not towards the omnipotence of Matter, but to the omnipotence of Spirit. And I am inclined to regard the development of an ovum according to kind as the result of a strictly immaterial and spiritual agency." (p. 174.) That is, it is the direct, immediate, never ceasing power of God acting automatically or unconsciously. Working, however, through "structure," although the powers of the microscope are not yet able to see it—it is in this way only, probably, that "law can be impressed on matter."

Fatalism and Automatism.

It is as certain that what will be, will be, as that what has been, has been, and nothing can be more certain than that. What is to happen cannot be altered, says the Mahommedan, and he resigns himself to the inevitable, and does nothing. Whatever happens, he says, is God's will, which it is his duty to accept. The Christian believes that everything that will happen has been foreseen, and Jonathan Edwards says truly, "There is as much of an impossibility but that the things which are infallibly foreknown, should be (or which is the same thing) as great a necessity for their future existence as if the event were already written down, and was known and read, by all mankind through all preceding ages, and there was the most indissoluble and perfect connection between the writing and the thing written." It is impossible to believe in this foreknowledge, for it would reduce God to the same dead level of fatalism as the Mahommedan; neither could alter what it had been fore seen was to happen. Everything with God would be the same as if it had already happened, with no possibility of change, and He could do nothing but what he had foreseen was to be. It is easier to believe that all life is this life of God, and all change a part of his Being, of which there is no consciousness till it happens; the great aggregate of thought thus created being beyond our conception.

What we do however certainly know is that the fatalism of Islam paralyses useful action and public spirit, while science puts the future in our own power. The one creed represents every event as immediately caused by God himself, acting independently of law, the other that all takes place according to laws which he may learn and use for future guidance: the future is no less certain, but he thus creates it. The Automatism of Huxley, he affirming that the mind has no more influence upon the action of the body than the steam whistle upon the engine, can differ very little in its consequences from the fatalism of Islam.

Schopenhaeur says, "Though everything may be regarded as irrevocably predetermined by fate, yet it is so only through the medium of the chain of causes; therefore in no case can it be determined that an effect shall appear without its cause. Thus it is not simply the event that is predetermined, but the event as the consequence of preceding causes; so that fate does not decide the consequence alone, but also the means as the consequence of which it is destined to appear. Accordingly if some means is not present, it is certain that the consequence also will not be present: each is always present in accordance with the determination of fate, but this is never known to us till afterwards."—*The World as Will and Idea*, p. 389. The cause or means is found in our own Will, which is dependent upon our own knowledge and feeling.

Unity in Apparent Diversity.

The author of "Ecce Homo," in *Natural Religion*, would have us suppose that there is a cord that unites all creeds, however apparently differing, if we would but see it, and Cellarius, in his "New Analogy," endeavours to show that discrepancies which exist in Revelation are only on the surface, and would disappear, if we went deep enough, as they do in Nature. Certainly the unity, to the unlearned, is not always so apparent in Nature as the disparity. For instance, we are told,

that the fore hoof of an ox is exactly the "same organ" with the wing of a bat; that pachyderms and ruminants are now united in a single order, and that by numerous connecting links the pig is now seen to be closely united with the camel and the antelope. The difference between a Queen Bee—a true female—and a neutral, is owing principally to feeding, and probably the difference between the antelope and pig is produced in the same way. No notice is taken of the close affinity between the pig and human beings; but if feeding can make such a difference, the lady who admitted that she was a pig at salmon, and many like her for other eatables, must mind what they are about, or there is no knowing what even outwardly they may turn into! Much more depends upon the way in which we are fed than has yet been taken into account, and gastronomy may be found quite as important to us as astronomy.

Eleemosynary Charity.

Sportsmen complain that the grouse get weaker every year. "The explanation is that, on the lands where this occurs they have been so carefully preserved by men, that all the sickly ones, which ought to have fallen a ready prey to the hawk and kite, the ferret and the weasel, have survived, and reproduced themselves in a puny progeny, until the whole breed has become infected with a tendency to disease." The eleemosynary charities fostered by Christianity have done for mankind what game preserving has done for the grouse. We can make but slow progress under a social system, however necessary it may be, where the prudent and provident man, is keeping the population within the means of subsistence, and having no more children than he can support and bring up properly, while the idle, vicious, and improvident, can have as many children as he pleases, and throw them on the provident men to keep in poor-rates. The Irish, at least the Celtic part of the nation, are idle and improvident. However comfortable they may be made they soon breed up to it. Put a man upon land

that will keep four—himself, his wife, and two children—and he will soon put ten upon it, and when he meets the necessary consequence in the pressure of population on the means of subsistence he lays it to Saxon tyranny and mis-rule; and should there come a bad agricultural season or two a *Liberal* Government ordains that England shall help to pay Irish Rents, as, I suppose, the lesser evil. English rule has certainly been bad for Ireland in one respect: it has prevented the Natural Law of the survival of the fittest being carried out. Had it not been for this the South of Ireland might have been as well peopled and as prosperous as the North. Charles Kingsley says *(Life and Letters*, vol. 2): "I have seen also, that the difference of race is so great that certain races, for instance, the Irish Celts, seem quite unfit for self-government, and almost for the self-administration of justice involved in trial by Jury, because they regard freedom and law, not as means for preserving what is just and right, but merely as weapons to be used for their own private interests and passions."

Origin of Man.

Professor Tyndall gives it as his opinion that man is *proximately* the lineal descendant of some extinct ape; that *generally* he is the result of the "inter-action of organism and environment through countless ages past." —*Belfast Address.*

"But until we find the missing link," says Virchow, "The descent of man from an ape-like ancestor is not a conquest of Science." But it is probable that the missing link will be found in mind, not in matter. Nature no more acts *on all occasions* mechanically or automatically than man does.

Conscience and Our Moral Intuitions.

"Good action has created the life of the world, and in so doing has personified itself in humanity." . . . "Conscience and Reason in these are bound up, em-

balmed, and embodied, through all the struggles and searchings of spirit of the countless generations which have made us what we are." ("*Cosmic Emotion*," *Professor W. K. Clifford.*) But as to the divine origin of Conscience, "it is a purely geographical and chronological accident." (*Captain Burton.*) In short, as Dr. W. Lauder Lindsay affirms, "there is no sin, however infamous, no crime, however abominable, but at some time or in some part of the world has been, or is still, held in the highest esteem." (*Mind in the Lower Animals*, vol. 1, p. 174.) "Some races," says Herbert Spencer, "think another life is earned by bravery; as do the Comanches, who anticipate it for good men—those who are daring in taking scalps and stealing horses. . . . In antagonism with other societies the life of the savage is a life of enmity, and the religion a religion of enmity; and the duty of blood-revenge the most sacred of all. . . . And as regards domestic sexual relations those are reputed the best and noblest-tempered who, without any pain or reluctancy, will lend their friends their wives." Man is stronger than woman, and the way in which these wives are obtained, and the way in which Primitive Man abuses his strength and uses his gift of reason and *conscience* in his matrimonial relations, is thus described by Herbert Spencer:—"Stolen from another tribe, and perhaps made insensible by a blow which she may not resist; not simply beaten, but speared about the limbs, when she displeases her savage owner; forced to do all the drudgery and bear all the burdens, while she has to care for and carry about her children; and feeding on what is left after the man has done; the woman's sufferings are carried as far as consists with survival of herself and her offspring."—*Principles of Sociology*, chap. 10. *The Status of Women*, p. 746.

Much has been done for the rights of women by civilization since then, but certainly much more remains to be done. The question is argued, however, from the woman's side, as if her "disabilities" and "disqualifications" were of man's making, and not of God's. The first step towards civilization is safety to life and

property, and the man only can secure this. He has to fight for it; all government must be based on brute force, and for her share in this kind of government woman by nature is disqualified. How far her greater sensibility will enable her to assist in the time to come experience only can determine. In the meantime, as the weaker vessel, she ought to be under man's special protection, and to gain more from his chivalry than from *fighting* for her "rights."

On this question of the growth of Conscience, Lecky tells us that "The history of the abolition of tortures, the history of punishments, the history of the treatment of the conquered in war, the history of slavery, all present us with examples of practices which in one age were accepted as perfectly right and natural, and which in another age were repudiated as palpably and atrociously inhuman. In each case the change was effected much less by any intellectual process than by a certain quickening of the emotions, and consequently of the moral judgments."—"*The Rise and Influence of Rationalism in Europe*," vol. 1, pp. 333 *et seq.*

"*Moral Intuitions* are the slowly organised results of experiences received by the race while living in presence of these conditions."—*H. Spencer.*

"It is the total sum of inherited tendencies that forms the most solid basis of individual morality. Education may develope these tendencies; it cannot supply them."—"*Sociology Based on Ethnology*," *Dr. Charles Latinneau.*

"There is no absolute basis of right and wrong: the verdict of society, based on the unconscious perceptions of utility, transmitted through a thousand generations, makes a thing either right or wrong. . . . The progressive experience of the race, refined, disciplined, and consolidated through many generations, has given rise to the moral faculty."—"*Ethical Philosophy and Evolution*," *W. Knight.*

The Positivist Basis of Ethics.—Morality has no abstract principles, of conscience or otherwise, but simply regards our relations to each other, as to how we may live together in the most happy manner possible, and

Positivism professes to teach how so to govern ourselves as to contribute in the highest degree to the welfare of the whole.

On Food for the Mind.

Mrs. Carlyle, writing to her husband about her friends the Russells (*Letters*, vol. 3, p. 109), says, "Dr. Russell has both an open and a close carriage, the lucky man! Indeed he has as pretty and well-equipped a place here as any reasonable creature could desire. But Mrs. Russell has never ceased to regret the tumble-down old house in Thornhill, 'where there was always something going on!' Looking out on the trees and the river here makes her so melancholy, she says, that she feels sometimes as if she should lose her senses!'" The wished-for, as usual, come too late? Ease with dignity, when the habits of a lifetime have made her incapable of enjoying it? The mind requires feeding the same as the body, and later in life can digest only its accustomed food. But how little this is understood! People put off their "pleasuring" till they have made their fortune and have more leisure, when, alas! such pleasures, from their increased age, are no longer pleasures to them; those who have spent a life in money-making can turn to no new pursuit in their old age, and die from want of exercise, over-feeding, and *ennui*: how often have I known small shopkeepers who retire and become gentlefolks, as they consider, at the end of life find the want of something to do intolerable, particularly the women, who cannot do without the small incidents and gossip of the shop.

It is the same with the love of power as with money-making; men having got once accustomed to it can seldom relinquish it, and will sacrifice everything else to it; as Macaulay says, however, "there is little reason to envy a pursuit in which the most its devotees can expect is that by relinquishing liberal studies and social comfort, by passing nights without sleep, and summers without one glimpse of the beauties of nature, they may

attain that laborious, that invidious, that closely-watched slavery which is mocked by the name of power."

How difficult it is to choose and follow the happy medium, in which all our faculties shall receive their daily food and be brought into daily exercise, in which our condition and circumstances shall be adapted to the changing requirements of the body. Epicurus held the virtuous state to be "a tranquil, undisturbed, innocuous, non-competitive fruition, which approached more nearly to the perfect happiness of the gods, who neither suffered vexation in themselves nor caused vexation in others." This applies, however, only to advanced life, or old age; each of the seven ages has its virtues or duties, and consequent happiness attached. Resignation, a duty at all times, is, perhaps, most required in old age; as George Eliot says of a friend, "he is not yet aware that he is getting old and needing that unembittered compliance of soul with the inevitable which seems to me a full enough meaning for the word 'resignation.'"

True Freedom.

Our freedom is subordinated to law, and then law secures our freedom, *i.e.*, the power to do as we like or will,—the only freedom we have,—for the Will itself is not free but determined. "There is no real 'spontaneity,' but action from within is called *ours* and *free* if there is nothing external to interfere with it. . . As the immediate origin of my action is in myself, I really am free in the only useful sense of the word."—*W. K. Clifford.*

"Freedom is such a property of the Will as enables living agents to originate events independently of forcing or determining causes."—*Kant.*

Without freedom, it is said, there could be no virtue, but to represent virtue and vice as equally unmeaning and impossible because God is their author and not men, is not to me a religious idea.

What we all possess is freedom of *action*, not freedom of *will*. We feel that we are free, but it is of this free

dom alone of which we are intuitively conscious. True freedom is the power to do what our own nature, or the laws of our own mind, prompt or determine us to do.

The gardener turned the toad out of the strawberry bed, where he was doing excellent service by eating the slugs, with the remark, "I'll larn 'ee to be a tooard." If necessity or determinism is true have we any of us a more rational cause of enmity?

"Consider how much more pain is brought on us by the anger and vexation caused by such acts," says Marcus Antoninus, "than by the acts themselves, at which we are angry and vexed." The necessarian is saved from this, as he knows that nothing, under the then existing circumstances, could have been otherwise. A large portion of the evil in the world is produced by the 'anger and vexation" caused by the erroneous supposition that things might have been otherwise.

We Must Live.

There are many of us, who, like the great Minister to whom this was propounded, as an undoubted truth, "don't see the necessity," unless people can keep themselves, or live upon such means as have been previously provided for them. Certainly no one has a *right* to live at another person's expense, that is, on the fruits of another man's labour. Nature is certainly not of opinion that all must live:—

"Of fifty seeds
She often brings but one to bear."

She looks only after the survival of the fittest. Is man an exception to this law? I think not, although the English nation says, through its Poor Law, that none shall die from actual want. Now how stand the facts, which are making themselves unpleasantly prominent at the East End of London, and other of our large cities, at the present time. In a village near here there are just as many pretty cottages as will house the people who can be employed upon the estate. Some of these,

people are provident, and, like the French peasantry, have no more children than they know their earnings will support comfortably, others, whose earnings would keep two, have six or eight, and should the wife have three or four at a birth, the Royal Bounty is awarded her. The question is, ought the provident man to work harder every day to help to keep the children of his improvident neighbour next door; for if he does not they must starve? The still lower animals eat one another and thus keep the population within the means of subsistence. The Poor Law that obliges him to do this, to keep his improvident neighbour's children, is an injustice, and it works very imperfectly, and very many of these children, for whom no provision has been made before they are brought into the world, do starve. They drift into the great towns, and fill the unhealthy holes in London and elsewhere which the Government still allows to be kept open for them, and there they die, not of positive starvation, perhaps, but of all the moral and physical ills that want engenders, and then we have the cry just heard, as if this state of things were the fault of the Government, or of the good comfortable Christians who live in other parts of the town. Of those who migrate to our great towns we have "the survival of the fittest," and it is the weakest who thus starve. They want more room, *i.e.*, more land, and more work. No doubt they do, but where are these to come from unless some provision has been previously made by those who brought them into the world. The secret of the great evils that afflict our great cities lies in this kind of improvidence, and we, as yet, scarcely hear a whisper of the necessity "for keeping the population within the means of subsistence." More land, whether in our towns or villages, would only find more room for people who had no work. The pressure of population has been a great cause of progress and civilisation, and much of the world is yet unpeopled, and there is plenty of land for those who want it, and can reach it; but in old and thickly peopled countries like our own, it is time that we gave up the old belief "that the Lord never

sends a mouth into the world without providing meat for it," and that we took up the less easy and comfortable one that no mouth should be brought into the world until a comfortable provision had been made for filling it.

The Ownership of Land.

An Irish Roman Catholic Bishop has lately published an announcement that land, belonging equally to all men, cannot be subject to private ownership. "The equal right of all men to the use of land," says Mr. Henry George (*Progress and Poverty*), "is as clear as their equal right to breathe the air—it is a right proclaimed by the fact of their existence. For we cannot suppose that some men have a right to be in this world and others no right." But that is exactly what we do contend for. How does land belong equally to all men? What right has any man to bring fresh beings into existence who shall have a *right* to share with those already in possession? The land has most of it originally been reclaimed from the waste, and belongs of right only to him who has thus created it. The "unearned increment" having been created by the people, properly belongs to them. Property generally belongs only of *right* to the man who has by his labour produced it, or to him to whom the original producer has made it over.

As to the Nationalization of the Land, it is a question whether it could be made to produce much more than it does at present, and therefore any profit to the Nation. The small quantity of land the Nation does possess, that is, the Crown Lands, furnish very little encouragement, either by their profit or management, to take more. But what is the object aimed at by those who would take the whole? Is it to keep the greatest number of people on the land, or the greatest number who can live most pleasantly? One-third of our population now live, not on bread, but on coal; at least the population must have been one-third less if it were not for those who spent their life in a coal pit. Is this the kind of thing, in all its varieties, that it is desirable to perpetuate? Must

our beautiful Garden of England be turned into potato plots, that, as in Ireland, Our Hodge, like Pat, may have a dozen children, when he cannot keep, even upon potatoes, half that number. And when these children grow up, what then? They will have to find other land abroad, and that may as well be done at first as at last.

The land, it is said, ought to "belong to the people," but who are the people? If it were taken by the Nation for the people, in what way could they be benefited? If it could be made to pay a profit equal to the National Debt,—and it is very doubtful whether it could be made to pay a profit at all,—that would not be a shilling a week all round. No doubt many alterations are required to bring the land more into the hands of the people, but could not those be best made under present arrangements?

The Slow Growth of Truth.

"Every great change in the popular creed is always preceded by a great change in the intellectual condition of the age. . . . Reasoning which in one age would make no impression whatever, in the next age is received with enthusiastic applause. . . . Speculative opinions which are embraced by any large body of men are accepted not on account of the arguments upon which they rest, but on account of a predisposition to receive them. . . . The changes are effected by a sense of the incongruity or discordance of the old doctrines with other facts of our knowledge. . . . The disbelief in Witchcraft presents a spectacle, not of argument or of conflict, but of a silent evanescence and decay. The priests continued to exorcise the possessed, to prosecute witches, and to anathematize as infidels all who questioned the crime—but the sense of the improbability of witches became continually stronger, till any anecdote which involved the intervention of the Devil, was on that account generally ridiculed. The Church of Rome taught that to spare a Witch was a direct insult to the Almighty, —an outrage to the Majesty of Heaven. . . . John

Wesley taught that the giving up of Witchcraft was in effect giving up the Bible. . . . The belief in witchcraft is a very reasonable assumption from the belief in the devil and the power of his agents—evil spirits. But when the belief in this active agency of Satan declined it was discovered that the word translated witch in the Levitical condemnation may be translated 'poisoner.'" —"*The Rise and Influence of Rationalism in Europe*," *by W. E. H. Lecky.*

Galileo was condemned because the Scripture says "the sun runneth about from one end of the earth to the other," and that "the foundations of the earth are so firmly fixed that they cannot be moved."—*Lecky.*

Lactantius (an early Father) was of opinion that the pursuit of astronomy was mad and senseless, and argued that it was ridiculous to suppose that there are men whose footsteps are higher than their heads, and that the crops and trees grow downwards, and that the rains and snow and hail fall upwards towards the earth. A friend of the writer had a very valuable maid-servant, who had been with him many years, and who had made up her mind to follow her friends to New Zealand. No argument could induce her to remain till she was shown the globe, where she *saw* that at the Antipodes the people must be with their heads downwards. She thought this would be inconvenient, if it were altogether decent, and she gave up going. And the good and learned Melancthon does not appear to have been much wiser. "The eyes," he says, "are witnesses that the heavens revolve in the space of twenty-four hours But certain men, either from the love of novelty or to make a display of ingenuity, have concluded that the earth moves, and they maintain that neither the eight spheres nor the sun revolves. Now, it is a want of honesty and decency to assert such notions publicly, and the example is pernicious It is the part of good men to accept the truth as revealed by God, and to acquiesce in it." Lord Bacon speaks quite as confidently on this question of the earth's motion, "It is the absurdity of these opinions," he says, "that has driven men to the diurnal motion of the earth; which I

am convinced is most false."—*De Augmentis Scientiarum*, B. 111.

"Innovation of every kind by the church in the middle ages was regarded as a crime. If it was shown in speculation, it was called heresy. If it was shown in the study of nature, it was called magic. Roger Bacon had fourteen years' imprisonment."—*Lecky*.

The present day is distinguished above all things by diversity of opinion among all men who attempt to think for themselves. We have questions, on the conduct of Governor Eyre for instance, in which we find Carlyle and Professor Tyndall appearing on one side, and Mill and Herbert Spencer on the other, and Carlyle says, "Mill's work on Liberty appears to me the most exhaustive statement of precisely that I feel to be untrue on the subject therein treated." In fact such is the diversity of opinion among our leading minds, arising mainly from the want of a true Science of Mind, that the public are beginning to think there is no such thing as truth, or at least none that is attainable, and they consequently look, not to *what* is said, but to *the way* in which it is said—to style rather than to matter.

Criticism.

Pericles, at the last moment of his life, said that while those about him were commending him for things that others might have done as well as himself, they took no notice of the greatest and most honourable part of his character—"that no Athenian, through his means, ever went into mourning." Does not this pretty fairly represent criticism generally, and must it not always be so where the larger mind is judged by the smaller? Depreciation is, perhaps, all the critic is capable of; if appreciation is wanted, that probably requires a higher power than the critic possesses. The fact is that even supposing the rare case of a critic being competent, he has no time, —no one is allowed time to read and think; such is the pressure put upon him by business requirements. Mr. John Morley gives us an illustration of this in his last

article in the *Fortnightly*, October, 1882. "A reviewer,' he says, "on the staff of a famous journal once received for his week's task "General Hamley on the Art of War," a three volume novel, a work on dainty dishes, and a translation of Pindar." So that, as the *Spectator* tells us, February 10, 1883, p. 179, "the class that uses its brains works as it never yet worked, and is harassed as it never was harassed before, till physicians are recognising 'overwork' as a specific cause of disease." If we think of the quantity of paper that requires to be filled with print daily, weekly, monthly, and quarterly, we may form some estimate of what its quality is likely to be. Or taking another view, viz., that Great Britain contains so many inhabitants, as Carlyle says, "mostly fools" and writers have to suit the supply to the demand, the result is not so extraordinary. Mr. Anthony Trollope tells us that "Much of the literary criticism which we now have is very bad indeed; so bad as to be open to the charge both of dishonesty and incapacity. Books are criticised without being read, are criticised by favour, and are trusted by editors to the criticism of the incompetent. If the names of the critics were demanded, editors would be more careful. But I fear the effect would be that we should get but little criticism, and that the public would put but little trust in that little. An ordinary reader would not care to have his books recommended by Jones; but the recommendation of the great unknown comes to him with all the weight of the *Times*, the *Spectator*, or the *Saturday*."—*Autobiography*, vol. 1, p. 255.

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a book like "First Principles" would be likely to appear to the ordinary critical mind, where the smaller intellect, as is too often the case, sets itself to judge the larger one.

The Soul and Its Identity.

"Visions and dreams were regarded as actual intercourse with spiritual beings, and thus a morbid phantasy becomes supernatural experience." *(J. S. Mill on Religion)* No doubt we have here the *origin* of the belief in the Soul and a Future State, and we find the "survival" of this early faith among our modern Spiritualists, one of the most intelligent of whom, writing to me, says (February 1st, 1884), "I myself have been in the Spirit World, and out of my body, which I contemplated as if dead, not a dream or a hallucination, but a positive experience, and therefore no quantity of reasoning or argument can deprive me of the conviction that my Spiritual Ego is the person I, myself.

Mind is everywhere and in everything, but its special manifestation depends upon the body with which it is temporarily connected, then only does it become phenomenal or sensible to us. Body and Soul make a man, when they are separated neither can retain its Identity. "The Soul is no more man apart from the body than the body apart from it."—*André Lefèvre.*

"We live in the eternal order, and the eternal order never dies."

The universal belief concerning the origin of death (that by sin came death) is disproved by geology.—*Lecky, Rationalism*, vol. 1, p. 302.

Universalism.

"Perhaps the most acute pain the human body can undergo is that of fire; and this, the early fathers assure us, is the eternal destiny of the mass of mankind. . . . The sense of Divine Goodness being destroyed, the whole

fabric of natural religion crumbled in the dust, and was replaced by Dogma and every kind of intellectual dishonesty. . . . They felt, with St. Augustine, that the end of Religion is to become like the object of worship, and they represented the Deity as confining his affections to a small section of his creatures, and inflicting on all others the most horrible and eternal suffering." — "*Lecky's Rationalism*," vol. 1, pp. 341, 350, 351, 353.

God can do everything in the orthodox belief, and C. Kingsley says "To believe that God should determine to torments endless one whom he *could* reform is an insult to His love and justice which I will die rather than utter." So would I! but I also believe that all punishment is for the good of the offender, and that all other would be revenge, and it is impossible to attribute that to God.

The Communion of Saints.

"My own belief is," says Dr. Charles S. Drysdale, "that we are so many natural Leyden jars, unequally charged with electricity or magnetism, which is always seeking to find its own level, so that we are always either giving or taking it from those with whom we come in contact and those with whom we live." Spiritualists affirm that in their "circles" good or bad thoughts and feelings arise according to the characters of the people with whom they are associated. The Communion of Saints is a physical fact.

A pupil of Leibig asserts that chemical analysis reveals a marked distinction between the blood of a gentleman and the blood of a boor, so that modern discovery confirms the popular saying that it takes three generations at least to make a gentleman.

PowerThe of Will on Life.

Dr. Beard, of New York, says, "One does not need to practice medicine long to learn that men die who might just as well live, if they resolved to live; and that myriads

who are invalids might become strong, if they had the nature or acquired will to vow that they would do so." No doubt the brain contains a large reservoir of potential force that may be resolved at will, that is, *consciously*, into active vital force. Vital, nervous, mental force is the same power manifesting itself under varied conditions, and readily changing from one to the others as the conditions change.

Goethe on Originality.

"Everything that exists depends upon the past, prepares the future, and is related to the whole." *(Oerstead.)* Goethe frankly said, What would remain to me if this art of appropriation were derogatory to genius? Every one of my writings has been furnished to me by a thousand different persons, a thousand things: wise and foolish have brought me, without suspecting it, the offering of their thoughts, faculties, and experience. My work is an aggregation of beings taken from the whole of nature; it bears the name of Goethe." — *Emerson, Letters and Social Aims*, p. 177.

The Future State.

The Christian places his chief good in continued existence, although the state of happiness or misery is a little uncertain; the Buddhist in Nirvana or individual annihilation. The Buddhist is a pessimist, and considers individual existence as the great evil, and the highest reward for its votaries to be re-absorbed into the great whole. But this is not non-existence, it is the complete extinction only of the individual.

Light and Sound.

"Sound, under the same conditions as here, would take one hundred years to reach the sun, while light reaches it in 8min. and 8secs. In one second light would make the round of the globe seven times."

Action and Reaction in Mind as in Matter.

"Though it is the higher minds that act, it is the mediocre minds that react, and history teaches that the progress of humanity is as much the result of the reactions which communicate motion as of the actions which first determine it." — *Professor Th. Ribot,* "*Heredity,*" p. 351.)

Durance and Endurance.

"Who has never known durance never learns endurance. . . But how different are the sufferings of the sinner to those of the saint! The former are an eclipse of the moon, by which the dark night becomes still darker and wilder; the latter are a solar eclipse, which cools off the hot day, and casts a romantic shade, and wherein the nightingales begin to warble."—*Richter,* "*Titan.*"

"Men's actions and character are far more determined by emotion than by knowledge. To take an illustration from the material universe: it is not the light that issues from the sun, but the heat, which melts the glaciers, causes evaporation, and thus maintains the vitality of the universe.—*Anna Swanwick.*"

Evolution.

"The mystery to human intelligence in the development of a feathered fowl out of the albumen of an egg is not intrinsically greater than would be the evolution of all the flora and fauna of the universe out of a common protoplastic germ. We know that the one takes place incessantly, and its mystery is forgotten in its constancy and commonness, while the other is unknown to experience."—"*Ethical Philosophy and Evolution,*" *W. Knight.*

When reason is against a man, man will be against reason."—*Hobbes.*

"When a man has made up his mind already, he can prove anything whatever, from any fact whatever."

(*Charles Kingsley.*) As for God's book, men have made it to mean anything and everything.

The North American Indians believe that the Great Spirit made all things except thunder and rice. Christians believe that He governs all things but the human will, which is free.

"When a man's knowledge is not in order, the more of it he has the greater will be his confusion of thought." —*H. Spencer.*

When men have invented words for unknown causes they think they have explained them.

"Our duty surely is to follow the truth, wherever it leads us, and to leave the consequences in the hands of God."—*Dr. Colenso.*

If mechanical invention should free the working classes from labour before they are morally and intellectually prepared for it, it can only be to the retarding of civilisation rather than to its advance. At present we have the triumph of steam, electricity, and gas, and mechanical progress has given our age many times the resources of any that have preceded it, but the moral advance is not proportionate, and people are therefore not much happier.

We take up the childish notions of a childish age, and then because we cannot reconcile them with the wisdom of the present we call them mysteries.

Eloquence.—"As soon as a man shows rare power of expression, like Chatham, Erskine, Patrick Henry, &c., all the great interests, whether of state or of property, crowd to him to be their spokesman, so that he is at once a potentate, a ruler of men."—*Emerson.*

Life and Sensibility.—A gnat dies in a day, while a tortoise lives two or three centuries. Is not this typical in a somewhat less degree, of many human beings

Life is properly measured by sensibility or feeling, and not by mere continued corporeal existence.

"Savages have the character of children with the passions and strength of men."—*Sir John Lubbock*, "*Prehistoric Man*," p. 465.

The brain is a musical instrument—an organ; its perfection varying according to the number of tunes it can play in harmony with all around.

"In the Roman States all the teachings and exactions had reference to a future life, and in exact proportion the temporal welfare of the people was neglected."—*Geo. Combe's Life.*

Positivists consider phenomena altogether apart from their source; we may as well consider motion apart from the thing moving.

"The highest perfection of research would be the thorough spiritualisation of Natural Laws, reducing them to laws of Intuition and Thought."—*Schelling.*

"What is Nature? says Pascal. Perhaps a first habit, as habit is a second nature."

"The Will, as the principle of all things (the universal essence), slumbers in the rock, awakens in the plant, becomes fully developed in man."—*Schopenhauer.*

Nature is the "living visible garment of God," with which he clothes himself—Nature is God, and the Laws of Nature are God's Commandments. God is the only Ego.

Whatever may be the Reality underlying the phenomenal world, whatever all this seeming may be referred to, there is one reality to us, the happiness resulting.

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